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A

NEW GENERAL

BIOGRAPHICAL DICTIONARY.

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A

NEW GENERAL

BIOGRAPHICAL DICTIONARY,

PROJECTED AND PARTLY ARRANGED

BY THE LATE

REV. HUGH JAMES ROSE, B.D.

PRINCIPAL OF KING'S COLLEGE, LONDON.

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VOL. I.

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PREFACE.

In presenting to the public the First Volume of the New General Biographical Dictionary, it may be proper, indeed it seems essential, briefly to state the principal objects proposed, and the means by which the Editor has endeavoured to attain these objects. The mere consideration of its general plan and its limits, and the first cursory glance at its pages, will show that it differs, and is intended to differ, materially from those Dictionaries, which admit of a very arbitrary selection of names, and of very elaborate dissertations on the subject connected with those names which are admitted. Bayle,* and the General Dictionary (founded chiefly upon Bayle) form the most prominent specimens of this latter class. Mythology, Fable, History, Geography, and various other

* It is needless to remark, at length, on the sceptical tendency and the objectionable nature of much in Bayle's work, which render it unfit for indiscriminate use, however ample as a storehouse of materials.

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subjects, contribute their proportion towards swelling the dimensions of these works, and no limit seems proposed to any discussion which suits the genius of the writer. The life of Anaxagoras, for instance, extends over sixteen folio pages, the greater part of them occupied by notes, in double columns, respecting the nature of his tenets. A work which treated of all persons about whom a reader is likely to consult a Biographical Dictionary, on a similar scale, could never be comprised in any reasonable number of volumes; nor would it then answer the purpose for which Dictionaries like the present are intended. The latter are rather manuals of such information as is likely to be generally useful, and guides to greater storehouses, than large depositories themselves. These great storehouses, however, contain much which many can well dispense with, and omit much which every body may require; and a want thus arises for a book of a different nature, which shall give a general account of all persons likely to be sought for in a Biographical Dictionary, without entering into lengthened disquisitions on collateral subjects. The Biographie Universelle is the most celebrated of these, but the extent to which that work reaches places it beyond the means of most readers. The present Dictionary attempts to meet the same want within more moderate limits, and in some respects, in a different manner. Many of its articles are abridged from the French work, and compared with other sources of information; but a large proportion also is drawn from original sources, and written by persons who have studied particularly, or who are, from their pursuits or professions, peculiarly conversant with the subjects requisite to illustrate the lives of which they treat. This feature also distinguished the Biographie Universelle. Among its contributors were many of the ablest men in France,

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each writing on those subjects with which he was most familiar.* This stamps the work with a certain degree of authority, although the almost total omission of any specific references renders it far less useful than such a work might easily be made. It will be seen that in the present work, while many articles rest on the Biographie Universelle (compared with other sources of information), in a very large number of articles specific references are given to original works, which cannot fail to be of the greatest utility. A reader of the Biographie Universelle would seldom discover from the article before him, where he might gather more information on the life about which he is engaged than he finds in that work itself. In the classical articles, and those which relate to ancient times, it is hoped that, in a vast number of instances at least, this defect has here been remedied.

There is also another point to which the Editor is anxious to call attention—the number of names found in this Dictionary. His object has been, however, in general, to exclude all such names as are likely to prove of so little interest as seldom to be

* A dictionary of this kind can never be expected to be exempt from errors: the vast variety of articles and subjects precludes the hope of such an exemption, whatever care is used in their composition. There are errors of the most absurd kind even in the Biog. Univ. notwithstanding the eminent names employed upon it: *e. g.* in the article on J. Albo, *Soncino,* (so celebrated for its early Hebrew press,) is converted into the name of an editor, the author of the article mistranslating De Rossi's phrase in speaking of an edition as *quella di Soncino.* Again, in Ambrose the Camaldolese, an edition of his Hodoeporicon is quoted with the date 1431, while it is well known that no book was printed till many years later. Again, in Alberti, (Cherubino,) who was born in 1552, he is called a contemporary artist with the celebrated Marc Antonio, who died before 1550. Such oversights as these will occasionally occur in all extensive works of this nature. They are to be judged of, not from such slight blemishes, but from their general fidelity and utility.

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referred to.* This is a limit which each man draws for himself, and no man will consider the line drawn by another to form the exact boundary required. The Editor believes that he has offended rather more frequently by admitting too many names, than by the omission of those which ought to be found in a work like this. The number in the present volume is far beyond that found in any similar work, not excepting the Biographie Universelle. In the first three parts, (AA—AMB,) the number of names amounts to upwards of 1350; while in the same range of the alphabet in Chalmers, there are only about 550; and the increase in the latter part of the volume is proportionally great.

It will be seen that all Scripture names are excluded. The reasons for such a course are so obvious, that it can hardly be necessary to dwell upon them. To transcribe the Bible would be superfluous, for it is hoped that every cottage in the kingdom possesses that book; and to state more or less than the Holy Spirit has thought fit to lay before man would only lead to error. It is quite sufficient to read any work which professes to give the Bible history in a different form, to be satisfied on this point.

It may be desirable to make a brief statement also concerning the historical names found in this volume. It appeared undesirable to fill up space, which can ill be spared, by information easily to be found in Hume, Gibbon, Robertson, or other

* One exception to this remark must be made. A list of English Jesuits, many of whom are only remarkable for having been of that order, has been given. It is taken from a privately printed book, and seems to offer so much that may prove curious (even if it only showed their number and activity at various times,) and at the expense of so very small a space, that they have been inserted.

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equally common histories, and in all of them with greater detail and consecutiveness than can be attained in a General Dictionary. But still, many reasons rendered it advisable not wholly to omit such names. They have accordingly been introduced, but with only a slight outline, and a reference to other histories (*e.g.* see ANDRONICUS). In those countries, however, whose history is less known, rather more detail has been allowed. (See ANDREW OF RUSSIA, ALEXANDER NEUSKY, &c.)

With regard to the relative length of articles, and the minuteness of information desirable in these works, each person will form his own judgment. Every one conceives a sort of ideal model of what such a book should be; and this ideal model remains quite perfect,—till its author attempts to put it into execution.* In the present volume, some few lives are carried out to a length which can be only very rarely allowed. The interest attached to each of the names thus treated, must form the excuse of the Editor for thus departing from the usual plan of the work. He trusts that the judgment of the public will in these instances ratify his own.

In the first instance, some difficulties having occurred with regard to the oriental names, the Editor's attention was particularly called to that department, and special arrangements have since been made, which will, he hopes, render that portion of

* The notion which some of our continental neighbours have of biography, may be judged of by the article on a gallant English admiral still living, which is found in the Zeitgenossen. It minutely describes the colour of the eyes and hair of each of his daughters, and details the varied charms of their manners!

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the work original, authentic, and highly interesting. He appeals to the lives of AMR EBN AL-AS, &c. in confirmation of this assertion. The only oriental lives treated of at any great length previously, had been ALI and AKBAR.

The orthography, however, of oriental names is so various—very few writers, and no two European nations, agreeing in the same mode—that the only practicable method has appeared to the Editor to append to the work a list of such names, giving the normal form and the usual deviations from it, with a reference to the form under which it will be found in the alphabetical list.

[illegible] assertions having been made with regard to the plan of the work, it only remains to assure the public of the determination of all parties to bring it out within the time originally contemplated.

The numerous unforeseen sources of delay which the Editor's distance from the press has occasioned, have interfered so [illegible] with the regular and rapid appearance of each successive Part, that he has deemed it a duty which he owed to the Publishers to withdraw from the Editorship. Every other difficulty might have been surmounted, as many impediments in the early stage of the undertaking had already been; but *this* was altogether insurmountable. He has, therefore, for some time, been making arrangements for placing the work in other hands; and as they are now complete, he only adds that his responsibility ceases with this volume, and that the future volumes are to be published under the editorship of a gentleman of literary character, whose residence in London

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will, undoubtedly, enable him to proceed more rapidly with the work, and whose former literary labours give every reason to trust that it will be conducted with full satisfaction to the public.

HENRY J. ROSE.

HOUGHTON CONQUEST,
February, 1840.

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BIOGRAPHICAL DICTIONARY.

AA, (Peter Vander, d. 1594,) a native of Louvain, and a jurisconsult of some reputation.

AA, (Peter Vander, d. 1730,) a bookseller, editor, and geographer of Leyden, whose immense but inaccurate publications are little used. His chief works were two collections of voyages and travels; one in 8 vols. fol., relating to the East and West Indies; the second in 30 vols. 12mo, relating to some countries of Europe (both in Dutch); a set of maps, and The Pleasant Gallery of the World, 35 vols., containing views of cities. He also caused the publication of several scientific works; *e. g.* The Botanicon Parisiense of Vaillant, and the posthumous works of Malpighi; and published in Latin Vaillant's Essay on the Structure of Flowers. He was also editor of the Thesaurus Antiquitatum Græcarum of Gronovius, and the Thesaurus Antiquitatum Italiæ, &c.

His brother, *H. Vander Aa*, an engraver, was chiefly employed in engraving for his books.

AA, (C. C. Henry Vander, 1718—1793,) a native of Zwoll, and Lutheran pastor of Haarlem, left some sermons and essays in natural history.

AAGARD, (Christian, 1596—1664,) a Danish poet, and professor of the art at Soroe and Copenhagen.

A brother of this poet, *Nicolas*, professor of eloquence, published some philosophical and philological treatises which are little known out of Denmark; yet he was a respectable scholar. One of his works is on the style of the New Testament.

AAGESEN, (Sweyn, known by the Latin name of Sueno Agonis Filius,) a Danish historian of the twelfth century, the contemporary of Saxo Grammaticus, and stimulated to write the national history by archbishop Absalom. His work, however, is not a regular historical treatise, like Saxo's; it is rather a series

of regal portraits, without connexion or method. He omits whole centuries, and passes from one reign to another, just as the desultory humour took him. He would appear to have undertaken his task to supply the deficiencies, or to correct the errors of Saxo. He has not many fables; and he is satisfied with making Skiold, son of Odin, the founder of the Danish kingdom. He evidently followed Norwegian and Icelandic authorities, while his more celebrated contemporary drew largely from the legendary stores of the Pagan scalds. His work is in the well-known collection of Langebek, Scriptores Rerum Danicarum, tom. i. He also translated into Latin the code of Canute the Great, entitled, Historia Legum Castrensium, which is in the third volume of the same collection. The first publication of his works was at Soroe, in 1642, from a MS. in the university library at Copenhagen, by Stephanus Johannes Stephanius.

AALI, a celebrated Turkish historian, whose name is given at full length by Von Hammer thus—Mustafa Ben Achmed Ben Abdol-Mola; (d. 1597,) His greatest work is Kunhol-achbar (the Treasure of Knowledge), the history of the Osmanic empire from its foundation to the eleventh century of the Hegira—namely, to within a few years of his death. He left another small history, and some letters, &c. (Von Hammer.)

AALST. See AELST.

AALST, (N. Van, 1550—1600,) a printseller and engraver of Rome, but of very little merit. Some attribute the prints marked N. V. A. to him, but this is doubtful. (Strutt's Dict.)

AARE, (Dirk Vander, d. 1212,) a bishop and lord of Utrecht in the thirteenth century. He appears to have been one of those martial churchmen who were better qualified for the camp than the choir. He was constantly embroiled with William,

count of Holland, and each in turn was the prisoner of the other. He joined the count of Looz, the son-in-law of William, in an attempt to dispossess him, but without success; for they were driven to take refuge under the walls of Utrecht. He contrived, however, to take Dordrecht, and burn and pillage it; but in the end he was obliged to give up his schemes. He died at Dewenter, after governing Utrecht for 14 years.

AARON, (the Levite,) a Spanish Rabbi of the thirteenth century; author of the work Sepher Hachinok, or Catechism, published at Venice, 1523. (Wolf.)

AARON, (the Levite, Ben Joseph,) author of the Bedek Habaith, or, The Division of the House. Ven. 1608. (Wolf.)

AARON, (Margalitha,) a Polish Jew, who was converted to Christianity at Leyden; and after living in Berlin, at Halle, &c., he took orders in the Lutheran Church at Hamburg, in the year 1712.

His publications are, — Minchath Aaron, The Offering of Aaron; a treatise on the Passion of Christ, according to Isaiah liii. In Latin. Frankfort, 1706. He also reprinted the Perush Hammasorah; or, The Explanation of the Masorah. Halle, 1711; Berlin, 1706. When Wolf's Bibl. Hebr. was published, (1715,) he mentions that this author was engaged in a Latin translation of the Juchasin, and other works, which would be extremely useful to Christian Hebraists. The writer of this article does not know whether they were ever published.

AARON, (Saint,) is said to have been the founder of the first monastery in Bretagne. He lived in the sixth century, and was distinguished, as all saints should be, for the christian virtues. His coadjutor in the task of converting the Pagan natives was St. Malo; and great success is said to have attended his preaching. Surrounded by many converts, who lived near him in order to benefit by his instructions, he was induced to build a monastery, which he governed till his death in 580. This saint must not be confounded with another of the same name, who suffered martyrdom during the persecution of Dioclesian.

AARON, (of Alexandria,) a priest and physician of the seventh century, ought to be remembered as one of the instructors of the Arabs in medicine. He wrote in Syriac, which, being cognate with the Arabic, first led the Mohammedans to study the Greek writers, of whom he is merely the abridger.

AARON, or HAROUN, (765—809,) surnamed *Al-Rashid*, or the Just, the fifth khalif of the Abassides, was the most famous monarch of his dynasty. As he was a younger son of the khalif Mahdy, he had long no expectation of the supreme power. So splendid, however, were the victories which he obtained over the Greeks—the empress Irene being made tributary to the khalifs—that his father designated him, and took care that he should be recognised, the successor of Hady, his elder brother, in the imperial dignity. On the death of the father, in 785, Hady was absent on a military expedition, and it would not have been difficult for Haroun, who was so much beloved by the army, to supplant him. But he eagerly caused that brother to be proclaimed, and, as his deputy, received for him the homage of the chiefs. For this generosity, however, he was ill recompensed by the new khalif, who regarded him with envy and dislike, both for his merits and for his popularity. One day, as both princes were walking on the banks of the Tigris, Hady demanded a magnificent diamond ring which Haroun had received from his dying father, and which at that moment adorned his finger. Probably it was inalienable from the throne; and we do not see why the khalif should be censured for demanding its restoration. But Haroun, drawing it from his finger, threw it into the Tigris, to prevent his brother from forcibly seizing it. From this moment one of the brothers must evidently become the victim. The impulse of Hady was, first, to set aside Haroun from the succession; and when he found great resistance from his minister, Yahia the Barmecide, he ordered both to be executed. Before his mandate could be obeyed he died, suddenly enough to warrant the suspicion of secret violence; and Haroun became the lawful successor of the prophet, (A.D. 786.) For this important service, Yahia became the second person in the empire. His talents, and those of his sons, contributed not a little to the glory of the khalif.

When Haroun ascended the throne of the prophet, his dominions were more extensive than they had yet been. They extended "from India to Ethiopia," and over as many provinces as were ever ruled by Ahasuerus. But they were not, for this reason, the more powerful. On the east were the restless tribes of India and Tartary; on the west the hostile Greeks; and, worse than all,

the heart of the empire was assailed by the religionists of ALI. (See the word.) The Greeks, his old antagonists, the khalif again opposed, while his lieutenants marched against the other enemies of Bagdat. The successor of Irene was the feeble Nicephorus, who had the temerity to demand from the prince of the true believers the restoration of the tribute which the empress had paid. The khalif replied that he would bear his own answer; and with a great armament he proceeded to Herodia, which he took and destroyed. Nicephorus was glad to purchase tranquillity by new tributes; but though a feeble monarch, he had a proper sense of the imperial dignity, and when the Mussulman retired he refused the token of vassalage. To chastise him, Haroun took the field at the head of 155,000 men. The two armies met on the plains of Phrygia; victory declared for the crescent, and Nicephorus was compelled to pay the tribute. In a short time he refused it again, and the khalif was still triumphant. In the conduct of the latter on this as on some other occasions, there was much of what we should expect from the character given of him in that extraordinary work, The Arabian Nights' Entertainments. There was much precipitation—much of impulse—something of generosity and of humour. To humble Nicephorus more deeply, he was compelled to pay only three pieces of gold for his own head, and three for that of his son—as much, perhaps, as they were worth. Yet nothing could make the emperor true to his engagements; and his conduct so exasperated Haroun, that had no other wars intervened, Constantinople must have fallen long before it did.—In his internal administration Haroun was less fortunate. His designation of his son as his successor, when that son was only five years old, gave much offence to the people, who exclaimed that they could not foresee the capacity of the boy, and that the interests of the empire required a monarch of courage and ability. As his sons grew up to man's estate, he had the imprudence to place them over the vast provinces of his empire. To Amyn, his eldest son, fell Syria and Irac; the second, Mamoon, who was to succeed Amyn in the empire, was invested with Persia and the eastern provinces; the third had Armenia and the neighbouring regions. This injudicious policy, which placed the fate of so many millions in the hands of inexperienced and profligate youths, could not be satisfactory to the people, who, though compelled to bend before the all-powerful khalif, were secretly hostile to his government. Another act of Haroun must be condemned—that by which he allured to his capital the famous Yahia, who had been proclaimed imam of the rival sect of Ali, and then put him to death, in violation alike of honour, and justice, and gratitude; for to that chief he owed his life and throne.

This monarch died at Thoos, on his passage to chastise the governor of Khorasan. His character is well known. To literary men he was a great benefactor, and he admitted them to his table. He himself was a good poet; and he was more than tolerably versed in history. Add that he did not persecute the Christians, and we have the most favourable points of his character. But he had many vices: his word was not always to be credited; he knew how to dissimulate; he could be ungenerous, unjust, and frequently cruel. The fame of Charlemagne drew him into communication with that monarch; and the presents which he sent to him, have often been mentioned in history. (D'Herbelot, Bibliothèque Orientale; Gibbon's Decline and Fall.)

AARON, (Ben Chaim, d. about 1610,) a rabbi of Fez, who was regarded as the most learned of the African Jews in his day; and his commentaries are much esteemed by the Jews. He went to Venice in order to print his works, but died leaving them imperfect. They are as follow:—1. Lev Aaron; or, The Heart of Aaron; a commentary on the former prophets. Venice, 1609. (He only *printed* that on Joshua.) This is a very rare book, from which some extracts were reprinted in the Rabbinical Bible of Amsterdam, 1724. 2. Korban Aaron; The Offering of Aaron: a commentary on the Siphra, which is itself an ancient commentary on Leviticus. Ven. 1609. There are other works of his said to be extant also; especially some commentaries on the Siphri and the Mechilta.* (De Rossi, Wolf, &c.)

AARON, (Rabbi Abiob,) author of the Shemen Hammor; or, Oil of Myrrh: a commentary on Esther. Thessalon. 1601.

AARON, (Ben Elias,) called Acharon (האחרון, the Second, or Later) to distinguish him from the subject of the next article, was a native of Nicomedia,

* For an account of the Siphra and the Siphri, and the Mechilta, see the late Abbé Chiarini's elaborate Preface to his French translation of the first section of the Talmud.

and lived during the fourteenth century. He wrote the following works:—1. The Gan Eden, called also Sepher Mitzvoth; or, The Garden of Eden; or, Book of Precepts. 2. The Keter Torah; or, The Crown of the Law. 3. The Etz Chaiim; or, Tree of Life. 4. The Notzer Amonim; or, Keeper of the Faith. A work on the Ceremonial of the Jewish Slaughter-house, is also ascribed to him, as well as a commentary on Isaiah, which latter was written by Aaron Ariscon. (Wolf. Biblioth. Hebræa, vol. i. p. 114. De Rossi Dizionario Storico degli Autori Ebrei. The latter enumerates the libraries in which these MSS. works are preserved.)

AARON, (Ben Joseph,) Ariscon, (*i. e.* הראשן, the First,) a learned Karaite Jew of the thirteenth century, who lived at Constantinople. He was a physician as well as a theologian. The following works of his are still extant; and extracts, or parts of them, have been published with a Latin version:—1. Machbar: a commentary on the Pentateuch (called The Selection; or, The Select:) parts of which have been published by J. L. Frey and Morinus, with a Latin version. This work is highly esteemed; and, according to De Rossi, deserves praise: he calls it accurate, grammatical, &c. but sometimes obscure and allegorical. 2. Kelil Jophi; or, Perfect in Beauty: a grammatical work of extreme rarity, printed at Constantinople in 1581. 3. Commentary on the Former Prophets, *i. e.* Joshua, &c. (Some extracts are printed in Wolf. Bibl. Hebr. vol. iv. p. 1096.) 4. Seder Tephilloth; The Order of Prayer: a Karaite ritual printed at Venice, 1528-9, which the Karaites attempted to reprint there in 1713, but did not succeed. 5 & 6. Commentaries on Job, Isaiah, and the Psalms. (De Rossi, Wolf.)

AARON, (Ben Aser,) a celebrated Jewish philologer and doctor, is well known to biblical students from his correction of the Hebrew MSS. of the Old Testament. While he collected the different readings furnished by the MSS. of the west, his colleague, Ben Naphthali, collected those of the east: hence the authority of the former in Europe, of the latter in Asia. They are said by some writers to have been the first to introduce the vowel points, with the view of defining the meaning of words. If this were true, they would still deserve our gratitude, for assisting us to understand what must previously have been unintelligible. But these points are of much greater antiquity, and were probably introduced soon after the Babylonish captivity.—Such is the account commonly given, but every part of it has been the subject of much dispute. For a reference to the principal authors who have written upon it, see Wolf. Bibl. Heb. vol. i. p. 126, et seq. The books written by Rabbi A. Ben Aser, are, 1. The Shaar Hanneginoth; or, Introduction to the Accents printed at the head of Rabbinical Bibles. 2. Dikdok; or, Grammar.

AARON, (Berachia), author of a rabbinical treatise on morality, called Maabar Jabbok; The Ford of Jabbok, published at Mantua, 1626.

AARON, (Ben Sasson,) a rabbi, author of—1. Torath Ameth; The Law of Truth, Venice, 1626. 2. Shephath Ameth; The Lip of Truth. Amsterd. 1706.

AARON, (Isaac,) a Jew of the Greek empire, travelled much in the twelfth century, and was in the service of his imperial master, Manuel Comnenus. But he was a knave, who betrayed that master, and suffered for it.

AARON, (Pietro,) a Florentine monk of the sixteenth century, wrote two or three odd works on music. One was called Il Toscanello della Musica. Libri Tre. Ven. 1523, &c.

AARSCOT, (the Duke of,) a nobleman of Brabant, much attached to the interests of Philip II. and of the holy see, and subsequently an enemy of the house of Orange. After the triumph of that house, he retired to Venice, where he died in 1595.

AARSENS, (Cornelius Van, 1543—1625,) a statesman of Brabant, of no great ability or worth.

Francis Van Aarsens, son of the preceding, (1572—1641), of as little integrity as his father. The creature of the house of Orange, he cared little for the liberties of his country. He loved money and power; the former he took care to preserve; of the latter he was often deprived. In 1609 he received the title of Ambassador at the court of Henry IV. of France, where he had previously resided since 1598. He was the first person from the United States to whom this title was accorded. After the death of Henry, he appears to have joined in intrigues against the queen-mother, and was recalled in disgrace in 1615. He declared against Barnevelt, and becoming the creature of Maurice of Nassau, he attacked the grand pensionary by all the means in his power. After the murder of Barnevelt, Maurice was supreme, and

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Aarsens was sent as ambassador to Venice in 1619, and subsequently on other diplomatic missions. In 1640, he was employed in England to negotiate a marriage between William, son of the Prince of Orange, and the daughter of Charles I. About a year after he died, at the age of 69.

Four other persons of this name and family may be found in the Dutch annals. One was the governor of Surinam, who in 1688 was murdered by his soldiers. Another wrote his travels in Spain.

AARTGENS, (1498—1564,) a Dutch painter of some reputation, who did not prosper in the world because of his dissipation.

AARTSBERGEN, (Capellen, d. 1656,) a Dutch gentleman, who wrote much in favour of the house of Orange.

AARTSEN, (Peter, 1507—1575,) a painter of Amsterdam. He studied for some time at Antwerp. He was famous for the description of vulgar objects, and the exquisite finish of his paintings.

AASSIM, the name of two celebrated Turkish writers.

1. *Aassim*, the son of Abdurahman Effendi, continued the Turkish Anthology (Subdetol-Esshaar) of the famous Käfsade, (who died 1621,) till his death, 1675.

2. *Aassim*, (Ismael Effendi, the mufti,) the son of Reis Effendi Kutshuk Tschelebi, began his career under Mufti Abusade Abdulla Effendi, and made his fortune by becoming son-in-law to Mufti Ismael. He was judge in Constantinople and elsewhere, and then had a military judicial office in Roumelia and Anatolia, and in 1758 became a mufti. He left more than a thousand books in his library, a divan, (*i. e.* a collection of poems,) and a history. Both his poetry and prose have been most highly praised. (Von Hammer in Ersch and Grueber's Encyclopädie.)

ABA, or OWON, king of Hungary, who married the sister of St. Stephen, the first christian monarch of that country, ascended the throne in 1041. His vices were many, and his reign short. By Henry III., emperor of Germany, he was defeated and expelled, and by his rival, Peter, he was beheaded.

ABACCO. (Antonio, called also La Bacco, fl. 1558.) a disciple of San Gallo, an architect and engraver. He published engravings of Roman antiquities under the following title: Libro d'Antonio Abacco, apartenente all' Architettura, nel quale si figurano alcune nobili antichità di Roma. He engraved plans for St. Peter's at Rome, from San Gallo's designs. (Strutt's Dict.)

ABAD I. (Mohammed ben Ismail Abul Cassim ben, d. 1041.) He was at first the wali or governor of Seville, which ever since the arrival of Musa, the conqueror of Spain, had been in Moorish hands. In no country has the Mohammedan government been permanent; it had long been changeable in the south of Spain; the feeble and vicious princes of the house of Omeya were no longer dreaded; and Abad was one of the first to procure, from the people of Seville, the regal title. To punish him, Yahia, the usurping king of Cordova, which from the time of the first Abdelrahman had been the acknowledged seat of the Mohammedan empire in Spain, marched into Andalusia; but he drew that usurper into an ambuscade in the vicinity of Ronda, where the invader fell. He was preparing to subdue Cordova when death surprised him, A. H. 433, (A. D. 1041.*) He was succeeded by his son,

ABAD II., (Mohammed Almoateded,) who eclipsed his father in reputation. Huelva, Niebla and Gibraltar were first added to his hereditary state of Seville. His next object was to gain Cordova, which had always been the seat of the Mohammedan empire in Spain; and he effected it by treachery. Lord of a considerable portion of southern Spain, there can be no doubt that he aimed at the subjugation of the whole, but he was too fond of pleasure to have time for the execution of his magnificent designs. For some time after his accession, he was satisfied with seventy ladies; but eight hundred were now enclosed in his harem. The faithful were scandalized at a prodigality which rivalled that of the greatest sovereigns of the east; and they were still more offended when they saw that while sumptuous palaces arose in every town, one mosque only was built by this splendid ruler.—He was a poet and a man of letters, and was almost uniformly successful in his wars. Grief for the death of a beloved daughter brought him to the tomb A. H. 461, (A. D. 1068.)

* This and the following lives have hitherto been treated very erroneously in the common sources of information. Fortunately, Casiri and Condé, and critics still more recent, have enabled us to correct them. Kings are mentioned who never reigned, and legends, which criticism has long exploded, are substituted for history.

ABAD III., (Mohammed Almostadir,) son of the above, was destined to a painful immortality among the Arabian kings of Spain. From the first, his fortunes were diversified. By Aben Dylnun, king of Toledo, he was defeated, and his two great cities, Seville and Cordova, taken; but he recovered from this check with amazing rapidity, and became more powerful than he had ever been. That he might have no interruption to his meditated conquests, he entered into an alliance with Alfonso VI. king of Leon and Castile, whose progress he engaged not to resist. While he was reducing the strong towns of Murcia and Grenada, Alfonso reduced Toledo, one of the great bulwarks of the Moslem power in Spain. As the christian monarch had already converted the Moorish kings of Badajoz and Sarragossa into tributaries, and was reducing all the fortified places on both sides of the Tagus, Mohammed became alarmed for his own dominions. And well he might; for the christian monarch was intent on the subjugation of all Andalusia. To avert this calamity, he met the kings of Almeria, Grenada and Badajoz, and with them consulted on the steps most advisable for the common defence. In an evil hour, it was resolved to invoke the aid of Yussef ben Taxfin, (see the word,) the celebrated African conqueror, and founder of the great dynasty of the Almoravides. Yussef obeyed the call, and on the plains of Zalacoa signally defeated Alfonso. But this advantage availed little for Mohammed: he found in Yussef a perfidious tyrant instead of a generous ally. Against that emperor he armed; and though he obtained a large christian force from Alfonso, who equally dreaded the power of the African, he was defeated and compelled to renounce his kingdom. Nay, he was laden with fetters, and with his family cast into prison, until a ship was provided to carry him into Africa. This reverse of fortune he bore with noble fortitude: surrounded by the best beloved of his wives, by his daughters, and his four surviving sons, he expatiated on the inconstancy of fortune, or rather on the resistless decrees of fate: "My children and friends, let us support our lot with resignation. In this state of being our enjoyments are but lent us, to be resumed when Heaven sees fit. Joy and sorrow, pleasure and pain, closely follow each other; but the noble heart is above the inconstancy of fortune!" He practised the hard lesson which he taught. When the ship was ready, he embarked and landed at Ceuta, and was conveyed to the fortress of Agmat. On the way, a compassionate poet presented him with a copy of verses, and he rewarded the man with thirty-six pieces of gold,—the only money he had left from his once vast resources. He could not foresee that he should soon be left without support; that his life was to be passed in extreme indigence; that his royal daughters would be compelled to labour for his support and their own. After his exile in A. H. 484, (A. D. 1091,) he lived about five years. He was a celebrated poet, and a mild prudent ruler; but his policy was, like that of all Mohammedan princes, tortuous.

The three preceding articles are from Casiri, Condé, D'Herbelot, and Dunham.

ABAFFI, (Michael, d. 1690,) voivod of Transylvania, was raised to that dignity by the Turks in opposition to Kemeni, who was patronized by the house of Austria. There were consequently two princes at the same time who, regardless of the public ruin, governed different parts of the same state. At length Kemeni falling in a battle against the Turks, Abaffi became the sole king. At the peace of Temeswar, in 1664, he was compelled to acknowledge two masters, Austria and the Porte, and pay tribute to both. But he was more immediately the vassal of the latter; and in 1681 he did not hesitate to declare war against the former. As he was a rebel himself, he had a natural love for rebellion; and the insurgents of Hungary were sure of his favour. But he was conquered by the Austrians, and forced to accept such conditions as were imposed by the imperial general.

A son of the preceding, with the same name, (1677—1713) reigned a short time only. He was summoned to Vienna, where he lived in peace as a noble to the time of his death. From this time Transylvania became a province of Austria.

ABAILARD, or ABELARD, (Peter, 1079—1142.) This celebrated man, celebrated alike for the incidents of his life and for his talents, was a native of Palais near Nantes, of which his father was the most considerable inhabitant. Addicted to letters from his infancy, and endowed with a remarkable capacity, it was easy to anticipate his future eminence. That he might surrender himself with the more freedom to his ruling pursuits, he

abandoned to his younger brothers his birthright, and the claims which it gave him on the domains of his house. The most abstruse subjects of philosophy and theology, were to him, we are told, rather a relaxation than a study. Of his commanding genius no doubt can be entertained, but whether it was associated with equal diligence, whether his acquirements were at any period commensurate with the extraordinary advantages he possessed, may well be disputed. That association indeed is of extremely rare occurrence, and perhaps wisely so; for though human wisdom, in its highest degree, is small, and though when connected with religion its tendency is towards humility, the homage which it exacts, and which it is sure to receive from mankind, is pernicious to the heart. Having learned all that Brittany could teach him, and having already studied under the celebrated Roscelin, Abelard entered the university of Paris, which was then by far the most celebrated seat of learning in Europe, and was frequented by students from all parts. Among the professors, was William de Champeaux, then archdeacon of Paris, subsequently bishop of Chalons-sur-Marne, and lastly a Cistercian monk. William was the most celebrated logician of the period, and was tolerably versed in the scholastic philosophy. He was the tutor of Abelard, who profited by his instructions well enough to dispute with him. Where mere subtlety is concerned, the sharpest minds will triumph over the deepest; and dialectics, which require the more brilliant qualities, were the engrossing pursuit of Abelard. They were sure to engender much self-sufficiency; and as he was always a vain man, he took much delight, in the public theses, in humbling his master. This conduct procured him the cordial hatred of De Champeaux, which Abelard returned by increased petulancy. This was presumptuous; it was felt to be so by the fellow-students of Abelard, who took part with their professor; and at 22, apprehensive of some unpleasant consequences, he hastily quitted Paris. But his reputation was rising, and when it was heard that he had settled at Melun, many students left the schools of the university to join him. This circumstance naturally made the whole university hostile to him; and such was the persecution he endured, that he speedily removed to Corbeil, where, however, though he was equally admired, he was equally persecuted. The zeal with which his theses were assailed, made him more studious than he had yet been; and as he was extreme in every thing, he injured his health by his application to such a degree, that he was enjoined to suspend his labours, and revisit for a time his native place. At the end of two years, he returned to Paris, became reconciled to the master whom he had insulted, opened a school of rhetoric, and had soon all the students of the city. To this faculty he joined philosophy and theology, for which he had fewer qualifications; yet his eloquence, his imagination, his logical acuteness, were such, that he was no less celebrated in them than in the other faculty. His favourite theses were connected with metaphysics, logic and divinity. His reputation was great; no less than three thousand students are said to have frequented his school, and among these were some who became the most distinguished men of that or any other age. Guy du Chatel, afterwards Celestin II.; Peter Lombard, afterwards bishop of Paris; Godfrey of Auxerre, Berenger of Poictiers, and St. Bernard himself, were among his admirers and his hearers. One reason of his fame, and that perhaps a greater than any we have yet noticed, was his eloquence as a speaker and a writer. His style had little of the pedantry which disgraced that of others, and was the vice of the age; his taste was, in comparison, extremely correct; he had none of the pedantic airs which professors of that age assumed; he was a man of the world, and these accomplishments procured him more celebrity than if he had possessed the most extensive erudition.

These qualities, this popularity, became the ruin of Abelard; his company was sought by the ladies, and he was no less attached to them. But these were fugitive attachments, and were soon to be absorbed in one that should engross his very nature. Among his admirers was a young lady, Louisa, or Eloisa, niece of Fulbert, a canon of Paris, who had the charge of her education. She was then seventeen, and her acquirements equalled her beauty; well read and brilliant, a genius and a scholar, she was, for a lady, rather a prodigy; and Abelard, under the pretext of directing talents so extraordinary, obtained an introduction into Fulbert's house, and commenced his lessons. As he was arrived at the mature age of 39, when the passions are usually subject to reason,

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no apprehension of danger was entertained; yet he was surprised, if we may judge from his own expression, at the facility of Fulbert. Neither science nor literature was long the subject of conversation. Eloisa was young and enthusiastic, she was extremely susceptible; and over such a mind, such a constitution, the affections of the heart soon acquired an empire which nothing could resist. It is unnecessary, it would be idle at least, if it were not mischievous, to trace the course by which he made the pretence of instruction the means of corruption, and the veil of infamy. It was not enough that his accomplishments, (as she herself acknowledges,) made such a strong impression upon her; he corrupted her principles also. He taught, and she believed, that marriage was a vain formality, that love was an impulse which all creatures ought to follow, that it was the holiest no less than the sweetest of all ties. The corruption of her mind led the way to actual guilt. Their sin and shame was known to every body before it was even suspected by the blind Fulbert; when he did hear of it he separated them, but this step was too late; and Abelard now bore Eloisa secretly away into Brittany, where she brought forth a son, whom he called Astralabius, and who soon died. To make all the reparation now in his power, Abelard, whose conscience was sometimes better than his teaching, proposed to marry her, and Fulbert, as might be expected, readily accepted the offer. Not so Eloisa, who affirmed that she would rather be his mistress than his wife. To what a dangerous precipice was she driven! Probably her chief repugnance to a marriage arose from the well-grounded apprehension that it would be fatal to the ecclesiastical preferment of the man whom she so passionately loved. But Fulbert insisted, and she at length consented to a *secret* marriage. As before, the lessons were resumed, but scandal was busily at work; and the character of the lady suffered so much, that Fulbert, anxious for the honour of his house, divulged the union. It would scarcely be credited were not the fact so well known, that she denied—even by oath—the reality of the union. Indignant at her conduct, her uncle began to ill-use her. Abelard removed her from his house, and placed her for a while in the convent of Argenteuil: his object, no doubt, was to claim her at his convenience. The vengeance of Fulbert need not be repeated here; it effectually separated the two, but it deservedly brought on the head of the contriver the vengeance of the church and the law; he was deprived of his benefices, and exiled, while two of his instruments suffered the same penalty which they had inflicted. But these punishments could not benefit Abelard, who renounced the world, and concealed alike his shame and his grief in the abbey of St. Denis. At his instigation—indeed at his express command—Eloisa also embraced the religious life in the convent of Argenteuil. Over *her* the empire of the passions was supreme; and it is likely, that had she returned to the world, a second husband, or at least a second lover, would soon have consoled her for the first.

After time had in some degree allayed the anguish of Abelard, he reappeared as a professor, and was speedily attended by many pupils. But he was now to sustain more fiercely than ever the assaults of persecution. A treatise of his on the Trinity was denounced before a provincial council as heretical, and condemned to the flames. The author was compelled to recant, and burn his own production. This was a grievous blow to him; it went to his very soul; and when to this feeling is added that which arose from his misfortune, and from the persecution of his superiors, we cannot be surprised that St. Denis was no longer tolerable. With the permission of the abbot Suger, he left that monastery, and retired to the vicinity of Nogent-sur-Seine, where he built an oratory which he dedicated to the Paraclete. But here was no comfort for him; persecution still assailed him; and though he vindicated himself from another charge of heresy, he was doomed to experience much bitterness of spirit. Nominated abbot of St. Gildas in Brittany, he invited Eloisa with some other nuns to establish themselves at the Paraclete. She obeyed the call, and he received her on the spot. Here, after a separation of eleven years, the two lovers met,—a most unwise step, since it rekindled feelings which an everlasting absence would have smothered. Tearing himself away from her, he repaired to the community submitted to his charge, and hoped by attention to his duties to obtain the peace which he had not found in the vicinity of the capital. Here again he was disappointed. Writing to a friend soon after his arrival, he draws a melancholy portrait both of his own feelings and of the men whom he was to govern. "I am living in a barbarous

country, of which the very language is unknown to me. My intercourse is with savages only. I have no walks except on the abrupt shore; no prospect but the stormy sea. Of my monks I know only that they are debauchees, and that their only rule is to follow none. I wish, Philotas, thou couldst see my house; never wouldst thou take it for a monastery. The gates are adorned with the members of stags, wolves, boars, or with the hideous owl. Every day brings new perils; the sword over my head may fall at any moment." The taste which could thus revolt at one of the most interesting scenes in Brittany; which could despise the high shore, the boundless sea, on the one side, the pathless forests and silver streams on the other, was not much to be envied. Here, if anywhere, philosophy and learning and piety might repose and be happy. But Abelard sighed for the brilliant society of Paris, no less than for that which his fame had daily brought to his residence. The wilds of Brittany were too remote for literary tourists. Of the behaviour of the monks he complains no doubt with much justice. It is evident that he had assumed the cowl in an evil hour, without reflection, without preparation, and that he was unfit either to direct others or himself. The report of his amours had reached even these recesses, and the monks had anticipated much pleasure from the rule of a superior who, having himself indulged so largely in forbidden enjoyments, would naturally be indulgent to the frailties of others. When they perceived that he intended to be more rigid than his predecessors, that he would have them to observe their rule, they swore to be revenged. Had he fallen a victim to the poison which they administered to him, he would not have been the first or last abbot of that century who thus perished. They regarded him as a hypocrite. His conversation, his letters, had none of the sanctity which he would enforce on others: he was not punctual in attending the ordinances of the church; he was not edifying in other parts of his conduct. He could not therefore be a monastic reformer. How could he, who was receiving the letters of his mistress, who still sighed her name, who even at the foot of the altar thought more of her than of the Holy Eucharist, hope to have weight with others? — At this period her letters to him speak of the tranquillity which reigned at Paraclete. *There* were no murmurs, no plots, no avowed dissatisfaction with the monastic life. Yet Eloisa had not what the Roman Catholics call a vocation for the state. Her heart was still pervaded by an earthly object; though the bride of heaven, she dreamt only of earth. Nor did this outward tranquillity always continue. Ere long she found her nuns as refractory as the monks of her lover; that many secret irregularities were practised; that the cloister had much the appearance of a fashionable house. Excesses were committed, and they reached the ears of the pope, who caused an investigation to be instituted. It did not much redound to the honour of the ladies, though the abbess herself was exonerated from actual guilt. Her rule had been one of laxity, not of criminal indulgence.

The situation of Abelard in the monastery of St. Gildas was hourly becoming more critical. As before, he was accused of heresy, and probably with much justice. Some of his recorded opinions, we know, do not harmonize with the consentient voice of the christian world. He delighted in paradox; he was fond of startling propositions; when he broached one, he seldom thought of the ramifications which might diverge from it. Like Arnold of Brescia, he frequently trod on dangerous ground, and defended error with the same zeal as truth. So long as the charge of heresy was confined to his own monks, or to obscure ecclesiastics, Abelard had nothing to fear; but when St. Bernard, the most influential churchman of the age, joined in the condemnation, and denounced several of his propositions before the council of Sens (1140), he might look for difficulties. At first the abbot of Clairvaux declined the unenviable office of public accuser; but his conscience was interested in the charge, and he at length pursued it with the vehemence natural to his character. His warmth, indeed, betrayed him, in some of his letters, into language of strong invective, of which writers of later days find it more easy to quote a specimen or two, than to analyse so profound a treatise as the answer of St. Bernard to Abelard. A few words of abuse are accordingly usually introduced into all modern biographies of Abelard, which there is no need to quote here, and the reader is referred instead to the original treatise. That treatise, with the objectionable propositions, drawn from Abelard's theology, may be found in the works of Bernard, and will repay an

attentive perusal, even in these days; for the subtle and sophistical reasonings which perplexed and misled Abelard, have often been revived with some modifications. But this by the way; the argument and the invective of Bernard were of weight sufficient to crush his opponent. Who could withstand such an attack, when proceeding from the great abbot of Clairvaux, the adviser of kings, the censurer of popes, the idol of Europe? Abelard was condemned, and ordered to be closely confined. He did not, however, immediately submit: he published something like a vindication of his opinions, appealed to the superior authority of the pope, and set out for Rome. In his way he called at the great monastery of Clugni, then governed by Peter the Venerable, and well for him that he did so. That celebrated churchman had no less zeal than St. Bernard, with more judgment, and more moderation. He pitied the poor abbot, and undertook the threefold task of reconciling him with the church, with his enemies, with his own conscience. In all he succeeded. Abelard recanted his errors and was absolved. He was persuaded to an interview with St. Bernard, who had enough of the christian spirit to meet him with pity, with respect, with affection. Indeed, from that moment the two abbots became friends. From that moment also Abelard became a model of the monastic virtues. Not only did he condemn his errors, and receive with humble faith whatever the church required him to believe; he excelled in the ritual observances of the Cistercians, among whom he now professed as a monk. That he had something better than outward attention to the forms of monkery, is evident from the testimony of one who knew him better than any body else. "Never," writes the abbot Peter, "do I remember to have witnessed his equal in humility. Though I made him hold the first rank in our numerous brotherhood, he looked by the meanness of his vestments as if he were in the lowest. He refused, not merely the superfluous, but what was necessary: prayer and reading occupied the whole of his time: he never spoke except when compelled, either in public conferences, or in his sermons." His fasting, his austerities, soon emaciated a frame which had never been strong; but his greatest enemy was remorse, joined with the memory of his past misfortunes. To remove him from the curiosity of so many fellow monks, he was nominated prior of St. Marcel, one of the filial congregations of Clugni, near Chalons-sur-Saône; but his span of life was at an end, and he died in that cell in 1142, ten years after the condemnation of his doctrines by the council of Sens.

From the preceding sketch, the character of Abelard may easily be inferred. Endowed with genius of a high order, and little sobered by the discipline of erudition, he rashly ventured on subjects which wiser and better men would have avoided. His attachment to Aristotle, caused him to broach the most dangerous theories; and he maintained theses which no christian church would have tolerated. 1. Faith, he asserted, must be governed by the natural law; it is, therefore, not a divine gift.—2. Jesus Christ did not assume humanity to deliver us from the bondage of Satan, but to draw us unto himself by his instructions, by his example, by the love which he testified in his great passion.—3. Many ancient philosophers believed in Christ, whom the Sibylline oracles made known unto them: hence they were Christians. Opinions still more censurable might be adduced, but enough has been said to expose the dangerous tendency of his mind. If his faith was unsound, his morals were not better, until genuine repentance visited him in the monastic shades of Clugni. The truth is, he was a profligate man. His celebrity rests upon the circumstances of his life, especially on his amour with Eloisa. Every body is acquainted with the licentious poem of Pope, who has done more to invest the subjects with an European interest than all preceding writers. Would that the celebrated production had never appeared!—On his death the bones of Abelard were carried to the abbey of Paraclete, and deposited in a tomb which Eloisa had prepared for them. She survived him twenty-one years, and her corpse was laid by his. If he had little rest in his lifetime, he had little also after his death; his bones and those of his wife were frequently removed. In 1800 they were removed to the Museum of French monuments, but have since, we believe, been transferred to the cemetry of Père-la-Chaise.

The best life of Abelard is that by Berington, 4to. The best account of his contemporaries is in Fleury, Histoire Ecclésiastique. The best estimate of his writings is by the monks of St. Maur, Histoire Littéraire de la France. From

these three works, and from Europe during the Middle Ages, (Lardner's Cyclopædia,) the preceding sketch has been drawn. His works have often been published under the following titles :—1. Petri Abælardi et Heloisæ conjugis ejus Opera, nunc primum edita ex MSS. codd. Francisci Amboesii, 4to. Paris, 1616.* It contains his letters and his moral doctrinal pièces, among which are 32 sermons. 2. His Hexameron in Genesim, is printed in the third volume of Martene's Anecdota. 3. His Letters have often been reprinted. The most esteemed edition is that of Rawlinson, 8vo. London, 1714, and Oxford, 1728.

*** The above narrative contains an account of the chief circumstances of the life of Abelard. The following supplementary matter (from another contributor to this work) which is far too valuable to be suppressed, although it only arrived when the first part was in the press, contains a view of his philosophical opinions.

Abelard has obtained his fame in modern times chiefly from those circumstances of his life which have the least connexion with his character as a philosopher. The distinguished editor of a portion of his works, Victor Cousin, places him by the side of Descartes, as one of the two greatest philosophers that France has yet produced; and when we consider that he was in a manner the founder of the scholastic philosophy of the middle ages, that he was the centre on which turned the whole system as it existed through several centuries, we shall not find much difficulty in allowing him to occupy this elevated position. But, at the same time, in considering the claims of Abelard to such a high reputation, we must always bear in mind the circumstances of the time in which he lived, and the philosophical systems amongst which he was thrown, and under the influence of which he was himself educated.

The germ of the philosophical disputes which caused so much agitation during the latter part of the eleventh and the first half of the twelfth centuries, had existed during several ages; and the great question on the character of what in the scholastic philosophy were termed *universals* was frequently entered upon by scholars who had not the slightest conception of the consequences which were at a later period to be drawn from it. It was in the latter half of the eleventh century, that Roscelin, a native of Brittany, boldly entered into the dispute, and advocating the doctrine of those who denied the real existence of the universals, founded the school of the *nominalists*. The temerity of Roscelin knew no bounds; he entered at once upon the dangerous ground of theology, and applied his method to the consideration of its profoundest dogmas. The system of the Nominalists, in reality, a sort of exaggeration of the philosophy of Aristotle, was utterly irreconcileable with the christian doctrines; and Roscelin hesitated not to attack at once the vital doctrine of the Trinity, which he reduced to three distinct persons, and thus transformed Christianity into a simple Tritheism. The opinions of Roscelin, and his bold attacks upon the ecclesiastical power, not only drew upon him the secular arm of the church, but his theological opinions were triumphantly confuted in the writings of St. Anselm. He himself, persecuted and contemned, first sought refuge in England, and finally was permitted to live in retirement in his native land.

The defeat of Roscelin was naturally the triumph of another party. That party, represented in theology by St. Anselm, was represented in philosophy by William of Champeaux; and its disciples, who advocated the real existence of the universals, have been distingushed by the name of *Realists*. The realists supported and were supported by the church; and, in fact, their philosophy was precisely that which was most consonant with its doctrines. It was in many respects a new form of platonism. But the realists also had their errors, and by carrying out their principles to too great an extent they likewise laid themselves open to the attacks of their enemies, after the latter began to recover the courage which they had lost under the misfortunes of their leader Roscelin.

It was in the midst of these disputes that Abelard appeared upon the stage. After perusing such of his writings as remain, no one can doubt that he possessed a most powerful mind; he confesses himself that he was entirely ignorant of mathematics, even of arithmetic, and several admissions which he makes lead us to the certainty of his being unacquainted with Greek; but he was profoundly skilled in dialectics, and possessed in an eminent degree the power of carrying on

* The title-pages of copies of this edition vary considerably. The editor is said, in one of them, to have been Andrew Duchesne (Andreas Quercetanus).

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with effect the kind of disputations which then prevailed. As he himself avows in one of his newly discovered works, Abelard had received his first instructions under the famous Roscelin, and throughout the whole of his philosophy we perceive a leaning towards nominalism. Like most of the principal men of this school, Abelard was distinguished by the name of *peripateticus*, from his following the distorted doctrines of Aristotle then in vogue, for of Aristotle's own works very little was as yet known. Having imbibed these principles, and already become an able dialectician, Abelard repaired to Paris, and there placed himself under William of Champeaux, the representative of the school of the realists in its extreme doctrines. Abelard had probably received Roscelin's instructions in secret, for he was then a proscribed man; and the champion of the opposite doctrines, exulting in the victory which they had so recently obtained, was not likely to be cautious in the form in which he stated his own opinions. Abelard seems to have studied patiently, for a time, the doctrines of his future adversary, although his prejudices were opposed to them; but he soon began openly to attack the opinions which his master taught, selecting and confuting the erroneous points of the system of the realists; and in many cases where they had reason on their side he silenced their arguments by sophistical expositions, which, even as he has modified them in his writings, are contrary to all our ideas of common sense. Such warfare seems, however, to have been allowable in the scholastic conflicts of the twelfth century. It was thus that Abelard drove William de Champeaux into certain concessions, at which we cannot but be surprised; and his victory naturally brought around him a host of students, who followed the party that seemed to have the advantage. In this manner the various contending systems kept their ground in face of each other. When one gained a temporary advantage by driving the other from some of its weak positions, that other, instead of defending itself where the attack was made, turned about, and bore down upon the untenable posts of its opponent; and thus the apparent victory was continually changing from one party to the other.

Although the prejudices of Abelard were essentially nominalist, yet they were so only in a moderated form; and he hesitated not to attack publicly the extreme doctrines of his old master, Roscelin. After demolishing the two systems which had previously existed, he set about forming a new and intermediate system, which was little more than nominalism disguised. He taught that the universals were conceptions of the mind, and hence Abelard's system has been generally distinguished by the title of *Conceptualism*. Abelard was shipwrecked on the same rock which had previously proved so fatal to Roscelin,—the application of his system to theology. At an early period in his career, he had composed a work under the somewhat curious title of *Sic et Non*, in which he arranged in order the contending opinions that could be raised on every question which the theology of the day afforded. This book, which is still preserved, is spoken of by his contemporaries with strong expressions of disapprobation; and yet, when we look at it, we find that it is a simple statement of contrary opinions, without the slightest appearance of favour shown to one opinion more than the other. When, however, we examine it more closely, we see at once the temerity of Abelard, in thus entering at such a period upon the controversial grounds of the church. Many of the questions which it contains were calculated to spread again the seeds of the various heresies from which the church had suffered so much in its earlier years; some of them revived the old controversies of Arianism and Sabellianism, others were not unconnected with Nestorianism, and others again stirred up the cinders of Pelagianism. The application which Abelard made of philosophy to theology was much more extensive than had ever been undertaken by Roscelin, for he made a complete system of what the other had only brought to bear on certain cases. Roscelin had boldly and openly attacked the vital part of Christianity, the doctrine of the Trinity; Abelard attacked the same doctrine, but he did so by undermining it, and his approaches were the more dangerous, inasmuch as they were disguised. Roscelin taught that there were three distinct gods; Abelard's doctrines tended to prove that there was one God simply, and that the Trinity was a mere *conception*. But Abelard was as triumphantly refuted by St. Bernard, as Roscelin had been by St. Anselm; and his school, like that of his master, soon disappeared, to be revived, however, from time to time, amid the vicissitudes of the scholastic

systems, by different persons, such as Occam, and at a still more recent period, Hobbes of Malmesbury.

In addition to the works relating to Abelard mentioned above, we must mention the valuable collection of his unedited works published by Victor Cousin, Paris, 4to. 1836. It contains the Sic et Non, the large treatise on Dialectics, a fragment of a work on the Universals, and some Glosses on Aristotle and Boethius; the whole preceded by an excellent introductory essay. The dialogue, inter Philosophum Judæum et Christianum, has been edited by Rheinwald, 8vo. Berlin, 1831. Some of Abelard's poems were printed recently by Greith, in his Spicilegium Vaticanum; and his Hortatory Poem addressed to his son Astralabius, will be found in Reliquiæ Antiquæ, (London, Pickering, 1839.) For more on Abelard's philosophy, see also Johnson's Tenneman, p. 228; Brucker, Hist. Philos. iii. 736—764.

ABAKA-KHAN, eighth emperor of the dynasty of Ghengis, succeeded his father, Holokoo-Khan, A.D. 1265, on the throne of the vast empire of which Hamadan was the ordinary capital. This monarch, powerful as he was, was unable to make Egypt and Syria tributary, but he preserved what his father had subdued, and indeed enlarged the empire by some conquests, of which, however, the possession from so distant a seat of empire, was very precarious. His death, A. D. 1282, is supposed to have been the result of poison.

ABANCOURT (Charles X. J. F. d') a minister of Louis XVI., who fell under the revolutionary axe in September 1792. There was also a geographer of this name, whose works are esteemed. And there was a poet and novelist of the name, who has no merit of any kind.

ABANO. See APONO.

ABANTIDAS, the usurping tyrant of Sicyon, (A.C. 267,) was killed by his own creatures, and freedom restored to the state.

ABARBANEL. See ABRABANEL.

ABARCA, (Maria de,) a female artist of Spain, about the time of Velasquez. (Bryan's Dict.)

ABARCA, (F. V. de la Sala,) a knight of Santiago, who flourished in the seventeenth century, wrote on the military duties of his order.

ABARCA, (Juan F.,) addressed to his sovereign, Philip III., a treatise on the qualifications necessary for a royal secretary.

ABARCA, (Pedro,) a Jesuit of Arragon, in the seventeenth century. He wrote—1. Several dogmatic treatises on religion. 2. Los Reyes de Arragon en Annales Historicos. 3. Discurso de los Reyes Primeros de Pamplona. The second of these works may be confidently recommended as a valuable contribution to the history of Arragon.

ABARCA DE BOLEA, (Inigo,) a gentleman of Saragossa, in the sixteenth century. Wrote—1. On the Pilgrimage of Man. 2. On Mental Prayer. 3. On the Union of the Soul with God.

ABARCA DE BOLEA, (L.) Marquis de los Torres, a noble of Arragon. Is the author of Palestra Austriaca.

ABARCA DE BOLEA Y PORTUGAL, (Jeronimo,) a great noble and historian of Arragon, who flourished in the sixteenth century. His work on the kings of Arragon, which is imperfect, and was never published, is highly praised by Zurita. There was also an Arragonese poet of this name in the same century.

ABARIS, a celebrated impostor of Scythia, concerning whose date there is much dispute. He pretended to the power of miracles, and by the Pythagoreans he was in this respect highly esteemed. The later Platonists put his miracles in competition with those of our Saviour. Herodotus (iv. 36.) just mentions the fable of his flying round the world on an arrow. For references to the fabulous legends respecting him, see Wesseling and Valckenaer on that passage, and also Ritterhusius on Porphyrii Vita Pythagoræ, p. 35, § 29, and Jamblichus, *passim*. Those who wish to read the absurdities broached by Toland on this subject, will find them discussed in Rees's Cyclopædia. (See also Bayle; and Brucker, Hist. Philos. vi. 194.)

ABASCAL, (José Fernando, 1743—1821,) a native of Oviedo, and a general, who served long in the West Indies and South America. As viceroy of Peru, from 1804 to 1816, he gave much satisfaction to the mother-country, from the success with which he preserved Peru to Spain, when the rest of the colonies were seized with the mania of independence, that is, of anarchy. In the latter year, however, having to contend with three rebellions at once, he failed, and was recalled by his royal master Fernando VII.

ABATI, a noble Florentine family, celebrated for their riches and power. If Dante is to be trusted, one of them was equally famous for treason, and has been rewarded by a very *cold* place in hell. See the Inferno, can. 32. He is

accused by Lombardi, in the Notes to Dante, of having betrayed 4000 of his own party to the Ghibellines at the battle of Mont' Aperti, A.D. 1260; and there is a reference to Gio. Villani. Stor. lib. iv. c. 76, &c. (Notes to Dante. Padua, 5 vols. 8vo. 1822.)—Two small poets of this name, both of the sixteenth century, are also enumerated by the Italian biographers. A moré ancient one is mentioned by Tiraboschi, iv. 358.

ABATI, (Beldo Angelo,) a physician of the State of Urbino, in the sixteenth century. Wrote on the Natural History of the Viper, and on its use in medicine.

ABATI, (Antonio,) a poet of Gubbio, of the seventeenth century, who, though patronized by the great, lived and died poor: his merit, however, was far from great.

ABATIA, (Bernard,) a physician and astrologer of Thoulouse, in the sixteenth century, well known in his day.

ABAUNZA, (Pedro, d. 1649,) a native of Seville, and a commentator on the Decretals.

ABAUZIT, (Firmin, 1679—1767,) a native of Uzes in Languedoc, who travelled much, and settled at Geneva. Is one of the many persons whom accident, or luck, or influential connexions, have brought into a notoriety which their own talents would never have obtained. The friend of Basnage, Boyle, Newton, St. Evremond, and Rousseau, could not fail to be known and esteemed. His fame rests on tradition; he might have great powers of conversation, but he did not write well. It appears that he was, however, a good mathematician; which was shown, we are told, by his detection of an error in the first edition of Newton's Principia, and his defence of Newton against Castel. But in other respects he seems to have been much overrated, and scarcely deserves the lengthened notice he commonly receives. His scepticism appears to have made him a favourite with the French *philosophes*. Towards the close of his life, however, he probably believed more. That he had a great store of miscellaneous knowledge, is proved by his tracts; that he was a quiet amiable man, is equally true; but he was no divine, and not much of a philosopher. His miscellaneous pieces are scattered over different publications. In the History of Geneva by Spon there are some Latin dissertations by him; in Rousseau's Dictionary he wrote some Remarks on the Music of the Ancients; and in the Journal Helvétique for 1743, he explains an *ancient votive shield*, in a dissertation republished by Montfaucon.

ABAZA, pacha of Bosnia in the seventeenth century, who rebelled against Mustafa I. and Moorad IV. The latter had the generosity to pardon him, and even to invest him with the government of Bosnia, which he defended with success against the Christians of the West.

ABBACO, (Paolo del,) a Florentine mathematician and poet of the fourteenth century.

ABBADIE, (Jacques, 1657—1727,) a native of Bearn, is well known to the protestant world as a theologian. At Berlin he was master of the Calvinistic church; in Ireland he was dean of Killaloe; in London he was preacher at the Savoy chapel. If he was an indifferent preacher, he was in many respects a sound writer. He wrote much; the best known and the ablest of his works, are his Traité de la Religion Chrétienne, and his Traité de la Divinité de Jésus-Christ; which have enjoyed the singular good fortune of being praised alike by Roman Catholics and Protestants. Bussi-Rabutin, who had but little religion, in a letter to M. de Sévigné, speaks very strongly of the effect which the first of these works had on him. Many of his other works are very rare, especially one composed by desire of king William III. called Histoire de la Grande Conspiration d'Angleterre, &c.

ABBAN, (Saint,) son of a Leinster king in the sixth century, was probably consecrated bishop by St. Patrick. He founded two monasteries, and was instrumental in the conversion of the pagans.

ABBAS, the uncle of Mahomet, who was at first hostile to the prophetic character of his nephew, but being conquered in the second year of the Hejira, he embraced the new religion. Subsequently he was of great service to Mahomet, both in council and war. At the battle of Honain, when the true believers were retiring before the enemy, and Mahomet himself was a momentary captive, he turned the fortune of the day, and delivered the chief of the new religion. One hundred years after his death, a great-grandson of his became khalif, and head of the dynasty of the Abbassides, which supplanted that of the Omeyas, or descendants of Omar. (See the name.)

ABBAS I., the seventh shah of the dynasty of Sofi, in Persia, left a name for ever memorable in the annals of his country. He was a true Mohammedan. Though the third son of the reigning

shah, Mahommed Khoda Bendeh, he soon aspired to the monarchy. Invested with the administration of Khorasan, in 1587 he declared himself independent; and two years afterwards he passed over the corpses of his two elder brothers to the throne of the shahs. At war with the Usbek Tartars, the Turks, or his own governors, he increased in ferocity as he grew in years. On the side of India and Turkey, he made some additions to his empire; and in his internal administration he exhibited extraordinary vigour. He caused justice to be rigorously observed, he improved the legal tribunals, and raised the character of his troops by many salutary regulations. The success of his arms and of his government, made his name a universal one; and ambassadors visited him from the remotest countries of western Europe no less than from China and Tartary. Among his visitors were the Shirleys of England, who wished to enter his service, and who have given an account of their travels, with proposals from him to other nations. (See the name.) He was the first monarch of his family who established his court at Ispahan. But all his great qualities were sullied by his capricious cruelty. On a mere unfounded suspicion that his son, Sefi Mirza, entertained ambitious designs, he ordered a courtier to put him to death, and was promptly obeyed. When remorse for this deed had taken possession of his mind, he was disgusted with the instrument which had performed it. "Bring me the head of thy son!" said he one day to the courtier: the head was brought and laid at his feet. "Now thou art unhappy as I am, since thou hast no longer a son!" To make some reparation for the rash act, he caused the son of Sefi to be recognised as his successor; and lest his two remaining sons (uncles of the young prince) should hereafter rebel as he had done, he caused both to be blinded. Suspecting that the khans, or local governors of Mezenderan, were not so faithful as they should be, he repaired to Caswin, invited them to a feast, and poisoned them all; he had the satisfaction to see all expire in his presence. Such were a few of his enormities. Did such a man deserve the title of *Great?* Let common sense answer the question. He closed his guilty career in 1628. (Malcolm's Persia. D'Herbelot, Bibliothèque Orientale. See also the History of the Suffavean Dynasty in the Encycl. Metropol. Hist. Div. vol. iv. ch. cxvi.)

ABBAS II., great-grandson of the above, (1629—1666) succeeded his father Sefi about the age of 13, A.D. 1642. This monarch is most celebrated for his drunkenness. To the utter confusion of all devout mussulmans he indulged for days together in the forbidden juice of the grape. Strange the freaks, atrocious the cruelties which he practised while in this state. One day he cut out the tongue of his cup-bearer, because he did not receive an answer to please him. Another day, calling his women around him while he drank deeply, he became so overpowered that he fell asleep, and was left alone. Awaking in a short time, he caused the women to be brought back, and burnt to death in his presence. On another occasion, the most beautiful lady of his harem he suspended in the chimney until she was blackened and suffocated by the smoke. His end was such, that one might almost call it a judgment upon his abominable life. He became the victim of a loathsome disease, the effect of his licentious excesses, and he died in frightful torments. This is the monarch with whom Chardin and Tavernier had the honour to get drunk. He was not, however, so besotted as wholly to neglect his duties. Candahar, which his grandfather had subdued, but which Akbar had recovered, he annexed to his empire. (Malcolm. D'Herbelot.)

ABBAS III. (1731—1736) was only 8 years of age when the ambitious Thamas Kooli Khan, his minister, tutor, and conqueror, caused him to be proclaimed shah, during the life-time of his father Thamas. He did not survive this event more than five years, and he was the last monarch of the dynasty of Sofi. Whether his death was natural may well be doubted.

ABBASSA, the sister of Haroun al Rashid, the fifth khalif of the house of Abbas. Her marriage with Giafar the grand vizier, on the strange condition that he should never exercise the rights of a husband; the violation of this engagement by both; the consequent death of Giafar, and the punishment of the princess, are matters, we are told, of history.

ABBA THULE, (1740—1792,) a chief or king of the Pelew islands, with whom our seamen were frequently in contact, and who was the ally of England. For a barbarian, he had liberal and even enlarged views; and he has been called the Peter-the-Great of those islands.

ABBATE, or ABATE. Of this name there were several Italian artists.

1. *Niccolo dell'Abate* or *Abati*, (1509 or 1512—1571,) a painter of Modena. He painted twelve scenes from the Æneid, now in the gallery at Florence, and some frescoes at Bologna, which were much studied and admired by the Caracci. He accompanied Primaticcio to France in 1552.

2. *Pietro Paolo*, his brother, (fl. 1550.)

3. *Guilo Camillo*, son, and *Ercole*, grandson, of Niccolò. The latter was a good artist, but a dissipated man. He died 1615. (Lanzi Storia Pittorica, &c. iv. p. 34, &c. Bryan's Dict., &c.)

ABBATUCCI, (J. P. 1726—1812) a Corsican general in the French armies; served first under Paoli, then under Louis XVI, then under the republic. Three of his sons fell in the service of France.

ABBATUCCI, (Carlo,) a Corsican general, who, with Napoleon, entered into the service of France, and perished in the Dutch campaign of 1796.

ABBE, H. (fl. 1670,) an artist of Antwerp.

ABBO, a Norman by birth, and a monk of St. Germain-des-Pres, who died in 923, wrote an epic poem in three books on the siege of Paris by the Northmen. As he was a witness of the events he relates, his poem, barbarous as it is, is of great value to the historian. The best edition of it is that by Toussaint Duplessis, in his Nouvelles Annales de Paris. 4to. 1753. He left two other works, one is to be found in the Bibliotheca Maxima Patrum, the other in the Spicilegium of d'Acheri. (See more in Cave, Hist. Lit.)

ABBO, a monk of Fleury in the tenth century, was a poet, historian and mathematician. His miscellaneous writings, however, are of no great value; and his letters are consulted for the incidental light which they throw on the manners of the times. That he was a scholar, in the ordinary sense of the word, may be inferred from his mission to England, which was to reform the studies of Ramsay, a monastery which before the devastation of the Danes had enjoyed much literary celebrity. He died A. D. 1004.

His chief works were—the Life of St. Edmund, King and Martyr, &c.; the Lives of the Popes; which latter was published at Mayence by P. de Busée, 1602, 4to; and some collections of canons, letters, &c. (See more in Cave, Hist. Lit. ii. 104.)

ABBOT, (George,) archbishop of Canterbury, son of Maurice Abbot, a cloth-worker in the town of Guilford in Surrey, who married Alice March, and suffered persecution for his religion in the reign of queen Mary. They had six sons, of whom Robert, the eldest, was bishop of Salisbury, and Maurice, the youngest, lord mayor of London, and the first knight created by Charles I. George was born at Guilford, Oct. 29, 1562, in a house, says Wood, which is "now an alehouse, bearing the sign of the Three Mariners, by the river's side near to the bridge, on the north side of the street, in St. Nicholas's parish." He was educated at the free-school of his native town, under the care of Mr. Francis Taylor; and in 1578, being then sixteen, was removed to Balliol college in Oxford. On Nov. 29, 1583, being then bachelor of arts, he was elected probationary fellow of his college, entered holy orders, and became a preacher of some eminence in the university. In 1593, in company with his brother Robert, he commenced bachelor of divinity; in 1597, proceeded to his degree of doctor in the same faculty; and the same year was elected master of University college. At this time he delivered his theological prælections in the divinity school in Oxford, which he published the next year, with this title: 'Quæstiones sex totidem prælectionibus in Schola Theologica Oxoniæ, pro forma habitis, discussæ et disceptatæ a. 1597, in quibus e sacra Scriptura et Patribus antiquissimis quid statuendum sit definitum.' Oxon. 1598. 4to. Dedicated to Thomas Sackville, baron of Buckhurst, chancellor of the university of Oxford. Reprinted at Frankfort, 1616, under the superintendence of Abraham Scultetus. Upon March 6, 1599, he was installed in the deanery of Winchester, which he held till 1609, and in 1600 was elected vice-chancellor of the university of Oxford, when he published his sermons on the prophet Jonah. Lond. 4to. 1600. The same year, on occasion of the cross in Cheapside being taken down, the citizens of London desired the advice of the two universities, whether or not it should be re-erected. Abbot had already distinguished himself in his new office in the university by the zeal with which he had destroyed all pictures connected with sacred subjects, and was therefore, as might be expected, opposed to the restoration of the cross. "I remember," he says, in a letter addressed to the citizens on this subject, "in that college where I first lived, (Balliol,) a young man was taken praying and beating his

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breast before a crucifix in a window; which caused the master and fellows to pull it down, and set up other glass; which example makes us nothing doubt, but that the cross in Cheapside hath many in the twilight and morning early who do reverence before it. By all which I do conclude that it is a monument of their superstition; a great inducement, and may be a ready way to idolatry."

But the more moderate judgment of Whitgift, archbishop of Canterbury, and Bancroft, bishop of London, prevailed; the cross was repaired and restored, with some slight alterations. (See a pamphlet entitled, 'Cheapside Cross censured and condemned, by a Letter sent from the Vice-chancellor, &c. of Oxford.' 4to. London, 1641.) In 1603, having been again chosen vice-chancellor, he visited Woodstock with the celebrated William Laud, then proctor of the university, to congratulate king James, who had succeeded on the 24th of March before to the crown of England; and about this time commenced his difference with Laud, who maintained the perpetual visibility of the church, as derived from the apostles to the church of Rome, in opposition to Abbot, who, like Usher, had endeavoured to trace it from Berengarius to the Albigenses, and from them to Luther and Calvin. These tenets of Laud were extremely offensive to Abbot, who united with Dr. Airy, the vice-chancellor, in calling Laud to account for a sermon preached by him at St. Mary's, Oxford, in the year 1606, which contained expressions at variance with the Calvinistic and popular theology of the day. In 1604 Dr. Abbot was one of the eight Oxford divines engaged in the new translation of the Bible; and the same year published his Answer to Dr. Thomas Hill, who had quitted the church of England, and embraced the Roman Catholic religion—'The Reasons, which Dr. Hill hath brought for the upholding of Papistry, unmasked,' &c. Oxon. 4to. 1604. In 1605 he was a third time vice-chancellor; in 1608, his patron, Thomas Sackville, the earl of Dorset, died suddenly at the council-chamber; and Dr. Abbot, who had been his chaplain, preached and afterwards printed his funeral sermon. (London, 4to. 1608.) But the loss which he experienced in the death of this nobleman, was amply compensated by the esteem and friendship of George Hume, the earl of Dunbar, treasurer of Scotland, one of king James's greatest favourites. This nobleman appointed Dr. Abbot his chaplain, and carried him into Scotland, to assist in re-establishing episcopacy in that kingdom, and reducing it to uniformity. By the sagacity of the earl, and the moderation of his chaplain, the project so far succeeded, that an act was passed in the general assembly, which provided that the king should have the calling of all general assemblies; that the bishops, or their deputies, should be perpetual moderators of the diocesan synods; with other concessions greatly in favour of episcopacy. (Heylyn's History of the Presbyterians, pp. 381, 382.) Abbot's service in this affair was extolled by his zealous patron, who took every opportunity of recommending him to the king's notice and favour; and his efforts were advanced by the following circumstance.

Whilst he was in Scotland, George Sprot, a notary of Ayemouth, was condemned and executed for having been concerned in the Gowry conspiracy. The execution of this man afforded an admirable opportunity for settling men's doubts as to the reality of the plot. A long account of his execution and confession was published at London, with a narrative prefixed to it by Dr. Abbot, entitled, 'The Examinations, Arraignment, and Conviction of George Sprot, Notary, in Ayemouth; written and set forth by Sir William Hart, &c.; whereby appeareth the treasonable device betwixt John, earl of Gowry, and Robert Logane, of Restalrig (commonly called Lesterig), plotted by them for the cruel murthering of our most gracious Sovereign.' To this treatise a Preface was prefixed (of 38 pp.) written by George Abbot, Doctor of Divinity, and Dean of Winchester, &c. 1608. This performance was very acceptable to the king, and paved the way to Abbot's preferment: for on the death of Dr. Overton, the bishop of Lichfield, Abbot was appointed to succeed him, and was consecrated on Dec. 3, 1609; and on the 20th of January following, he was translated to the see of London, void by the death of Dr. Thomas Ravis; and archbishop Bancroft dying shortly after, Abbot was chosen to succeed him. He was elected by the chapter of Canterbury, March 18, 1611, and consecrated in the chapel at Lambeth, April 9, by the bishops of Oxford, Ely, Lichfield, Worcester, and Chichester. The appointment was a great mortification to the pious, learned, and

moderate portion of the community, more especially to the English clergy, who had wished and expected that bishop Andrews or bishop Overall should have succeeded Bancroft; prelates beloved and admired by all parties, of longer standing in the church, greater experience, and much greater learning. But the Scottish party warmly supported Abbot, and carried their point. "The bishop of London," says secretary Calvert, in a letter written at the time to Sir Thomas Edmonds, "by a strong north wind coming out of Scotland, is blown over the Thames to Lambeth, the king having professed to the bishop himself, as also to the lords of his council, that it is neither the respect of his learning, his wisdom, nor his sincerity (although he is well persuaded there is not any one of them wanting in him), that hath moved him to prefer him before the rest of his fellows, but merely the recommendation of his faithful servant Dunbar, that is dead, whose suit on the behalf of the bishop he cannot, and will not suffer to lose his intention." (Birch's Negociation, &c. p. 338.) His predecessor, Bancroft, had acted with so much judgment and diligence in the controversies and discussions of these times, as to win applause even from those who were no friends to the church. (See Osborne's Memoirs, p. 61.) But Abbot was known to entertain very different sentiments. He was a rigid Calvinist; had shown whilst at Oxford a marked and decided opposition to those who entertained different principles from his own. He had no experience as a bishop; "He was not much beloved," says Fuller, "by the inferior clergy, as over rigid and austere. Indeed, he was mounted to command in the church before he ever learned policy therein; made a shepherd of shepherds before he was a shepherd of sheep; consecrated bishop before ever called to a pastoral charge: which made (say some) him not to sympathize with the necessities and infirmities of poor ministers." (Fuller's Ch. Hist. x. p. 87.) These observations of Fuller are borne out by the testimony of Bishop Hacket, no great friend to Bancroft or Laud; who, speaking of Abbot's austerity in the High Commission Court, observes: "It was not so in his predecessor Bancroft's days, who would chide strictly, but censure mildly. He considered that he sate there rather as a father than a judge. 'Et pro peccato magno paululum supplicii satis esse putavit.' He knew that a pastoral staff was made to reduce a wandering sheep, not to knock it down." And in another place he observes: "That sentences (in that court) of great correction, or rather destruction, have their epocha from his predominancy in that court." (Life of Williams, p. 97.)

This promotion of Abbot, carried by a party by no means favourable to the interests of the clergy, was part of that wretched policy prevailing in this and the previous reign, which attempted to neutralize the power of the church by promoting men of opposite sentiments. "The two contrary factions at court," says Osborne, "one of them thinking all things fit to be destroyed, the other labouring to preserve, did, upon the vacancy of every bishopric, put one in suitable to their humours that had the luck to prevail. The cause the present incumbent (Abbot) did, like the web of Penelope, unravel what his predecessor had with more policy and charity twisted." The consequence of such policy was this; that the best clergymen were driven to despair, and knew not how to proceed. They who endeavoured to promote a reconciliation were suspected by both parties; and the divisions thus promoted in the church, branched forth into the city and country into divers popular differences.

Nor was Abbot's conduct on his promotion to this high station of such a nature as was likely to remove the fears entertained of his prudence and moderation; for in the first year of his appointment he used all his influence with lord chancellor Elsmere, then chancellor of the university of Oxford, to oppose any of Laud's preferment in the university, "insinuating that he was at best a papist in heart, and cordially addicted unto popery;" and "that if he were suffered to have any place of government in the university, it would undoubtedly turn to the great detriment of religion and dishonour of his lordship." (Heylyn's Laud, p. 61.)

In 1611, when Vorstius was invited by the curators of the university of Leyden to accept the professorship of divinity, the archbishop used his influence with the king to induce him to interfere, and to command Sir Ralph Winwood, the ambassador at the Hague, to protest against the reception of Vorstius. (Winwood's Papers, iii. 296, 317.) On Easter-day, 1612, he confirmed prince Charles; and the same year attended prince Henry in his last sickness, and preached his funeral sermon (Ps. lxxxii. 6). The next year he

solemnized the marriage between the princess Elizabeth, daughter of James I., and Frederic, the elector palatine, who was so well satisfied with the archbishop's attentions, that, on leaving the kingdom, he made him a present of plate to the amount of 1,000*l*. Nor was Abbot ungrateful for this kindness; for when in the year 1619 the elector accepted the crown of Bohemia, the archbishop used all his influence with the king to induce him to support his son-in-law; and advised the king and his council to countenance this usurpation against all the world. (See his Letter to Naunton in the Cabala, p. 102, and in the Biog. *Brit.—art. Abbot;* the original is in the Bodleian.)

In the year 1613 he was nominated one of the first sixteen governors of the Charter-house, of which the foundation was then settled; and the same year, together with the bishops of London (King), Winchester (Bilson), Lichfield (Neyle), Rochester (Buckeridge), and several laymen, was one of the commissioners appointed to try the case of divorce between lady Frances Howard, daughter to the earl of Suffolk, and Robert, earl of Essex, her husband. All the other ecclesiastical commissioners, except the archbishop and the bishop of London, gave sentence in favour of lady Essex. To justify, therefore, his own opinion, the archbishop drew up a paper, entitled, 'Some observable things since Sept. 25, 1613, when the sentence was given in the cause of the Earl of Essex,' &c.: reprinted in 1719 under a different title. This paper the king himself resolved to answer, and wrote a very sensible letter to the archbishop; in which he told him, that after he had considered all his papers, he found his principles so strange, and his doubts so far sought, that he could not but think that the prejudice the archbishop entertained towards the persons was the chief cause of his doubts. "In your last speeches with me," he proceeds, "you remember you told me what assurance you had of the earl's ability out of his own mouth, which you said you could not but trust because he was so religious a nobleman. But when I told you of the other party's contrary affirmation, you remember how you used the word *iniquity*. Now, then, I would ask you, what proof you have of the one's religion more than the other's; you must answer me by judging upon the exterior; and how deceivable that guess is, daily experience teaches us." The king was a better judge of characters than the archbishop, for the earl became a traitor in the succeeding reign.

Both the archbishop and Dr. King, who voted with him, were too much influenced by their feelings. The earl was a puritan; his countess related to the strictest and most influential popish families in the kingdom. Bishop Goodman tells us that after the sentence of nullity had passed, he went to Overall and asked his opinion concerning it; who told him that he had been with the bishop of London, Dr. King, to expostulate with him for joining with Dr. Abbot in opposing it, seeing things were so manifest according to the laws of the church. To this Dr. King replied that his only reason for dissent was this—that whereas many things were proved upon oath, yet he could not satisfy his own conscience for the truth of those oaths, though he could not disprove them; but if his own conscience could have been persuaded that the oaths were true, then, without exception, the nullity must needs follow. "There, then," (says Goodman, and his words apply to both prelates,) "was my lord bishop's mistake; that either he did not desire further time to examine those oaths, or otherwise, according to the custom of law, that he had not judged *secundum allegata et probata.*" (Memoirs, p. 222. Compare also the remarks of L'Estrange, a writer of great moderation. Reign of King Charles, p. 118.)

In the year 1614, when the House of Commons had harshly refused to supply the king's necessities, the archbishop, upon the expiring of the convocation, consulted with some of the bishops to raise a loan among themselves, and present it to the king as a free-will offering, in testimony of their duty. Every bishop resolved to send unto the king the best piece of plate in his possession, the archbishop setting the example; and such as had not a piece of plate sufficient to express their zeal, sent in a smaller piece, but filled with gold, to make it a present of reasonable value. (See the Archbishop's Letter addressed to the Bishop of Norwich, in Mr. Brewer's Illustrations of the Court of King James I. i. 157). The same year, in order to satisfy the Romanists of the validity of the English ordinations, he assembled several of the Romish priests then in England, and placed in their hands the original records of Archbishop Parker's consecration. (Champnæus in Epist. Ded. Georgio Abboto.) In 1616

he assisted at the creation of Charles prince of Wales; and the same year was very earnest in bringing into England Antonio de Dominis, the archbishop of Spalato. This prelate having espoused the cause of the Venetians in their quarrel with the pope, was, on their mutual reconciliation, desirous of finding an asylum in England. For this purpose he applied to Sir Dudley Carleton, then ambassador at Venice, expressing his wish to live and die a member of the Church of England, (which he esteemed above all others,) and to obtain him some small means of support. The ambassador submitted the archbishop's request to the king, who thought that the quarrel of the pope and the Venetians had been the effect of his book in defence of the *oath of allegiance;* and therefore entered more heartily into the design of receiving De Dominis. The king acquainted the archbishop of Canterbury with it, who showed his heartiness in the cause by contributing towards a pension for De Dominis, and readily offered him lodging and diet at his own house at Lambeth. (Goodman's Memoirs, i. 157.)

The same year saw the commencement of the archbishop's troubles; for Dr. Mocket, his domestic chaplain, warden of All-Souls, published a work entitled 'Doctrina et Politeia Ecclesiæ Anglicanæ,' &c. 1616, 4to. It contained a Latin translation of the English Liturgy, Catechism, Thirty-nine Articles, the Book of Ordination of Bishops, Priests and Deacons, a Latin abridgment of the Homilies; and an original treatise 'De Politeia,' &c. It was published abroad, at Amsterdam, and is mentioned in terms of strong reprobation by Grotius in a letter to Vossius. ("Prodiit de Politia Anglicana libellus puritanissimus, Amstelodami cusus: sed mutata est Epigrapha: credo ne urbs illa in Britannia infamaretur. Video idem illorum et eorum qui nos exercent esse ingenium, contemnere vetustatem et sanctimoniam ponere in Ecclesiæ dilaceratione." Epist. Remons. p. 475.) The work had been undertaken with the best intentions, but the author's inclination to Calvinism had so far swayed his judgment, that his abridgment of the Homilies was more in conformity with his own than the sense of the Church. He had omitted part of the 20th Article; but that which gave the greatest offence, was his claiming a power of the archbishop of Canterbury for confirming the election of bishops in his province, on the ground of the canon in the Nicene council, which had been confirmed by an imperial edict; thus giving an obliging force to the canon and civil law, "both which (says Fuller) if crossing the common law of the land, are drowned in their passage as they sail over from Calais to Dover." Such an infringement of his prerogative was very distasteful to the king; and his displeasure towards this book was augmented by James Montague, the bishop of Winchester, a prelate of great influence, who had hitherto supported the archbishop. The book was publicly burnt, which censure the author took so much to heart, that he shortly after died. It was generally conceived, says Heylyn, (Life of Laud, p. 76, and in this statement he is partly supported by Fuller,) "that as the book fared the worse for the author's, so the author did not speed the better for his patron the archbishop's sake, betwixt whom and Dr. James Montague, then bishop of Winchester, there had been some differences, which the rest of the court bishops were apt enough to make some use of to his disadvantage." Shortly after the archbishop had the misfortune to lose his brother, the bishop of Salisbury, between whom and himself (if Heylyn may be trusted) there had happened some differences a little previous to his death. These unhappy circumstances, and his growing infirmities, fixed the archbishop in his resolution of putting in force a design which he had for some time contemplated of building a hospital in his native town of Guilford, which he honoured with his presence, when Sir Nicholas Kempe laid the first stone of it, April 5, 1619.

Hitherto he had but tasted misfortune; he was now to drain it and wring it out to the dregs. In 1621, whilst taking a journey into Hampshire, the archbishop was invited by Lord Zouch to hunt in Bramshill Park. Pretending to be a woodman, he took up a cross-bow to make a shot at a buck, but unhappily hit the keeper, who had run in among the herd of deer to bring them up to a fairer mark. The arrow pierced the left arm, and dividing the large auxiliary vessels, caused instantaneous death. "He never spake after," says Fuller, "as the person still alive at Croydon, who brought off his body, informed me." This untoward event caused the greatest consternation—the like had never happened in the church of England; it was a sore affliction to many good men, who lamented the scandal which must by this untoward accident inevitably fall upon the church; for

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in the eye of general councils and the canon law the archbishop was wonderfully tainted and made incapable of performing any sacred function. By the common law, his personal estate was forfeited to the king, who graciously sent him a letter under his own hand, "that he would not add affliction to his sorrow, nor take one farthing from his chattels and moveables." (Hacket, 65.) But the scandal brought upon the church was not so readily removed; it was a subject of discourse in the foreign universities, and after three several disputations was declared by the Sorbonnists to amount to a positive irregularity. To add to the difficulty, four bishops elect were waiting for their consecration—Dr. Williams elect of Lincoln, Dr. Davenant of Salisbury, Dr. Cary of Exeter, Dr. Laud of St. David's; all of whom, except Davenant, who was under personal obligations from the archbishop, scrupled to have his hands laid upon them, and declined his consecration; "not out of enmity or superstition (says Hacket, p. 66) but to be wary, that they might not be attainted with the contagion of his scandal and uncanonical condition."

To determine the question and settle men's minds, the king directed a commission on the 3d of October to the lord keeper, (Williams,) the bishops of London, (Mountague,) Winchester, (Andrews,) and Rochester, (Buckeridge;) to the elects of Exeter, (Cary,) and St. David's, (Laud;) Sir Henry Hobart, lord chief justice of the common pleas; Sir John Doddridge, one of the justices of the king's bench; Sir Henry Martin, dean of the arches; and Dr. Steward, a civilian. The three following questions were submitted to their decision.

1. *Whether the archbishop were irregular by the fact of involuntary homicide?* The two judges and two civilians held the negative; the others held that he was irregular, except bishop Andrews, who said that he could not conclude so. 2. *Whether the act might tend to a scandal in a churchman?*—Bishop Andrews, Sir H. Hobart, and Dr. Steward, doubted; the rest concurred that there might arise from such an accident 'scandalum acceptum non datum.' 3. *How the archbishop should be restored, in case he should be found irregular?* All agreed that it could be no otherwise than by restitution from the king; but they dissented in the manner of its being done. Andrews, Hobart, and Steward thought it should be done immediately from the king, and from him alone, in the same patent with the pardon; Williams, Mountague, Buckeridge, Cary, and Laud, wished that a commission should be directed by the king to some bishops, to absolve him 'manu clericali;' Doddridge and Martin agreed in having it done both ways, for the greater caution. The latter suggestion was adopted; for the king, under his broad seal, granted the archbishop a full and entire pardon, and restored him to all metropolitical authority; and on the 22d of Nov. issued a commission to the bishops of Lincoln, (Williams,) London, (Mountague,) Winchester, (Andrews,) Norwich, (Harsnet,) Lichfield and Coventry, (Morton,) Bath and Wells, (Lake,) Ely, (Felton,) Chichester, (Carleton,) to grant the archbishop a dispensation in full form; which was done upon the 12th of Dec. following, 1621.

But though the archbishop was thus absolved, Williams and the others still scrupled at receiving consecration from his hands; and the king therefore permitted them (a few days before issuing the above commission) to be otherwise consecrated; Williams in king Henry VII.'s chapel, at Westminster, Nov. 11; Cary and Laud in the chapel of the bishop of London's palace, Nov. 18. The bishops who performed the ceremony were—London, (Mountague,) Worcester, (Thornborough,) Ely, (Felton,) Oxford, (Howson,) Llandaff, (Godwin.) Thus was the archbishop absolved from this unhappy business, chiefly by the influence of Andrews, whom he suspected for his greatest foe, but who proved eventually his most firm and effectual friend; mildly checking those who inveighed most against him, by saying, "Brethren, let us not be too hasty in condemning any for uncanonicalness according to the strictness thereof, lest we all render ourselves in the same condition; besides, we all know, 'canones qui dicunt lapsos post actam pœnitentiam ad clericatum non esse restituendos de rigore loquuntur disciplinæ non injiciunt desperationem indulgentiæ.'" (See Wilkins, Concil. iv. 462. Hacket's Life of Williams, p. 66. Spelman's Reliquiæ, p. 121;—where the arguments urged by the different parties are given in detail; and Collier's Ecclesiastical Hist. ii. 720, who is astonished at the irregularity of the means by which Abbot was restored.)

The archbishop, who had retired to Guilford during the progress of these debates, now returned to Lambeth and resumed his functions, contrary to the sense of many learned and pious men,

who thought that he should have spent the remainder of his days in privacy. And such appears to have been his own feelings at the first, since (before his acquittal) he petitioned the king to be permitted to retire and spend the remainder of his days at his own almshouse at Guilford. (Howel's Letters, p. 123.) He also instituted a monthly Tuesday fast, in memory of this accident; and allowed the widow of the man an annuity of 20*l*.

In Jan. 1623, together with Dr. Mountague, the bishop of London, he consecrated St. James's church in Aldgate; and the same year signed the ratification of the Spanish match. Against the toleration contemplated in the articles of this treaty, a letter was afterwards circulated in his name. But this letter or speech (for in contemporary copies it is called sometimes by one and sometimes the other name) is unquestionably a forgery, as both Hacket and Heylyn have clearly proved. It was first printed in this country by the notorious Prynne, from a copy in the French Mercury, (Hidden Works, p. 39; copied thence into the Cabala and various other works, thirty years after the event, and twenty years after the author's death.) Its original has never been found; no two copies of it agree; it is not mentioned by the archbishop's contemporaries, nor in his own narrative; it is entirely at variance with his act of signing the articles of the Spanish match: and he who had the boldness to address king James in the language attributed to him in this letter, would not have scrupled at openly refusing to sign the articles, had he disliked them; since it is well known that at the very time when they were debated, the king was so perplexed, and the lords so irresolute, that the least show of opposition on the part of the archbishop would have decided the question. If the letter be genuine, we can scarcely acquit the archbishop of tergiversation, a fault from which he was to all appearance entirely free.

In the year 1626, though much broken down in health, and suffering severely from the gout, he assisted at the coronation of Charles I.; but his growing infirmities, and probably a dislike to the dominant party, kept him away from the court. In his narrative, (which is printed in Rushworth,) he says, "I cannot deny that the indisposition of my body kept me from court, and thereby gave occasion to maligners to traduce me, as withdrawing myself from public services, and therefore misliking some courses that were taken; which obstinacy perhaps neither pleased the king, nor the great man [Buckingham, I suppose] that set them on foot. It is true that in the turbulency of some things I had no great invitements to draw me abroad, but to possess my soul *in* patience, till God sent fairer weather; but the true ground of my abstaining from solemn and public places was the weakness of my feet, proceeding from the gout; which disease being hereditary unto me, and having possessed me now nine years, had debilitated me more and more, so that I could not stand at all, neither could I go up or down a pair of stairs; but besides my staff I must have the service of one at least of my men, which was not fit to be admitted in every place where I was to come."

These causes induced the king, upon the 9th of Oct. 1627, to issue a commission to the bishops of Durham, (Neale,) Rochester, (Buckeridge,) Oxford, (Howson,) and Bath and Wells, (Laud), to execute archiepiscopal jurisdiction in the place of the archbishop: "Forasmuch as the said archbishop cannot at this present in his own person attend the services which are otherwise proper for his cognizance and jurisdiction, and which as archbishop of Canterbury he might and ought in his own person to have performed and executed in causes and matters ecclesiastical, in the proper function of archbishop of that province, we therefore of our regal power, and of our princely care and providence that nothing shall be defective in the order, discipline, government or right of the church, have thought fit by the service of some other learned and reverend bishops, to be named by us, to supply those things which the said archbishop ought or might in the cases aforesaid to have done, but for this present cannot perform the same." The act is printed in Rushworth, i. 431.

The only reason assigned in this document for the archbishop's suspension was his present inability for performing his functions; a fact fully admitted by himself in his own narrative. It appears also that this suspension was only temporary, for such time as his inability lasted;—two circumstances very necessary to be borne in mind. For two different causes are alleged for this proceeding; one by the archbishop himself in his own narrative, resting on his own suspicion, and some court scandal (as he confesses, Narrative,

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p. 437)—a refusal to license a sermon of Dr. Sibthorpe's, entitled 'Apostolical Obedience,' containing sentiments which the archbishop disliked. "This sermon was brought unto the duke," he says, "when it came into his head, or was suggested unto him by some malicious person, that thereby the archbishop might be put to some remarkable strait. For if the king should send the sermon unto him, and command him to allow it to the press, one of these two things would follow; that either he should authorize it, and so all men that were indifferent should discover him for a base and unworthy beast (!); or he should refuse it, and so should fall into the king's indignaton, who might pursue it at his pleasure, as against a man that was contrary to his service. Out of this fountain flowed all the water that afterwards so wet." Such was the archbishop's surmise, resting only on suspicion, and upon an observation of Lord Conway, a creature of the duke's. The archbishop's suspicion is scarcely probable; for had it been the real reason, it is not likely that Conway would have revealed it to the archbishop. Had the duke been desirous of displacing Abbot, he had a much plainer and easier course. The grounds for his suspension, mentioned in the commission, were simple and obvious, and involved much less odium. Another reason assigned is by Fuller, (mistaking, apparently, the authority of L'Estrange, in his Life of Charles I. p. 69): "A commission," he says, "was granted unto five bishops (whereof Bishop Laud of the *quorum*) to suspend Archbishop Abbot from exercising his authority any longer, because uncanonical for casual homicide." And in his Appeal of Injured Innocence, defending himself against some remarks of Heylyn for this inaccuracy in saying that Bishop Laud was of the *quorum*, Fuller observes that he used that word not in its legal strictness, and then justifies his assertion by the following anecdote: that "when the writing for the archbishop's suspension was to be subscribed by the bishops aforesaid, the four seniors, London, Durham, Rochester, and Oxford, all declined to set their hands thereunto, and seemingly at the last showed much reluctance and regret thereat. 'Then give me the pen,' said Bishop Laud; and though *last* in place, *first* subscribed his name. Encouraged by whose words and example, the rest after some demur did the like. This was attested to me by him who had best cause to know it, the good and credible register, still alive, who attended in the place upon them." This, though a very positive statement, is certainly inaccurate. There was no commission of this kind ever issued: the archbishop was removed directly by the king; and the commission by which the king suspended him, and delegated his archiepiscopal powers to the bishops above named, is still in existence. This anecdote, therefore, respecting Laud is utterly false, or else some misrepresentation.

The suspension was of brief duration; for about Christmas, 1628, the archbishop was restored to favour, at the request of the House of Lords, who made suit to the king to receive him into grace, (L'Estrange, 81.) The king assented, sent for the archbishop to come to court, and appointed the archbishop of York and the earl of Dorset to receive him as he came out of his barge. They conducted him to the king, who, giving him his hand to kiss, enjoined him not to fail the council-table twice a-week; and from henceforth he continued to sit in parliament in the exercise of his jurisdiction till the day of his death, (Ib. p. 95.) Upon the Friday after his return, the bishops met him at his house in Lambeth, in order to settle the controversies occasioned by a letter which Dr. Richard Mountague had addressed to the archbishop. Towards the latter period of his life he seems to have recovered his health, for this year he consecrated Richard Mountague bishop of Chichester, attended his parliamentary duties, and spoke at a conference held between the lords and commons on the petition of right (Rushworth, i. 546); and in 1632, the year before his death, the following pleasing anecdote of him is introduced in a MS. letter in the British Museum, from J. Pory to Sir Thomas Puckering, dated Sept. 20, 1632: "One day the last week, my lord of Arundel, and his son, my lord Maltravers, having espied my lord of Canterbury's coach on Barnsted Down coming towards theirs, before they came a butt's length short of it, both their lordships alighted and went a great pace towards his grace's coach, who, when they were approached, said, 'What! and must my lord marshal of England take so great pains to do me so much honour? Were my legs as good as my heart, I should have met your lordships the better half of the way.' Then my lord of Arundel replied, 'It might well become an earl marshal to give so

much respect to an archbishop of Canterbury;' besides the particular obligation from his lordship to his grace, for his noble usage of his son and daughter Maltravers, while they were his prisoners. His grace by his diet hath so moderated his gout, as it is now rather an infirmity than a pain. He looks fresh and enjoys his health, and hath his wits and intellectuals about him. So that if any other prelate do gape after his benefice, his grace perhaps, according to the old and homely proverb, [may] eat of the goose which shall graze upon his grave." (Harl. MSS. 7,000.)

He died next year, on Sunday, Aug. 4, 1633, at his palace of Croydon, aged 71; and was buried, as he had desired to be, in the lady chapel of Trinity church, at Guilford, in Surrey. Soon after his death, a monument was erected over his grave with his effigy, and a Latin inscription engraved on his tomb. Besides building the hospital at Guilford, he gave to the schools in Oxford 150*l.* In 1619, he bestowed a large sum of money on the library of Balliol college, for augmenting the number of the books and repairing the building; and built a conduit in the city of Canterbury. In 1624, he contributed to the founding of Pembroke college, and discharged a debt of 300*l.* owing to that society from Balliol college. In 1632, he gave 100*l.* to the library of University college; and by his will, left to the town of Guilford 100*l.*, to be lent without interest to four poor tradesmen of that town, for two or three years. To the poor of the town he left 20*l.*; to the poor of Lambeth, 30*l.*; to forty of his inferior servants, 10*l.* each; besides 40*l.* for those who had served him, in case he had forgotten them. All the books in his great study marked with his name, to his successors for ever; those at Croydon, partly to the dean and chapter of Winchester, partly to the dean and chapter of Canterbury. (See his will, printed at the end of his Life, in 8vo.)

Like many prelates of his day, he was never married, and seems to have had a natural antipathy to women. He was extremely offended with his brother for having married after he had become a bishop. And one day (as Fuller tells us in his Appeal, &c.) returning in his coach to Croydon, from which he had been some time absent, many people, most women, some of good quality, partly from good-will, partly from curiosity and novelty, crowded about his coach to see him. The archbishop, unwilling to be gazed at, and never partial to females, exclaimed, somewhat churlishly, "What makes these women here?" "You had best," said one of them, "shoot an arrow at us."

In his private character he was sincere and honest, courteous to those who loved him and entertained the same religious principles as himself. But in general there was some moroseness in his manners; and so prejudiced was he against those whose theological tenets differed from his own, that when the celebrated Grotius came to England in 1613, the archbishop could see nothing to admire or praise in him, describing him as no better than a smatterer and a pedant. (See his Letter in Winwood's Mem. iii. 459.) The same prejudices blinded him to the merits of Laud, Cosins, Neile, or others, and prompted him to join the Commons and others against them and those who adopted their sentiments. In his station as the greatest prelate of the realm, his conduct was productive of much injury to the church. "His extraordinary remissness," says L'Estrange, "in not exacting strict conformity to the prescribed orders of the church in points of ceremony, seemed to resolve those legal determinations to their first principle of indifferency, and led in such a habit of inconformity, as the future reduction of those tender-conscienced men to long-discontinued obedience was interpreted an innovation." (Reign of K. Charles, p. 131.) This is the mild censure of one whose theological principles resembled those of the archbishop. In this all his contemporaries agree, of whatever party or principle—Hacket, Fuller, Osberne, Clarendon, Sanderson, Goodman, Heylyn, and others; and the justice of their censure is seen in the archbishop's acts, as it might have been gathered long before from statements laid down in his writings, particularly in his answer to Hill. And however men may differ in the estimate of his character, one thing is certain, that had a man of his principles succeeded him, the church of England, if it had existed, would have existed only as a monument of disorder and confusion. (See Dr. White Kennet's manuscript collections in the British Museum, No. lxxxix. *passim*, for some particulars of Abbot, not mentioned in the general biographies.

Besides the works already mentioned, he was the author of 'An Exposition on the Prophet Jonah.' Oxford, 1600. 4to.

A Form of Absolution given in his chapel at Lambeth to the marquess of Huntly, July 7, 1616, and his Letter to the Archbishop of St. Andrew's, in excuse for so doing, (Spotswood's Hist. 526, 528.) Letter to his Suffragans on the erection of Chelsea College, in Fuller's C. H. His correspondence with Sir Nat. Brent, then at Venice, respecting Sarpi's History of the Council of Trent, published by Dr. L. Atterbury, in a pamplet, entitled, 'Some Letters relating to the History of the Council of Trent.' 4to. 1705. A letter to Cyril, patriarch of Alexandria, Nov. 17, 1617, in Pagitt's Christianography, App. p. 213. 'A brief Description of the whole World, wherein is particularly described all the Monarchies,' &c. London, 4to. 1617; of which there have been many editions. A Treatise of the Perpetual Visibility of the Church; London, quarto. 1624. His Narrative, published in Rushworth. The authenticity of this work is ascertained by quotations made from the original MS. by bishop Hacket, in his Life of Williams, i. 68, ii. 5, 19, &c. History of the Massacre in the Valtoline, printed at the end of Foxe's Martyrs. His Judgment of Bowing at the Name of Jesus; 1632, 8vo. Some Letters and Papers unpublished, in the MSS. of the Lansdowne and Harleian Collection. Printed Letters in Winwood, the Cabala, in the 2d vol. of Mr. Brewer's Illustrations of the Reign of James I.

ABBOT (Robert), elder brother to George Abbot, archbishop of Canterbury, was born in the year 1560, in the same house, and educated in the same school, with his brother. Upon an oration made by him on the 17th of Nov. the day of queen Elizabeth's inauguration, he was chosen scholar of Balliol College, and was sent to the university in 1575. (Featley, in Fuller's Abel Red. p. 540.) In 1581 he was elected fellow of his college; the next year proceeded to his degree of master of arts; and having entered into holy orders, was for some time the lecturer in St. Martin's church in Oxford, and at Abingdon in Berkshire. Upon a sermon preached by him at Worcester, he was made lecturer of that city; and soon after, in 1588, rector of All Saints' in the same place, at which time he resigned his fellowship. About this period, or shortly after, he was presented to the rich benefice of Bingham in Nottinghamshire, by John Stanhope, esq. for a sermon which he had preached at Paul's Cross. In 1594 he obtained some celebrity as an author, for a book which he published against a Romanist, entitled, 'The Mirror of Popish Subtilities; discovering certain wretched and miserable Evasions and Shifts, which a secret cavilling Papist, in the behalf of one Paul Spence, hath gathered out of Saunders and Bellarmine, concerning the Sacraments,' &c. London, 1594, 4to. In 1597 he was made a doctor of divinity; in 1601 he published 'The Exaltation of the Kingdom and Priesthood of Christ, being a collection of Sermons on the First Part of the 110th Psalm,' (London, 1601, 4to.) which he dedicated to bishop Babington. When king James ascended the throne of England, he appointed Dr. Abbot his chaplain in ordinary, and was so much pleased with his treatise, 'Antichristi Demonstratio contra fabulas Pontificias et ineptam Rob. Bellarmini de Antichristo disputationem,' (London, 1603, 4to.) that he commanded his own Commentary on the Apocalypse to be appended to the second edition of this treatise, which appeared in 1608, 8vo. The king, whose judgment was excellent, and his proficiency by no means despicable in theological discussions, was not mistaken in the opinion which he had formed of this work, for, if we may trust Dr. Featley, it was highly esteemed and commended by that mirror of learning and piety, the most admirable bishop Andrews. (Abel Red. p. 540.) But the most learned and elaborate work which Dr. Abbot ever published, was his 'Defence of the Reformed Catholic of Mr. William Perkins, lately deceased, against Dr. Bishop, Seminary Priest;' of which the first part appeared, London, 1606, 4to; the second in 1607, and the third in 1609. To this work he added a particular treatise, entitled, 'The true, ancient Roman Catholic;' dedicated to prince Henry; for which the prince returned him a letter of thanks written by his own hand. In 1609, by the influence of archbishop Bancroft, says Dr. Featley, he was unanimously elected master of Balliol college, an appointment in which the archbishop's judgment was clearly seen, and for which Abbot was admirably well adapted. He was a man of moderate and even temper, though a strict disciplinarian; of warm and unostentatious piety, without that alloy of austerity which made his brother the archbishop so unpopular; less of a rigid Calvinist, though inclined to the Calvinistic theology, and throughout his life actively engaged in opposing men

who had written against it. He was rather, indeed, a captive to the trammels of the system from education than from choice, like Davenant and others; and like them he suffered his better judgment to be swayed by the authority of great names, persuaded beforehand that their doctrines were the doctrines of the catholic church; receiving them as such without sufficient examination, and with the same temper of mind opposing any thing which seemed at variance with them, rather because it was at variance with that which he had been taught to believe was true, and was the doctrine of those he had been taught to revere, than from any innate unsoundness or repugnancy to catholic antiquity. As the head of a college, no man could furnish a more excellent example; by the firmness and moderation of his conduct, he reduced the society, which had fallen into the greatest irregularity under the regimen of his predecessor, into order and unanimity. He was careful, not only for the learning and piety of those committed to his charge, but likewise for their ease and personal comfort; regulating their expenses, and teaching them good husbandry and habits of thriftiness, no mean part of good divinity. He followed his own lessons of piety, and taught them as much by example as by precept, never absenting himself from the college chapel, morning or evening, though the mornings were never so dark, or the season bitter.

In May 1610 he was appointed one of the fellows of Chelsea college, then newly founded, and intended for a school of controversial divinity; and in November the same year was made prebendary of Normantown in the church of Southwell. The same year he published a Sermon, preached in St. Mary's church at Oxford, entitled, 'The Old Way;' which he dedicated to archbishop Bancroft. At the latter end of the year 1611, on the death of Dr. Holland, rector of Exeter college, Dr. Abbot was appointed the regius professor of divinity, preferred to this appointment (on the authority of Dr. Heylyn), by the power and favour which his brother the archbishop enjoyed with the king. (Life of Laud, p. 66.) In describing the characters of the two professors, Dr. Featley tells us "that they were both of extraordinary learning and immense reading; yet might it be truly said of Abbot, 'variam lectionem habuit in numerato'—he had the command of his learning, and could bring it to bear upon whatever subject he was engaged in. Not so his predecessor: the hearers of the one always received from him what they expected, but the auditors of the other seldom received what they expected, or expected what they received; yet so full was his reading, that they always went away satisfied. The reason of it was this," he continues; "Abbot desired rather *multum* legere than *multa;* Holland, rather *multa* than *multum*. The meditation of the one wrought upon his reading; the reading of the other wrought upon his meditation, and as it surcharged his memory, so it overruled his invention also." (Abel Red. p. 539.) Though less of a rigid Calvinist than either of his predecessors, he considered himself obliged, from respect to his brother, to enter into his prejudices against Laud and his party; for in the year 1612, he suspended Dr. Howson, canon of Christ Church, and one who had been vice-chancellor in the university of Oxford, for some remarks which he had made in disparagement of the notes in the Geneva Bible. (Heylyn's Laud, p. 67.) And upon occasion of a sermon preached by Laud on Shrove Sunday, 1614, in which he had used some words to this effect, that the Presbyterians were as bad as the papists, Abbot, who was then vice-chancellor, preaching at St. Mary's shortly after, reflected so pointedly upon this sermon, as must inevitably have caused a dissension in the university, had not Laud very wisely, at the suggestion of his friend Dr. Richard Neyle, the bishop of Lincoln, forborne all notice of it.

Abbot did not remain long in his professorship; for in the year 1615 he was promoted to the see of Salisbury. The king was inclined to bestow this preferment on the celebrated Dr. Field, dean of Gloucester, author of 'The Church;' but the influence of some great persons, supported no doubt by the archbishop, prevailed upon the king to confer it upon Dr. Abbot. A fragment of the address which he pronounced on leaving the university was preserved by Dr. Featley, and printed in Fuller's Abel Red. p. 547. The activity he had shown in his pastoral cure, and in his charge of a college, he now manifested in the care of his diocese. He was the same man in his parish church, his professor's chair, his episcopal seat. "As a violet," says one who knew him well, "whether it be set on a bank higher or lower, retains still the same odour, so did he, whether higher or

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lower in the church; he did still keep close to the earth, and retain his sweet, meek, and humble disposition." Yet he knew how to be firm, and severe too, when the occasion demanded it. For upon repairing to his diocese, having found his beautiful cathedral church much fallen into decay, from the negligence of his predecessors, and the rapacity of the deans and prebends, who expended the money which should have been employed in rebuilding the walls of our Jerusalem, rather in building their own houses, and enriching themselves,—partly by persuasions (oil and balm) partly by threats (pouring in vinegar) where persuasion would not prevail, he cured this wound, and obtained from them 500*l*., which he laid out in reparation of the church. Nor was he more careful for the dead walls than for the living members of the church; visiting his whole diocese in his own person; providing spiritual and material bread for his people. Let a bishop be given to hospitality (says St. Paul); and our apostle obeyed the injunction; feasting not those only who could feast him again—the mayor and corporation, and nobility of the town—but those also who never sat down to meat except at his table: following in this the great Master of apostles, who giveth his rain and his sun to the poor and rich alike. Besides his extraordinary acts of hospitality, he feasted all the poor at Christmas; and as the city of Salisbury was then divided into three parishes, he had a hundred couple at the least every day: so that besides the poorest of all, who were his guests on Christmas-day, all the rest of the needy in the city filled up the other three open holidays. He died March 2, 1617, from a severe attack of the stone, which he bore with great fortitude, having held his see only two years and three months. According to Dr. Heylyn, his death was hastened by the grief which he felt at his brother's resentment, who was extremely indignant at his having married a second wife, about two years before. (Life of Laud.) His daughter named Martha was married to Sir Nathaniel Brent, warden of Merton College, Oxford.

Besides the works already mentioned, he wrote also—1. 'The True Ancient Roman Catholic, against Dr. Bishop;' Lond. 1611. 4to. 2. 'Antilogia contra apologiam A. Eudæmon-Johannem;' Lond. 1613, quarto; containing much curious information on the Gunpowder Plot. 3. The lectures which he delivered during his professorship were published together after his death, with this title,—'Exercitationes de Gratia et Perseverantia Sanctorum.' Lond. 1618. Frank. 1619. They were directed against two books which created some noise; one written by Pet. Bertius, another by Richard Thomson, 'De Intercisione Gratiæ.' They were disliked by the celebrated Dr. Field, (Wood's Ath. i. 412); by Bishop Overall, whose opinion may be seen in the Letters of the Remonstrants, p. 488. See also Heylyn's Life of Laud, p. 127. 4. 'De Suprema Potestate Regia contra Bellarminum et Suarez,' dedicated by his son Thomas to his uncle the Archbishop. Lond. 1619. 4to. 5. A very complete Commentary on the Romans in MS. now in the Bodleian Library; and some other unpublished treatises mentioned by Dr. Featley.

ABBOT, (Charles.) *See* Tenterden.

ABBOT, (Robert,) another of the same name, born about 1585, educated at Cambridge, where he took his degree of M.A., and was incorporated into the university of Oxford, July 14, 1607. He was vicar of Cranbrook, in Kent; during which time he published a volume of sermons, entitled, 'A Hand of Fellowship,' &c. London, 1623, 4to. The first two, dedicated to Sir Thomas Robards, kt. and bart., in which he states that he had received all his maintenance from Dr. George Abbot, archbishop of Canterbury; the next to Sir Henry Baker, kt. and bart.; the fourth to Sir Thomas Hendley, kt.; the fifth to Walter Roberts, esq.; the last to Peter Courthorpe, esq. About 1646 he was minister of Southwick, in Hampshire; and finally, of St. Austin's, in Watling-street, London. He was the author of several sermons and tracts:—1. Four Sermons; London, 1639, 8vo. dedicated to Walter Curl, bishop of Winchester, to whom he had been servant. 2. 'Milk for Babes, or a Mother's Catechism;' London, 1646, pp. 222, dedicated to Lady Honoria Norton, Lady Baker, and Lady Dering. Some other pieces mentioned by Wood, Fasti, i. 177.

ABBOT, (Sir Maurice, or Morris,) brother of the archbishop, was an eminent merchant in the city of London. He devoted himself to the direction of the affairs of the East India Company, and to the promotion of foreign commerce. In this capacity he was employed in the Treaty concluded at London July 7, 1619, which defined the possessions of the English and of the Dutch East India Companies.

In 1620 he was sent into Holland, with Sir Dudley Diggs, to recover the goods of some English merchants. In 1623 he was a farmer of the Customs; and in 1624, one of the council for settling and establishing the colony of Virginia. On the accession of Charles I. he was the first person on whom the king conferred the honour of knighthood; and in 1625, served as a burgess in parliament. In 1627 he was sheriff of London; in 1635, he erected the monument in the town of Guilford, to the memory of his brother, the archbishop. In 1638 he was lord mayor, and died Jan. 10, 1640.

ABBOT, (George,) son of the above, elected probationary fellow of Merton college in 1622, and Bachelor of Civil Law in 1630.—Another of the same name was the author of the 'Whole Book of Job Paraphrased;' Lond. 1640, 4to. which he dedicated to his father-in-law, William Purefey, esq. of Caldecott, in Warwickshire. He was likewise the author of a work entitled, 'Vindiciæ Sabbati;' London, 1641; intended chiefly as an answer to Dr. Dow, and containing a general view of the Sabbatarian Controversy. 3. 'Brief Notes upon the whole Book of Psalms.' 4to. 1651.

ABBOT, (John,) a Jesuit, (?) author of a poem, entitled, 'Jesus Prefigured, in five books. Permissu Superiorum.' 4to. 1623. Dedicated to Prince Charles; prefixed is also a letter in Spanish by the same person, 'A la Serenisima Señora Doña Maria de Austria, Infante de España, Princesa de Gales;' dated from the Convent of St. John the Baptist, at Antwerp, Nov. 12, 1623.

ABBOT. Three persons of this name are enumerated in the American Biographical Dictionary.

1. *Hull Abbot*, (1694—1774,) author of some Sermons.

2. *Samuel Abbot*, (1732—1812,) one of the founders of the Andover Theological Seminary.

3. *Abiel Abbot*, D.D., (1770—1827,) author of some Sermons; and some Letters from Cuba, 1829 (Posthumous). Dr. Allen (author of the Biography, and a Congregationalist himself) does not know to what sect he belonged, but his charge was in Massachusetts.

ABBOT, (Lemuel, 1763—1803,) an English portrait painter of some merit. (Bryan's Dict.)

ABBOT, (Charles, Lord Colchester, 1757—1829.) This distinguished public functionary was the son of the Rev. John Abbot, D.D., rector of All Saints, Colchester, and having passed through Westminster school and Oxford with credit to his scholarship,* he entered on the study of the law, and was called to the bar about the year 1782. In the year 1795, he became M.P. for Halston, and in the following year, on occasion of the Seditious Meetings' Bill, he shewed the soundness of his principles and his moral courage by a powerful anti-revolutionary speech. His career from this time was destined to be one of unwearied activity to himself, and of great usefulness to his country. He gave his best services as a member of the House of Commons, to the conception and promotion of the most useful of all objects, *practical*, not *theoretical*, reform — to those silent improvements in the method of conducting public business, the benefits of which have been universally acknowledged. The chief points to which his attention was directed, were—1. The mode of treating expiring laws; and by the improvements he introduced, the anomalies which so frequently occurred under the former methods were avoided. 2. The mode of bringing new laws into general operation, by sending a copy of them to all the petty sessions. 3. The transactions of Mr. Pitt's finance committee, of which he was the chairman. 4. The state of the public records. In Feb. 1800, he moved for a committee to inquire into their condition, &c., and at the end of the session their report was presented. This was the origin, no doubt, of the royal commission to effect the same objects, which has since been in operation. 5. To a consideration of the population of Great Britain. In 1801, Mr. Abbot moved for a census of the population of Great Britain, which has since been taken at intervals of ten years with manifest advantage, at least to the science of statistics. And here let that most valuable public servant, Mr. Rickman, clerk of the House of Commons, receive his due share of praise for the indefatigable industry, and the extraordinary accuracy and intelligence, with which he has executed the important task of arranging and preparing these records.

These are proofs of a turn of mind, which looked for the means of bringing into the practice of the House, and into the arrangement of the business of the nation, every practicable improvement;

* He obtained the prize at Oxford for Latin Verse in 1777.

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and these improvements were much for one man to effect.

In 1801, on the formation of Lord Sidmouth's ministry, Mr. Abbot was appointed Secretary for Ireland, but did not hold this office long, being elected Speaker of the House of Commons, Feb. 10, 1802. From his conduct in that arduous office, Lord Colchester has deserved the gratitude of his country by the improvements which he introduced into the mode of conducting the business of the House, by the uniform order and dignity which he was enabled to maintain, and by the example and the precedents which he has left to his successors. Two of the most useful improvements introduced by him were relative to private bills, and to the mode of arranging and delivering the papers called the Votes of the House, &c.

In 1805, he gave a casting vote against Lord Melville, when his lordship's conduct was brought before the House in consequence of the inquiries of the finance committee.

In 1813, Mr. Abbot defeated the Roman Catholic bill in committee. For fifteen years he held the office of speaker, and on his retirement from it, on account of ill health, he was created Baron Colchester, and a pension of 4,000*l.* a-year was voted to himself, and 3,000*l.* a-year to the next possessor of the title. There is perhaps no situation more arduous than that of speaker of the House of Commons, none more trying to the health; and Lord Colchester probably suffered from his long occupation of that office. He went abroad for his health; and having staid there three years, he returned to England, and divided his time between London and Kidbrook in Sussex. During the time he held his seat in the House of Lords, he introduced one or two useful changes also in the mode of conducting their business, and was the means of establishing a library attached to that branch of the legislature.

In 1827, he visited the Highlands, where he was enthusiastically received in consequence of his exertions for the advantage of that part of Great Britain on all occasions when the execution of public works there was brought before the House.

Lord Colchester's health had long been declining, and he died in 1829. His character may be judged of from the preceding details; but it is right to add one more trait, namely, the extreme appropriateness of his addresses on public occasions, and the dignity with which he delivered them. Among the many addresses of this kind which he was called upon to make, the most remarkable is that of the 1st of July, 1814, in which he replied to the duke of Wellington's acknowledgment of the thanks of the House. It is a perfect model for all similar occasions,—if a similar occasion can ever occur!

Lord Colchester married, in 1796, the daughter of Sir P. Gibbes, bart., and was succeeded by his son, Capt. Abbot, R.N.

Some speeches of Lord Colchester have been published, and also a work on the Practice of the Chester Circuit. He is also said to have been the author of an anonymous pamphlet on the Use and Abuse of Satire. Oxf. 1786. The Biographie Universelle relates an anecdote of him, which, if authentic, is worth repeating. It is, that he himself told a friend what his feelings were when the votes were equal in Lord Melville's case. In the midst of the confusion, and in the midst of most turbulent and contending feelings in his own breast, which nearly overpowered him, he took a moment's breathing time, lifted up his eyes to heaven, and prayed God most sincerely to strengthen him. He took courage, spoke calmly, and was listened to and received most favourably! (Annual Obituary, 1830—in an article founded on the Gentleman's Mag. and the Parliamentary Register.)

ABBRACCIAVACCA MEO, a poet of Pistoia, who flourished in the thirteenth century. (See Tiraboschi.)

ABBT, (Thomas, 1738—1766,) a native of Ulm; a mathematician, lawyer, and philosopher; who, considering that he died at the early age of twenty-eight, wrote much, and who would have taken a very high rank among German authors had he reached a more mature age. On leaving the gymnasium of Ulm he went to the university of Halle, in order to pursue the study of theology; but mathematics, modern languages, and belles lettres, proved more congenial to his taste. In 1760 he was appointed extraordinary professor of philosophy at Frankfort-on-the-Oder, and in 1761 ordinary professor of mathematics at the university of Rinteln. Before entering on the duties of this office he remained some time at Berlin, and became the friend of Mendelsohn, Nicolai, and other distinguished literary characters, and contributed much to their Letters on Modern Literature.

At Rinteln he wrote his essay Ueber den Tod für das Vaterland (on Dying for our Country), and that Vom Verdienste (or, On Merit), which are considered his best productions. Disliking an university life, he refused professorships at Halle and Marburg, and determined to enter into the world; and for this purpose having begun the study of the law, he travelled through Germany, Switzerland, and part of France. In 1765, William, count of Schaumburg-Lippe, called him to his court at Bückeburg, and gave him a judicial appointment, (Regierungs-und-Consistorial-Rath.) He died suddenly in 1766, of a kind of cholera; and his tomb was adorned with an epitaph written by the count himself. After his death Nicolai published his works in 6 vols. small 8vo. Thomas Abbt's, &c. Vermischte Werke, (Thomas Abbt's Miscellaneous Works.) It is not necessary to enumerate the contents of these volumes: that they were indeed miscellaneous may be seen from some of their titles; On the Friendships of Women; On the Influence of the Beautiful on the Severer Sciences; On the Worship of Astarte; On Josephus, &c.

In 1767 a posthumous work appeared, with a preface by J. P. Miller; its subject was the early history of mankind;—and also a translation of Sallust's Conspiracy of Catiline. The translation of the Jugurthine War, attributed to him by Wagner, has not a single line of his writing. His admirers allow that his notions were crude, and his style occasionally affected; but they contend that with his clear intellect, his acute judgment, and his powers of language, had he lived longer he must have been most eminent. Indeed, as it is, Dr. Wolff calls him "unquestionably the best writer of his day, with the exception of Lessing." He is thought to have done much for the formation of a pure German style; and it is probably in this respect that he is more to be esteemed than for any augmentation to the stock of human knowledge from the matter of his works. (Wolff's Cyclopädie der Deutschen National-Literatur. Leipzig, 1835. Herder and Nicolai's Memorials of Abbt.)

ABCAR, a Mohammedan doctor of the sixteenth century.

ABDALLA, the father of Mahomet, about whom some legends are told. Being sent by his father to purchase corn, he died at Medina, which was then called Yatreb, leaving Mahomet, who was only two months old, nothing but five camels and an Ethiopian slave. Yet his followers assert that a queen of Syria fell in love with Abdalla, and that the future prophet was the result of this connexion.

ABDALLA, the son of Ali, and uncle to the first two khalifs of the dynasty of Abbas, distinguished himself in the war with the last of the Omeyas, *Meruan*, (see the name,) whom he was instrumental in dethroning; but he disgraced his victory by perfidy and cruelty. On the death of Abul Abbas el Saffan, the first khalif of the Abbassides, he proclaimed himself Commander of the Faithful; but being vanquished by the general of his nephew Mausur, he was pursued and ultimately destroyed, with the house in which he had taken refuge, A.H. 138, (A.D. 755.)

ABDALLA BEN ALAFTAS, Mohammedan governor of Badajoz, and head of all the confederated tribes of Moors and Arabs in Portugal, in the eleventh century.

ABDALLA BEN BALKIN, Arabian king of Granada, and one of the first victims to the perfidy of Yussef ben Taxfin, emperor of the Almoravides. The reader should here observe, that on the decline of the Arabian monarchy in Spain, at the close of the tenth century, the walis or governors of the great cities assumed the regal title, and proclaimed their independence of Cordova.

ABDALLA BEN MOHAMMED, (d. 901,) king of Mohammedan Spain, succeeded his brother Almondhir in 888. His reign was a troubled one, not from the christian Alfonso, but from his own subject, Calib ben Omar, a bandit chief, who occupied some of his strongest fortresses, and brought into the field troops numerous enough to contend with kings. Behind the impregnable walls of Toledo, the rebel could bid defiance to the armies of Abdalla. Two of the monarch's own sons were also in open insurrection; but these he defeated, and one of them he probably put to death. That in general he was a humane, no less than an enlightened man, is expressly affirmed by the Mohammedan writers of Spain. Suleyman, formerly cadi of Merida, wrote a bitter lampoon against him and his government. The author was soon discovered, and brought into the royal presence. "I very much fear, my dear Suleyman," said the monarch, "that my favours to thee have been thrown away: certainly I do not merit thy poetical compliments. I might punish thee, but I will not!" Another instance of Ab-

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dalla's forbearance is still nobler. There was a captain of the Berbers, Suleyman by name, who was also a wazir, and member of the council of state, distinguished for strict morals and high honour, but blunt, irascible, and too proud to be the willing slave of a despot. Like most of the Berbers, he was noted for a long black beard, which formed a striking contrast with the short bushy ones of their comrades, the Scythian guards: and this venerable symbol of manhood he perhaps prized more than his life. Entering one day into the king's apartment, the latter, who was noted for facetiousness, repeated to him some verses in which long beards were turned into ridicule,—as indicative of any thing but long heads; and concluded by saying, "Sit down, Long-beard!" The wazir obeyed; but his blood boiled with indignation, and he could not forbear replying—"We, (the Berbers,) a numerous people, surely deserved to be called fools for coming so far to crawl in the palaces of kings. What humiliations might we not have avoided! It is ambition which blinds us, and we do not see our stupidity until we descend into the grave." He then arose and left the palace, without deigning to notice the king. Abdalla was somewhat surprised at his manner, and still more so when some days elapsed without his appearance at court. A wazir was sent to appease the offended African; but he had great difficulty in obtaining an entrance; and even when suffered to pass the threshold, his reception was insulting: Suleyman neither arose, nor invited him to sit. "Why dost thou not rise to receive me?" asked the offended messenger, "am I not a wazir like thyself?" "Such ceremony," replied Suleyman, "was well enough so long as I was a vile slave like thee; but now I have broken my chains!" Not all the expostulations of the officer could prevail on the independent African to resume his employment, or even to revisit the palace; and Abdalla regretted that, through a harmless joke, he was deprived of the service of a man whose fidelity and judgment he had long learned to value. (Condé, Historia de la Dominacion de los Arabes. Dunham's Hist. of Spain and Portugal.)

ABDALLA ABU MOHAMMED, emperor of the Almohades in Africa and Spain, a dynasty established in the twelfth century, by Mohammed ben Abdalla and Abdelmumen. (See the names.) This monarch was always resident in Spain, busily occupied in resisting the increasing power of the Christians. He perished by the hands of his own subjects, in the year of the Hejira 622, (A.D 1225.)

ABDALLA BEN ZAGUT, wali of Malaga in the eleventh century, was one of the men who most strongly dissuaded Mohammed king of Seville from invoking the aid of the Almoravides, a new dynasty in Africa. (See the next article.) But his advice was disregarded, and Mohammedan Spain became a province of the African empire.

ABDALLA BEN YASSIM, founder of the great empire of the Almoravides, in the eleventh century,—an empire which exercised a resistless influence over north-western Africa and Spain, yet of which little is known in this country. Where D'Herbelot, and Casiri, and Gibbon, however, and consequently our modern biographies, are silent or unsatisfactory, Condé, and writers since Condé, recent as he is, enable us to supply a curious, and we may add important, addition to our popular knowledge.

Yahia ben Ibrahim, the native of a tribe originally derived from Arabia, and settled in the country beyond Mount Atlas from a period immemorial, was no less pious, in the Mohammedan sense of the word, than any of his countrymen. He made the great pilgrimage of Mecca, and believed, as he was bound to do, that it had obtained him the absolution of his sins. On his return through Cairwan, he met with an alfaqui, originally of Fez, and named Abu Amram. With this theologian, whose fame was widely spread, he became intimate. Conversing one day on the state of the Mohammedan religion beyond the mountain chain, he observed that if his countrymen were ignorant, they were desirous to learn, and that if they were poor, they would readily maintain a new teacher. In fact, people so secluded from the vices of the world, would be likely to prove better disciples than the more polished inhabitants of cities; and he expressed a wish that some disciple of Abu Amram would benefit them by his instructions. But none of those disciples had any inclination to encounter a long journey and a doubtful reception by a barbarous people, for the mere interests of knowledge; nor was it without considerable difficulty that the pupil of another teacher was induced to undertake the mission. This was Abdalla ben Yassim, a man of great enterprise, great genius, and still greater

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knavery. By the tribe to which Yahia belonged,—that of Gudala,—he was received not merely with welcome, but with enthusiasm. Such was the unsettled state of the Mohammedan world, occasioned by the frequent changes of the khaliphat, by the perpetual rivalship of sects, and by the wars to which both gave rise, that he formed a design which in other circumstances might have been simply ridiculous—that of founding in these vast and almost inaccessible regions, a new sovereignty for the temporal no less than the spiritual government of the people. The empire which he had obtained over the tribe of Gudala rendered them his instruments for any purpose; and he had little difficulty in persuading them that the dissemination of the holy truths which *he* taught them, was their first, most urgent, and most important duty. The Prophet had set the example of proselyting by the sword; it was, therefore, a holy one: the tribe was valiant; the neighbouring one of Lamtuna was there placed by heaven to be the first conquered; and a brave number of warriors arose to fight the battles of the Lord. The people of Lamtuna were unable or unwilling to resist; in orthodoxy, they soon rivalled their neighbours of Gudala, and were no less eager to extend the blessing which they enjoyed. Thus the strong arms of two tribes were now at his disposal. A third was, with equal facility, persuaded or forced to receive the new faith,—or rather the new modification of faith; for the koran, however differently it might be interpreted, was still the great authority in doctrine, the great rule in morals. As years rolled on, so did his success, until all the people in the vicinity of the ancient deserts of Getulia had sworn obedience to this new prophet. With resources such as he now commanded, we are prepared for the information that not only the district of Darah, but the whole country between the Great Desert and the Atlas mountains,—a region large enough for a kingdom,—received his yoke. Conqueror as he was, and unbounded as was the power he exercised, he did not assume the *title* of sovereign: *that* he left to the emir of Lamtuna; and on the death of that chief in battle (A.H. 450, A.D. 1058), he raised Abu Bekir ben Omar to the vacant dignity. Before this event he had given a name to his disciples—that of *Murabitins*, or *Almoravides*, men consecrated to the worship of God. It is under the latter denomination, which, however, is the same as the former, that they are known in Spanish history.

On the death of Abdalla (also in battle), AbuBekir inherited the whole of his power. This prince had talents for the post. His successes, his reputation, his proselytes increased; until, finding that he was powerful enough to attempt the subjugation of the more desirable region north and west of Mount Atlas, he crossed that chain, and established himself in its western declivity at the city of Agmat. But Agmat was not large enough to contain his immediate followers, still less to become the capital of a great empire; and he looked for a site worthy of his views. The valley of Eylana pleased him; and from it the city of Morocco began to arise. To *finish* this great undertaking—an undertaking which demanded years of patient industry, was not reserved for him. In the midst of his labour a deadly feud between the two leading tribes of Gudala and Lamtuna induced him to recross the Atlas chain. The progress of the building, the command of his troops, and a vice-regal authority, he left to his cousin Yussef ben Taxfin.

Scarcely had Abu Bekir departed, when the ambitious Yussef, who had always been popular, began to undermine the power of his absent kinsman. Strong, active, unwearied; of a commanding presence, a pleasing countenance; endowed with great generosity, love of justice, and many other noble qualities; unsurpassed in valour, unequalled in enterprise, this chief had little difficulty in prevailing on the leaders of the people to espouse his cause. His success in more than one military expedition, especially against the Berbers, rendered him the idol of the multitude. Yet he did not throw off the outward semblance of allegiance to Abu Bekir; on the contrary, he professed to act merely as the wasir or lieutenant of the lawful sovereign. Even when he had finished the building, and transported to it the inhabitants of Agmat, as well as the residents of many other towns; when he had married—without the consent of Abu Bekir—Zainab, the sister of his master, he still used moderation. Nay, when he had raised his followers to 100,000 men, and had subdued the whole of Fez, (the ancient Tingitana,) and was resistless in the field, he was too politic to leave to posterity the example of successful rebellion; he was still the wasir of Abu Bekir, the second governor of the Murabitins.

Yussef had just completed the conquest of Fez, (A.H. 466, A.D. 1072,) when Abu Bekir returned from the desert, and encamped in the vicinity of Agmat. Of his long absence, no explanation is given. When informed of the boundless power which his kinsman had assumed, he saw, when too late, the true character of the man whom he had trusted. All men—the high and low, the ministers of religion and laymen, nay, his own adherents—were loud in their admiration of the conqueror. The horsemen whom he sent to Yussef's camp, were equally influenced by the general praise. What could *he* do? He had not one-fourth of his kinsman's military force; he had few resources, a small reputation. He feared that his sceptre was for ever departed; but he would adopt no resolution until he had seen his formidable wasir. Between Morocco and Agmat the two chiefs met, and seated themselves on the same carpet. Great was the contrast between them; the one magnificent, the other mean; the servant proud, the master humble. The appearance of Yusef's formidable guard, the readiness with which he was served, the mortifying distinction made between him and Abu Bekir, convinced the latter that he had nothing to hope, but, on the contrary, much to fear. He made his decision, professed his long dissatisfaction with empire, which he would cheerfully resign into hands so worthy to receive it; and his resolution to pass the remainder of his life in private tranquillity. Yussef thanked him for his voluntary abdication; drew round his sheiks to witness the formal act; and in this way the kinsmen parted. The following day Abu Bekir received a splendid gift from Yussef, which, as it is characteristic of the age, we may specify. Twenty-five thousand crowns of gold; seventy horses of the noblest breed, and magnificently accoutred; one hundred and fifty mules of great value; one hundred splendid turbans; as many costly habits; four hundred common turbans; two hundred white mantles; one thousand pieces of rich stuffs; two hundred pieces of fine linen; one hundred and fifty black slaves; twenty beautiful damsels; with a large store of perfumes, corn, cattle, and slaves, were certainly worthy of royalty, and might almost compensate for its loss. Yet such presents were frequently repeated during the lifetime of Abu Bekir.

From this period we hear no more of Abu Bekir, who is lost to history. The exploits of Yussef were numerous and great; but for these we must refer to the proper article. (See YUSSEF BEN TAXFIN.) In the present one we have mentioned him only as far as he is connected with the origin of the great Murabitin dynasty. We may, however, observe, that on the abdication of Abu Bekir, he exchanged the humble title of emir for that of Almuslemin, or prince of the believers; and that of Nasareddin, or defender of the faith.

Powerful as this dynasty was, its existence was a very short one. It consisted only of the following princes:—

1. Yussef ben Taxfin, from	1094	till 1107
2. Ali ben Yussef	1107	1143
3. Taxfin ben Ali	1143	1145
4. Ibrahim Abu Ishac . .	1145	1148

It was soon to be subverted by the dynasty of the Almohades (see ABDELMUMEN), one more unprincipled and atrocious than itself. (D'Herbelot, Bibliothèque. Casiri, Bib. Arab. Hisp. Escurial. tom. ii. Condé, Historia de la Dominacion de los Arabes. Dunham, History of Spain and Portugal.)

ABDALLA EL ZAGAL, the last of the Moorish kings of Granada, ascended the throne A.H. 889, or A.D. 1464. He had to contend with both a domestic and a foreign enemy,—with his nephew, Abu Abdalla, who aspired to the throne, and with the formidable Fernando, king of Christian Spain. It was owing to the dissension of these two kings, more than to any other cause, that Fernando made such progress in the conquest of Granada, the last of the Mohammedan kingdoms. For a time, indeed, their arms were combined, but they were soon disunited; and while El Zagal threw himself into Guadix, Abu Abdalla sustained the siege of Granada. Perceiving that his strongest fortresses were in the power of the Christians, and that Guadix could not long hold out, the former hastened to the camp of Fernando, and in return for some extensive domains, resigned his authority, and his best possessions, into the hands of that king. Granada, the capital, held out a short time only, and then capitulated. (See ABU ABDALLA.) This convention, which took place in about seven years after his accession, led to the voluntary exile of El Zagal. Unwilling to live as a subject where he had reigned as a king, he passed into Africa, and was lost to history.—The Moorish romances of this period, which are illustrative alike of the national character and of the war, have been often admired and often versified, and have given to the subject an interest which it

would otherwise have wanted. (Dunham's Spain.)

ABDALLA BEN ZOBAIR, khalif of Mecca; was raised to that dignity in consequence of the excesses committed by Yezid, khalif of Syria, against the offspring of Ali. This was in the year of Christ 660, only 62 years after the Hejira, or the flight of Mahomet from Mecca to Medina. Ali (see the name) the cousin and son-in-law of Mahomet, was held in much veneration by the people of Mecca; and this persecution of his offspring was deeply offensive to them. Hence the proclamation of Abdalla, who had been one of the greatest supports of that house, of which he was a member. On hearing this intelligence, Yezid, after a short negotiation, sent an army to besiege the holy city. For a time the siege was pushed with vigour; but Yezid dying, the army returned to Damascus, and Abdalla was left in tranquil possession of the khalifat during nine years. He was then opposed by the khalif Abdelmelek, by whom he was vanquished and slain. A brave and pious man, he had yet one fault,—that of avarice. Hence the saying, that before him, liberality had always been associated with bravery. (D'Herbelot.)

ABDALLA IBN SAAD, the scribe of Mahomet, who committed to writing most part of the Koran, under the dictation of that prophet. After a long disgrace, owing, we are told, to his corruption of the holy volume, he accompanied Mahomet in his conquests. Under the immediate successors of the impostor he was honourably employed. He invaded Abyssinia, was viceroy of Egypt, overran Lybia, and was very actively employed unto his death, about the middle of the seventh century.

ABDALLA, fourth and last sheik of the Wahabis, distinguished himself during the life of his father, Schud, the third prince of the dynasty. At war with the Turks and the Egyptians, under Mahomet Ali, he had sometimes victory sometimes defeat; but he was always indefatigable, always courageous. In 1813 he succeeded his father, and the following year was called to measure arms with the celebrated viceroy of Egypt. He failed, and was compelled to negotiate; but this was only to gain time. In 1816 hostilities recommenced with new vigour; and the following year the chief of the Wahabis was signally defeated by Ibrahim Pacha. At length he was besieged in the best of his fortresses, obliged to capitulate, sent first into Egypt, and next to Constantinople, where, in 1818, he was beheaded by order of the sultan.

ABDALLA-EBN-CAIS-EL-FEZARY was the first Mussulman who assailed Sicily, in A.D. 667. He was the general of the khalif Moawia, and his descent was successful as far as plunder was concerned.

ABDALLATIF, (1161—1231,) the celebrated historian of Bagdat. As his father was in easy circumstances, he was enabled to acquire all the knowledge of the age. Until his twentieth year he studied medicine; but this profession being little to his taste, he abandoned it, and gave up his whole time to history. To collect materials, he repaired to Mussul, Damascus, and Jerusalem; and from thence in the camp of Saladin, whose vizir Bahadin encouraged him in all his projects. Furnished with letters of recommendation by that chief, he next travelled into Egypt, where he abode some time. On his return to Saladin's camp he was rewarded by a pension on the treasury of Damascus, and at Damascus he fixed his residence for some years. But the same ardent curiosity often led him to other places,—to none without improvement. Piety at length took him to Mecca, and the recollections of his youth to Bagdat; but death surprised him just when he had reached the latter city. His works were exceedingly numerous; but on two of them his reputation must rest. The first, a Description of Egypt, has not found its way to Europe; and as copies in the east are almost unknown, perhaps it never may. The second, which is also on Egypt, and comprehends the personal experience of the author, his diligent observations, the description of every thing he deemed worthy of notice, has been published, with a Latin translation, at Oxford (1800). A German one had previously issued from the press of Halle (1790); and a French one, the best of all, has since appeared by Silvestre de Sacy, Paris, 1810. He is said to be a most careful, no less than a reflecting writer.

Of this name were two other orientals. One, the son of Ulec Beg, king of Transoxiana, rebelled against his father, whom he defeated and slew. In six months afterwards (1452) he was himself slain by an arrow from his own followers. Whether the missile was accidental, or intended to punish his parricide, is doubtful.

Another Abdallatif, son of Abdalla,

prince of the Usbek Tartars, deserves mentioning as the last of the race of Ghengis Khan. He died A. H. 948, A. D. 1541. (D'Herbelot. Preface of De Sacy.)

ABDALRAHMAN IBN HUSSEIN, a native of Cairo, took the part of the French soon after their invasion of Egypt. On their expulsion by the English, he wrote against them with equal facility. In 1807 he presented his little work to Mustapha IV., at Constantinople; and by that sultan's order it was translated from Arabic into Turkish. A more important work is his Modern History of Egypt (1688—1806), in 3 vols. This work ought to be translated. Its publication was contemplated by Mehemet Ali; but probably it will never see the light unless it be issued from some European press.

ABDALRAHMAN, an African prince, a native of Timbuctoo, whose fate was somewhat singular. While in a city which depended on Timbuctoo, in the command of the troops, he was visited by Mr. Cox, an American surgeon, to whom he showed, during six months, all the hospitality that could be expected. Some years afterwards, being unsuccessful in war, he was made a slave, sold to the traders, embarked, and sent among the Natchez. Here, as chance or providence directed, he was again accidentally met by the surgeon Cox, who procured his liberation, and enabled him to return. He died, however, before he could revisit his country (1829); and his death has been much lamented by men of science, from the belief that had his life been spared, he would have been instrumental in opening a permanent communication between Timbuctoo and the civilized world.

ABDAL-WAHAB, the true founder of the Wahabis, a sect of Mohammedan heretics, who began their opposition to the sultan of Constantinople about the middle of the last century. The honour, however, is usually attributed to his son Mohammed. (See the name.) As there can be no doubt that Mohammed had more power than his father, and is the only one of the two known to Europeans; as his exploits were far more signal than those of Abdal-wahab, whose life was comparatively obscure, we refer to that article for an examination of the religious and political tenets of this sect.

ABDAS, a Persian bishop of the fifth century; was consecrated to that region on the consent of Isdegerd, its monarch, to suffer the preaching of the gospel. So long as Isdegerd lived, the missionaries were not molested; nor would they have been so in the reign of Varanes V., the next king, but for the indiscreet zeal of Abdas, who assailed one of the temples of fire. The magians complained to the sovereign, who merely reprimanded the author of the outrage,—a degree of clemency unusual in the east,—and only demanded that the temple should be rebuilt at the expense of its destroyers. Abdas refused to do so; and the people's rage was immediately directed against all the Christian churches, which were soon levelled with the ground. Nor was this all; a persecution followed, in which many Christians perished. Some were spared, in the hope of their return to the ancient religion; others, among whom were two of the royal family, were condemned to the vilest employments. The worst of all was the war which the Greek empire, at the solicitation of the Christians, made on the monarch of Persia, and which raged near thirty years. Abdas was the first victim to the fury of the men he had insulted and provoked; yet he is called a martyr, and is worshipped as a saint.* (Bollandus, Acta SS.—Gibbon.)

ABDEL-ASIS, son of Muza, the conqueror of Spain, who assisted his father in that great undertaking. (See Muza.) The great battle of Xeres (711) did not decide the fate of the peninsula. Many fortresses still held out; and it required all the force, all the perseverance of father and son, to reduce them. Abdel-asis had the glory of compelling Theodomir, the successor of Rodrigo, to surrender the strong fortress of Orihuela. On this occasion he acted with a generosity little known to Mohammedans; he behaved to the royal captive with the most respectful attention. In the subsequent campaigns — and many years elapsed after the battle of Xeres before Spain was a Mohammedan province— the young emir exhibited great valour and great enterprise. But the avarice of his father, and that father's mean jealousy of Tarik, (see the name,) were injurious to him. By the khalif Walid, the successor of Abdel-melic, Tarik and Musa were summoned to Damascus; and by the latter, Abdel-asis was left with the government of Spain. This emir was, in many respects, deserving of the trust: he subdued Lusitania in person; Navarre and the north of Arragon by his generals.

* See Alban Butler's Lives of the Saints, where this saint is represented *more catholico*.

That he had ambitious views, may be inferred alike from his policy, and from his marriage with Egilona, the widow of Rodrigo. If, however, he had no such views, *she* would have been sure to inspire him with them. They were soon suspected; and his private vices added to the general dissatisfaction. The daughters of the noblest chiefs he forced to become his concubines. His conduct was narrowly watched by Suleyman, the successor of Walid, who punished the father, and decreed the ruin of the son. Secret orders were despatched for his death, and that of his brother; and while at morning prayers in the great mosque of Seville, he fell beneath the daggers of his assassins. His trunk was buried in the court-yard of his palace; his head was sent to Damascus, and shown by the khalif to Muza. The afflicted father turned away at the sight, exclaiming, "Cursed be he who has slain a better man than himself!" He left Damascus, and retired into Arabia, where grief soon brought him to the grave. Abdel-asis fell in the year of Christ 716. Such was the reward which the conquerors of Spain received from their sovereign! (Condé, Historia de la Dominacion, tom. i. Isidorus Pacensis, Chronicon. Casiri, Bibliotheca Arab. Hisp. tom. ii.

ABDEL-ASIS, chief of the Wahabis, a Mahommedan sect at variance with both the Persians and Turks, and whom both heartily curse as heretics. (See ABDAL-WAHAB.) Joined by many tribes of the desert, he was formidable enough to defy the true believers. The holy city of Imam Hussein fell into his power; the still holier one of Mecca soon obeyed him. In the midst of his triumphs he fell the victim of domestic treason, being stabbed at prayers by a Persian who had turned Wahabite with the resolution to murder him. This event happened in 1803; but his dominion, which had been founded by his father, Ebn Shud, did not fall with him; he was succeeded by his son Shud. (See ABDALLA.)

ABDEL-CADER-BEN-MOHAMMED, a native of Medina, and a writer on the cultivation of coffee in the 16th century.

ABDEL-CAHER ABU BEKIR, a philologist and grammarian of the 11th century.

ABDEL-MELEK, the fifth khalif of Damascus, of the house of Omeya, succeeded his father, Merwan I. in the year of the Hejira 65, (A. D. 685.) His reign was a troubled one. Innumerable were the engagements which he had with the armies of Abdalla ben Zobair, (see the name,) whom the inhabitants of Mecca had raised to the khalifat. He had also to fight with the Greeks, who were long too powerful for him. At length, however, he had internal peace, and his domains were augmented in the East and West. Muza placed his victorious ensigns on the extremity of Africa, and Spain was soon to be added to the other provinces of his widely-extended empire. Of his personal qualities, avarice was the most prominent; and he is said to have been partially cured of it by an apologue. Being one day low-spirited, he commanded his jester to enliven him by some story. "There was an owl at Bussora, and another at Mussoul. The owl of Mussoul asked the daughter of the owl of Bussora for his son. 'Yes,' replied the other owl, 'on one condition, —that thou givest thy son as a marriage portion one hundred ruined buildings.' 'At present,' replied the sage of Mussoul, 'I cannot fulfil this condition; but if through the grace of God our khalif reigns another year, I will give my son the number thou requirest.'" From this time, says the Arabian historian, Abdelmelek was less avaricious, and more attentive to the duties of his station.

There is a legend respecting this khalif, which ought to be mentioned, as it has found its way into the chronicle of the destruction of Spain by the Moors, usually known as the Chronicle of Don Rodrigo; into the history of the archbishop of Toledo; and into a Mohammedan history of Spain, that of Abul Cassim. The original, which is doubtless from the east, is as follows: — Abdel-melek, say the oriental writers, subdued Spain; and he heard of a castle which according to popular tradition had been built by the fairies, and was filled with riches. It was situated in the bosom of the mountains, scarcely accessible to mortals. As avarice was his ruling passion, he caused diligent search to be made for this rich tower, and at length it was discovered. Over the entrance were four verses, written in a very ancient character:

Difficult will be the attempt to open the gates of this castle.
The iron-tooth, rash traveller, which thou seest, belongs not to the lock, but to a furious dragon.
Be assured that no man will be able to break this charm,

Unless destiny put the right key into his hands.

The khalif's men desisted from the enterprise.

In the Spanish chronicles before mentioned, the honour both of the discovering and of the opening is assigned to Rodrigo, the last Gothic monarch of Spain. He and his predecessors had long heard of an enchanted tower, or cave, which was believed to contain not only immense treasure, but ancient prophecies concerning the fate of the kingdom. If it had been shunned by them, it was not so by him; and in spite of the supplications of his councillors, Rodrigo opened the mysterious tower. He found nothing within but strange representations of Saracens and Moors, who, as an inscription bore, would soon conquer Spain.

This legend of the dragon and the treasure—of this enchanted fabric—is of far higher antiquity and of more universal diffusion than is generally supposed. It pervades the ancient history of all nations, and is a portion of that traditionary lore which both Celts and Goths derived from some common source. (D'Herbelot, Bibliothèque. Cronica del Rey Don Rodrigo. Rudericus Toletanus, de Rebus Hispanicis.)

ABDEL-MELEK I. was the fifth monarch of the dynasty of Saman, (see the name and that of Assad,) which ruled over Transoxiana, a province that had escaped from the yoke of the khalifs. This prince ascended the throne in the year of Christ 954, and died after a reign of seven years, by a fall from his horse.

ABDEL-MELEK II. (d. 999,) the ninth king of the Samanides in Transoxiana, was raised to the throne by a faction hostile to the sway of his brother Mansoor, (see the name.) He was but the slave of that faction. To rescue him from dependence, a princely ally armed, and defeated the two chief rebels. In revenge, they prevailed on the weak Abdel-melek to invoke the aid of Ilek Khan, monarch of Turkestan, whose secret creatures they were. The barbarian obeyed the call, crossed the Taxartes, advanced to Bokhara, seated himself on the throne of the Samanides, and sent Abdel-melek to prison in Turkestan, where he died. With him ended the dynasty of the Samanides; for though his brother Montasar was proclaimed by the adherents of his house, the latter was but a fugitive from one province to another, and was at length slain, after a reign of less than a year.

ABDEL-MELEK, a native of Ceuta in Africa, and a commentator on the poem of Ibn Abdun.

ABDEL-MELEK BEN SALAH, of the family of Mahomet, was entrusted by Aaroun al Raschid with the government of Egypt, and by his son with that of Syria.

ABDEL-MUMEN, (Abu Mohammed,) founder of the great dynasty of the Almohades, and the associate of Mohammed Abu Abdalla in that most important revolution. As this extraordinary man has been inaccurately or imperfectly represented in all the biographical collections we have seen, we shall dwell upon him at somewhat greater length than we should otherwise be disposed to do. We must, however, premise, that as the dynasty of the Almoravides preceded that of the Almohades in the same regions, the reader will have a much better conception of the latter revolution, if, before he proceeds farther in this article, he will turn to ABDALLA BEN YASSIM, ABU BEKIR, and YUSSEF BEN TAXFIN, the founders of the preceding dynasty.

Under Ali, the successor of Yussef ben Taxfin in the empire of the Almoravides, there was a strong dislike to that dynasty in Spain, and no affection towards it in Africa. In both countries it was tottering to its fall. In the one the victories of the Christians, in the other the appearance of a rival sect, was the cause. The origin of this sect must be chiefly attributed to Mohammed ben Abdalla, whose character and exploits are so closely connected with those of Abdelmumen, as to render them inseparable. Mohammed was a native of Cordova, of humble birth, but distinguished for great ardour in the pursuit of knowledge. Having acquired all that his native city could impart, he repaired to Bagdat, where there was supposed to be more learning and more orthodoxy than in any other part of the Mohammedan world. At Bagdat, he formed an acquaintance with Abu Hamid Algazali, one of the most learned doctors of the period. This Algazali had written a book which the cadi of Cordova had pronounced heretical, and which in the opinion of many other doctors contained propositions dangerous to Islam. The emperor Ali had been called upon to sanction the condemnation, and the obnoxious book had been everywhere committed to the flames. Great was the rage of Algazali on hearing the fate of his beloved writings; and he prayed that both the judges who had condemned, and

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the monarch who had confirmed the decree, might be visited with the fate which they had passed upon his book. The imprecation was loudly uttered in the presence of the stranger student, who, participating in the wrath of the rest, exclaimed to his master, "Add one thing to thy curse, that I may be the instrument for carrying it into effect!" and the teacher did so. This exclamation rendered him a favourite of Algazali, whose peculiar doctrines he embraced with avidity, and after some residence in Bagdat, he became their apostle in Mauritania. He did not, however, so slavishly adhere to them, as not to inculcate a few of his own; for whatever might be his affection for his master, he had a great deal more for himself; and he was inordinately ambitious,—ambitious of temporal no less than of spiritual authority. Yet for some time, his preaching was ineffectual, and from more mosques than one, in which he ventured to inveigh against the ruling powers, he was glad to escape with more precipitation than became the dignity of a doctor. On his way to Tremecen, he for the first time met with Abdel-mumen, then a youth, of whose previous history we know nothing. The boldness, the fanaticism, the incipient knavery of this youth, rendered him so agreeable to Mohammed, that from this moment their destiny was united, and together they planned that stupendous fabric of imposture which so long survived them. Emboldened by the counsels of this new disciple, this friend, this ally, the learned missionary assumed a different tone. Entering the great mosque of Morocco, he seized on the highest seat. "That seat is not for thee," was the exclamation of a grave teacher, "it belongs to the imam, the prince of the faithful!" "The temples belong to Allah and Allah alone!" was the reply of Mohammed, taken from a celebrated chapter of the Koran; and he immediately recited the following passages, on which he commented as he went along. In the midst of this exhibition, and before the proper devotions of the day commenced, Ali entered, and all rose to salute him except Mahommed, who scorned to honour him even by a glance. When the service was concluded, however, he approached the monarch, and in the hearing of all present, denounced on him the vengeance of Allah if he did not immediately correct the abuses under which his people groaned. Ali regarded him at first as one of the devout ascetics,—one of the popular saints to whom custom permits great liberty of speech. Yet subsequently, he caused the avowed principles of the man to be examined, and they were found to contain so much that was dangerous, that he was advised to stifle them in their birth. But he was satisfied with banishing the new prophet from Morocco. This was not a punishment; on the contrary, it added to the reputation of Mohammed, who retired to the solitary places of the vicinity, where he was soon visited by many who longed for a change. That his eloquence was great, is affirmed by all his biographers; that he had the gift of prophecy, was believed by the vulgar. He inveighed against the vices, the tyranny, the impiety of the reigning dynasty; and so many listened to him with evident pleasure, that Ali ordered him to be seized. But he had timely warning of the fate intended him, and he fled to Tinmal, in the province of Suz, where he was joined by many disciples,—men who were ready either to suffer or to fight in his cause.

The success of Mohammed may be easily explained. He asserted that the great Mehedi, or twelfth imam, the doctor and teacher of all the faithful, was about to re-appear. Most readers are little aware of the disputes among the doctors of Islam, respecting the dignity and person of this supreme chief. Some contend that it is essentially divine, and restricted to one holy family, like the priesthood in the house of Aaron; others, that it is subordinate to the khalifat, and may be exercised by any family to which it may be confided; others again, that it is an office entirely prophetic, and has no connexion with worldly dignities. All agree, however, that the imam for the time being had an omnipotent power in matters of religion, and that to resist his infallible will in the slightest matter was rebellion against heaven. The more numerous portion of the Moslems,—in fact all who have any claim to orthodoxy—restrict the office to Ali (see the name) the son-in-law and cousin of Mahomet, and the descendants of Ali. All agree that twelve personages invested with it, have appeared.

1. Ali, the 4th khalif.

2. Hassan, the eldest son of Ali, 5th khalif, who abdicated.

3. Hussein, a younger son of Ali, who fell in the battle of Kerbela.

4. Ali, surnamed Zin-alab-eddin, eldest son of Hussein.

5. Mohammed Bakir, son of the preceding.
6. Giafar Sadik, son of the preceding.
7. Muza al Kiadhem, son of the preceding.
8. Ali Ridha, son of the preceding.
9. Abu Giafar Mohammed, son of the preceding.
10. Ali Askeri, surnamed Al-zek, son of the preceding.
11. Hassan Askeri, son of the preceding.
12. Mohammed Abul Cassim, son of the preceding.

As the last of these great imams,—all of Ali's second house,—lived in the third and fourth centuries of the Hejira, (A. D. 869—938,) the existence of the twelve generations was included within three centuries.

Of these twelve imams, the *Shiites* speak with the highest veneration,—as beings superior to mankind. They are the idolaters rather than followers of Ali and his descendants. The *office* of imam, they assert, must not be considered merely as a point of discipline, but as a fundamental article of faith; and that the *person* is no less divine. Where the succession is not in the privileged family of Ali, there can be no virtue in devotion;—a curse, not a blessing, must rest on the faith of Islam. By a natural and even necessary inference, the Shiites held Ali and his posterity to be divine. Some of them went farther still, and insisted that Ali was either an emanation of the divine nature, or an incarnation of God himself; and consequently that all religion consists in the true knowledge of, and obedience to, the true imam. But the *Khoregites*, or rebels, utterly scouted these notions. They contended that any Arabian, bond or free, if possessed of the necessary learning and virtue, might exercise the functions of imam; that he was not infallible, but might sin; that if he did sin, he might be deposed and put to death. But these were desperate heretics—rebels, as their name imports, to the spiritual authority of the holy family—and were few in comparison with the Shiites. Their opinions, however, have survived them. At the present day, the Turks reject Ali; while the Persians, who are Shiites, curse the first three khalifs after Mahomet, as usurpers of the authority which Ali alone should have exercised.

It is about the twelfth of these imams, Mohammed Abul Cassim, that so many fables have been invented by the Shiites, and by all who follow the house of Ali. He was the only son of Hassan, the eleventh pontiff; and at nine years of age his mother enclosed him in a cave, where he remained until his last day. That he was concealed during his whole life, is certain; nor can we have any difficulty in finding the motive,—fear of the khalifs belonging to the dynasty of Abbas, the implacable enemies of the house of Ali. Hence the secrecy of his communication with his followers, whom he never saw, and whom he directed through the agency of a few tried messengers. Some writers assert that he died in A. H. 326, others in A. H. 330. But there are not a few bold enough to assert that he never died at all; that he still lives in the same grotto, inaccessible to mortals. All agree that, whether living or dead, he will re-appear before the end of the world; unite all the Mohammedan sects; and bring into the bosom of Islam all Christians, all idolaters, all mankind. During the greater part of a millennium, he has been expected by the Moslems with as much anxiety as the Messiah by the Jews. It must, however, be observed that by the more rigid of the orthodox, he is to be rather the apostle than the operator of this change; that Christ is to effect this union of all religious creeds; that the latter will appear on earth a second time, embrace the faith of Islam, beget children, and kill antichrist; and that the great Mehedi will be the Elias, the forerunner of our Saviour's second advent.

In consequence of the general expectation of the coming of the Mehedi, it was natural to suppose that many claimants to this high office should arise, when so many in the early history of the church assumed that of Elias and the Messiah. Thus in the reign of Al Mohdi, the third khalif of the Abbassides, the famous impostor, Hakem Ebn Haschen, surnamed Al-Mokanna, or *the veiled*, a native of Khorasan, declared himself this expected prophet,—this incarnation of deity, whom all the Shiites ought to follow.* Thus also Baber, (see both names,) assumed prophetic office in Adherbijan, and during twenty years defied the power of the reigning khalif. Thus also Mohammed Ben Abdalla, and his colleague Abdel-mumen, took advantage of the popular credulity.

For some time, this impostor, though

* Our poet, Moore, has rendered this personage familiar to every reader, as "The Veiled Prophet of Khorasan."

zealously preaching the immediate appearance of the Mehedi, was not so bold as to call himself the mighty prophet. At length, however, when the credulity of his followers ensured success to the pretension, he and Abdel-mumen devised the manner in which the long-suppressed communication should be made to the world. One day, when he had been long expatiating in the public mosque on the blessings which the predestined teacher was to produce, Abdel-mumen arose, and said, "Thou preachest to us the coming of the Mehedi: thou art he; and we are ready to obey thee in all things as our temporal and spiritual ruler!" In accordance, no doubt, with a previously concerted scheme, many of the assembled chiefs arose from their seats, and vowed an undying fidelity. From this moment, he assumed the awful title of Mehedi; he established a two-fold government; nine ministers, at the head of whom was Abdel-mumen, formed his executive government; and subordinate to these, were seventy counsellors, all Mauritanian chiefs, or chiefs who, though sprung from the ancient Arab race, had long been located in these extensive regions. And let it not be supposed that there were no subjects to be governed: many powerful tribes acknowledged the new potentate; an army of 10,000 horse and twice the number of foot were soon devoted to his interests. Alarm now seized on the soul of Ali. It was in the year of the Hejira 515, corresponding to A. D. 1121, that he ordered the wali of Suz to assault the rebels before greater reinforcements should have arrived. Unable to cope with the enemy, the wali invoked the aid of the supreme government, and of Ibrahim, the brother of Ali, with troops formidable enough to crush the insurrection at a blow. But little did the imperial brothers know the spirit which animated the proselytes, or the moral contagion which had spread amongst their own people. At the very onset the Almoravides fled! A second battle was more fiercely contested, but victory again declared for Abdel-mumen. In great haste the troops of Ali were recalled from Spain, and a vast army was led against the rebels; two more victories followed in rapid succession, and the dynasty of the Almohades, viz. of the Unitarians,—of those who worshipped the unity of the godhead, and who declared inextinguishable war against all pagans, all idolaters, all who acknowledged more than one God,—was now in existence. The inaccessible fortress of Tinmal, placed on the wildest peak of the Daren chain, enabled these holy banditti to defy the world. But to remain in fortresses was no part of Mohammed's scheme, or of his minister, Abdel-mumen. In 519, the latter besieged Morocco, and for the first time his arms were unsuccessful: he was compelled to retreat, but this he effected in an orderly manner. Severe as was the loss of the Almohades, Abdel-mumen yet lived; and this, in the opinion of Mohammed, was sufficient to counterbalance the disasters of the siege. For about three years, the Almohades remained tranquil: time was necessary to collect troops, and to make them forget the past misfortune. In 523, Abdel-mumen, at the head of 30,000 horse and a corresponding number of infantry, again tried the fortune of war. The Mehedi was worn out by sickness, but the vigour of his mind survived; and when conferring on his minister and favourite the spiritual dignity of imam, he felt assured of future success. The general was victorious, and on his return to Tinmal, he perceived that sickness had made great havoc on the frame of the Mehedi. In a few days, Mohammed convoked his chiefs, advised them to persevere in the heavenly doctrine, and soon afterwards expired. What form of government should be adopted? The inspired leader was no more; and could his heavenly gifts be transferred to any other mortal? It was agreed that they could: a monarchy at once spiritual and temporal was resolved upon; and Abdel-mumen, the general of the pure faith, the column of the true religion, the friend, the confidant, the minister of the deceased Mehedi, was unanimously proclaimed Imam and Almumenin, or supreme head of the religion and government.

If Abdel-mumen had, as a mere general, exhibited so much valour in the field, his spirit of enterprise was not likely to be weakened on seeing himself invested with the majesty of the khalifat. So rapid were his successes, that all Fez, all Teza, the whole region from Salé to Darah, soon acknowledged his two-fold yoke. On the death of Ali (A.H. 537, or A.D. 1143,) and the accession of Taxfin, the son of Ali, who had shown great valour in Spain, hopes were entertained by his people that the career of Abdel-mumen would be arrested. But if the latter was once checked, he was victorious in

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two subsequent actions; and Taxfin was besieged in Tremecen; at the head of a desperate body of horsemen, he cut his way through the besiegers, and threw himself into Oran, whence he hoped to escape into Andalusia; but Oran was also besieged; and when amidst the silence of night the unfortunate emperor endeavoured to gain a vessel which awaited him, he mistook his way, fell down a precipice, and, at morning's dawn, was found dashed to pieces. Oran capitulated, and Abdel-mumen entered it in A.H. 540. Some cities, however, among which were Morocco and Fez, still held for the Almoravides, who raised Ibrahim Abu Ishac, son of Taxfin, to the vacant throne. But Ibrahim was a tender youth; his inexperience could avail nothing against the veteran Abdel-mumen: Tremecen was taken by assault; Fez shared the same fate; Morocco was besieged, and at length taken; Ibrahim was put to death; a general massacre followed; the wild hordes of the desert were brought to re-people the silent streets; and Abdel-mumen was the undisputed monarch of all the vast regions which had constituted the empire of the Almoravides.

While these successes were passing in Africa, the generals of Abdel-mumen were subduing such fortresses of Spain as held for the fallen dynasty. In the sequel they proclaimed him emperor of all Mohammedan Spain. That he aimed at the entire conquest of the country, is evident from his proclaiming the Albiged, or holy war, and collecting troops from all the countries between the Great Desert and Ceuta, between Tunis and the ocean. But in the midst of his mighty preparations death assailed him, the eighth day of Jumadi II., 558, which corresponds to the 16th day of May, 1163. His character will be sufficiently clear from his exploits. Without him Mohammed would never have been venerated as a prophet; without him the empire of the Almohades would never have been founded. (D'Herbelot, Bibliothèque Orientale, sub vocibus. Casiri, Bib. Arab. Hisp. Escurial, tom. ii. Condé, Historia de la Dominacion de los Arabes en España.)

ABDEL-REZZAK, founder of the dynasty of the Sarbedarians, whose capital was Schezwar in Khorasan. His early life was passed in the service of Abu Said, sultan of the Mongul Tartars of Transoxiana. But he was a dishonest steward; and his peculations would have led to his destruction had they been discovered before the death of Abu Said. Knowing that the people were disaffected, owing to the tyranny of a vizir, he proclaimed himself the redresser of wrongs, the champion of the poor: by this means he won the confidence of the multitude, and in the course of a few years he obtained the supreme authority. The dynasty which he founded, however, was of short duration: it embraced indeed twelve princes, but their reigns were comprised within the brief period of thirty-five years—viz. from A.H. 737 to 772, (A.D. 1337—1371.) The end of most was tragical: Abdel-rezzak himself was killed by leaping from a high window to escape the fury of a brother. The last prince of this line joined Timur, whose empire absorbed the petty sovereignties which had once formed the monarchy of Ghengis Khan.

ABDERAHMAN BEN ABDALLA,* viceroy of Spain in the eighth century for the khalif Yezid. To this high dignity he succeeded at a period most critical for the Mohammedan arms,—just as Alsama ben Melio had perished under the walls of Thoulouse, and as the faith of Islam had received its first great check south of the Pyrenees. He saved the remnant of the Moslem host, and defended Narbonne against the whole power of the Franks. For a short time he was superseded by the emir of Almagreb, or Western Africa, who, as the vicar of the khalif, nominated the dependent governors of Spain; but it was found that *he* only was equal to the difficulties of the station, and he was restored amidst the universal shouts of the army. His second administration is memorable in the annals of christian Europe. Having punished the guilty tyrants, who, during the preceding administrations, had enjoyed as much impunity as they could desire; having restored to the christian portion of the inhabitants the substance of which they had been despoiled; having exercised justice to victors and vanquished with an impartiality exceedingly rare in a Mohammedan governor, he turned his mind to a project which he had long formed,—that of not only repairing the disasters which the arms of the Prophet had so recently experienced, but of carrying the ensigns of his faith through the heart of France and Germany, and of planting them on the shores of the Baltic. If he was a bold, he was not a

* Very erroneously as well as defectively treated in the Biog. Univ. The name of this emir in full is Abdul-Rahaman ben Abdoollah el Grafeeky.

rash man; he was sensible enough of the dangers which menaced his enterprize; and to neutralize them, he raised in Western Africa and Spain an army more numerous than any that had yet invaded France. At its head he proceeded towards the Pyrenees, and despatched orders to Othman ben Abi Neza, (known in christian history as Manuzza), to lay waste the province of Aquitaine. But Othman was the secret ally of duke Eudes; the daughter of that prince was his wife; he had concluded a long truce with the Christians; he was envious of Abderahman's glory; and he acquainted Eudes with the approaching danger. The viceroy, aware of this correspondence, ordered Othman to be seized and put to death; and his lovely wife was transferred to the harem of the khalif at Damascus. The progress of Abderahman was destructive; he consumed every thing with fire and sword; but he found the French, with the allied Germans near Tours, prepared to receive him; and the defeat which he sustained at the hands of Charles Martel, was one of the most signal ever inflicted on the enemies of our faith. Europe was saved; a general *Te Deum* resounded from one extremity to the other; the barbarians were no longer dreaded; their loss had effectually humbled them. On this great day (733) Abderahman himself was numbered among the slain. (D'Herbelot, Bibliothèque Orientale. Condé, Historia de la Dominacion. Gibbon's Decline and Fall.)

ABDERAHMAN BEN CABA, one of the Arabian viceroys of Spain in the eighth century. Son of the virtuous Caba ben Albegag, whose impartial administration had been a blessing, he tried to emulate the noble deeds of his father. On the plains of Calatrava, he triumphed over Baleg the Syrian, one of the most ferocious rebels of that period. The authority which he exercised, however, was of a precarious nature; he was not acknowledged by a fourth of Spain; and the short period in which he appears on the stage of history, was passed in quelling other rebels, or rather other aspirants to the supreme power in this distant province.

ABDERAHMAN BEN MOARWA,* (or *Abdul Rahaman ben Moawyah,*) the first king of Spain of the house of Omeya (731—787). During forty-five years after the descent of the Arabs in Spain, there was universal anarchy in that kingdom. The emir of Almagreb, or Western Africa, on whose government Spain was a dependency, was too much occupied in exciting rebellion at home to have much leisure for other affairs. The local governors appointed by him, or by the khalif of Damascus, seemed to be intent on one object only, that of enriching themselves by the plunder of the people. So many viceroys succeeded each other in rapid succession, that, from the precarious tenure of office, they were the more eager to turn it to advantage. This state of things was affliction to the people; loud were the complaints which arose on every side; a wish was earnestly expressed for some permanent governor, who, being invested with the plenitude of authority, could decide on every affair of importance, without awaiting the orders of the African emir, or of the more distant khalif. The anarchy, inseparable from the position of these governors, was increased by the war at Damascus between the house of Omeya and that of Abbas. Meruan II. the fourteenth khalif of that house, was defeated and slain by Abul Abbas Azefiah, descended from Abbas the uncle of Mahomet, and founder of the dynasty of the Abassides. This new dynasty was proclaimed in Spain as in Africa; but many chiefs, from attachment to the former race of monarchs, refused obedience to their successors. Hence there was not, and could not be, any security for person or substance in this distracted province. To avert the utter ruin of the Mohammedan cause in Spain, about sixty chiefs assembled at Cordova, in the year 754, and Hayut of Emessa drew a melancholy picture of the state of things. He declared that nothing could save them except a firm local government, wholly independent of the East. All present, who were the secret adherents of the Omeyas, received his discourse with applause, but where was a prince to be found able to defend them? Had not all of the holy race perished—all been treacherously slaughtered by the usurping Abul Abbas? "No," replied Wahib ben Zair, whose interesting relation may be thus abridged:—

Two sons of Meruan, the last khalif of the Omeyas, had accidentally escaped the general massacre of their kinsmen. As Abul Abbas showed no disposition to injure them (never was duplicity better practised than by the heads of the Mohammedan world), they were easily induced to reside at the court of the new

* Another of the lives most inadequately treated in all the biographical collections.

khalif. Perhaps he did not originally intend to remove them, unless there should be a rising in their favour; perhaps he thought his throne too well established to be shaken by two powerless youths. But he always beheld them with jealousy; spies were not wanting to inflame the sentiment; and he at length gave the order for their execution. Suleyman suffered immediately; Abderahman was at the moment absent from Damascus; and when informed, as he soon was, by a trusty friend, of the unexpected tragedy, he fled in a disguise to the Bedoween Arabs. Here he was received with the hospitality which his birth and misfortunes demanded. But he was too near Damascus; and notwithstanding the dangers which accompanied his steps, he fled into Egypt, and thence to the West. Here the governor of Barca, hearing that a young stranger had sought refuge with an Arab tribe, and suspecting that it was Abderahman, marched at midnight a troop of cavalry to the place where the tribe was encamped. The address of his friendly host saved him from the peril: the horsemen were sent in a wrong direction; and Abderahman fled to Tabart, in Mauritania, where the noble tribe of Zeneta eagerly received him. "There," concluded the speaker Wahib, "he now is: let *him* be our sovereign."

The proposal of the aged sheik was received with acclamation; and he was commissioned by the assembly to offer the throne to the last scion of the Omeyas. The difficulties of the enterprise were not concealed from the prince; the unsettled state of the country, its hostile factions, and the desire of all for independence, were candidly exposed; but in return, he was assured that he might rely on the aid of many stout hearts. The severe school in which he had been trained had given new vigour to his character. He felt that he was equal to any undertaking; and whatever its issue, it was preferable to the precarious and dangerous state in which he had long been. With the consent of the tribe, therefore, which had so hospitably received him, he accepted the proposal, and with 750 men of that tribe he landed in Andalusia early in the year 755. By all who preferred tranquillity to discord, by all who sighed for a settled government, he was received with open arms. His personal qualities increased the feeling in his favour; and in his march to Seville, which was truly a splendid scene, 20,000 scymitars attended him. But Yussuf, the usurping viceroy, and his friend Samail, who exercised an independent sovereignty over several provinces, were not disposed to surrender an empire without a struggle; and in his march to Cordova, the new king was assailed by a considerable force. Victory declared for him. While besieging that ancient city, he was again assailed by an army 40,000 strong: again he conquered, and Cordova became his. A third victory over Yussuf and Samail was still more decisive, and both were compelled to sue for peace, which was granted them on favourable terms. All these successes were obtained in a single year. In the sequel Yussuf rebelled, was vanquished, and slain. His three sons renewed the contest. The event was not more propitious to them than it had been to the father. In the first battle the eldest was left on the field; in the second another was made captive, and consigned to the dungeons of Cordova; in the third, the youngest was also made prisoner, and safely lodged in one of the fortresses of Toledo. That Abderahman should thus spare the rebels, argues well for the excellence of his heart. But he had to govern spirits which no clemency could touch. The house of Abbas had many partisans in the peninsula: if one army was defeated, a second arose; and the captive of one day was the general of the next. The African emirs, all dependent on that house, were not slow to foment the troubles of Spain. The reign of the new monarch was passed in crushing rebellion. In 778 a warrior more formidable than all of them, Charlemagne, entered the field against him. His inactivity on this occasion was doubtless owing to his weakness: he could not contend with the mighty Christian; and surrounded as he was by the adherents of a rival power, he could not leave the southern provinces to encounter a potent enemy in Arragon and Catalonia. But Charlemagne was recalled by a revolt of the Saxons; and was in the sequel too much occupied to revisit Spain. And when the house of Abbas removed its throne from Damascus to Bagdat, the offices of so distant a province were neglected, and the king was less troubled by hired foes; though the kinsmen of Yussuf, and all who had participated in the license of preceding times, were ready enough to take up arms whenever the opportunity arrived. Nor did the reign of Abderahman pass without some hos-

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tilities with the infant state of the Asturias. Once, or perhaps twice, his generals were defeated by Fruela I.; but the advantage could not have been very decisive, if, as we have strong reason to believe, the king of Cordova was acknowledged the superior of the Asturias, and received tribute from his feudatory.

The short intervals of peace enjoyed by this monarch, enabled him to enlarge and embellish Cordova his capital. By narrowing the bed of the Guadalquivir, he reclaimed a considerable portion of land, which he converted into magnificent gardens. In the midst rose a tower of prodigious height. He was probably the first Arab who transplanted the palm into Western Europe; and there is still extant one of his poetical effusions to that beautiful tree. It is of a sombre character, strongly expressive of the cares which daily and hourly disturbed his rest. The active duties of royalty, however, left him little time for indulging in mournful reflections: when he had no enemy in the field, his time was occupied in the duties of administration, in the reformation of the tribunals, in the erection of fortresses, in the construction of ships.

This great prince died in 787. Just, humane, enlightened; faithful to his friends, clement to his enemies, comprehensive in his views, brave in the battle-field, active in the discharge of every duty, he was just such a man as the occasion required. A hero and a legislator, he was of great service to Mohammedan Spain. (D'Herbelot, Bibliothèque. Casiri, Bib. Arab. Condé, Historia. Dunham's Spain and Portugal.)

ABDERAHMAN II., (or *Abdul Rahaman ben Ali Hakem*, surnamed *El Mussaffer*, or The Victorious,) the fourth Ommiade monarch of Spain, succeeded his father Al Hakem, in A. H. 206, or A. D. 822. His reign was a troubled one. First and foremost was domestic rebellion, the curse of all Mohammedan governments. Next were the hostilities of the Christian kings of Leon, who were not likely to remain his vassals, when they saw his natural subjects resist him with something like impunity. Then the French emperor, or the vassals of France, frequently invaded Catalonia and Arragon. Lastly, the Scandinavians ravaged the coasts from Galicia to Andalusia, and committed great depredations in the neighbourhood of Seville especially. Of that important city they retained possession for some time,—a proof that they must have arrived in much greater numbers than is generally allowed. Yet with all these disasters the reign of Abderahman is mentioned with great respect by Mohammedan writers. In the first place, when he did take the field, his arms were generally successful; and if his people suffered, it was because the enemies in many instances dispersed before he could reach them. In the second place, he was a magnificent patron of letters, and literary men were sure to praise him. In the third, he pleased the multitude by the improvements which he introduced into Cordova. If the erection of new mosques satisfied the devout, and the construction of fountains the luxurious, the populace had quite as much reason to be gratified with the pavement of the streets and with the aqueducts,—the former at least a novelty in Spain, and the latter scarcely known since the Roman times. How, amidst the anxieties of rebellion, and of perpetual war on his frontiers, Abderahman could find leisure or inclination for literary pursuits, for the society of learned men who flocked to his court from all parts of the Moslem world, and still more for the cultivation of poetry, might surprise us, did we not know that a Mussulman resigns himself with singular complacence to his lot: 'It is the work of fate; to resist it therefore is madness: enjoy the blessings within thy reach, which the same fate has sent thee.' Abderahman was a just king; he made no distinction between the great and the little, between the Mohammedan and the Christian;—no distinction, we mean, as far as the administration of the law was concerned; for that he put the Christians to death for speaking against the Arabian prophet, will be seen in the Martyrs of Cordova. See PERFECTO, AURELIO, EULOGIO, &c. He died A. D. 852. (D'Herbelot. Condé. Dunham.)

ABDERAHMAN III.,* (Abdul Rahaman ben Mohammed, surnamed *Al Nassir Ledin Allah*, protector of God's worship,) was the son of Mohammed, and grandson of Abdalla, whom he succeeded in 912. He was the eighth Ommiade monarch of Spain, and the first that assumed the holy attributes of the khalifat. The title of Emir al Mumenin, or Prince of the Believers, a title which most of the old Spanish chroniclers have corrupted into Miramolin, was assumed by him soon after his

* Very inaccurate in all the existing biographical collections.

accession, conjointly with that of Al Nassir Ledin Allah. Why he should either voluntarily adopt, or be invested with, a title which none of his seven predecessors had used, and which had hitherto been confined to the khalifs of the East, we should vainly inquire.—From his infancy this prince was a favourite with the people, and nothing could equal their joy when his grandfather Abdalla declared him Wali Alhadi, or presumptive heir to the monarchy, in preference to the gloomy Almudafar, the son of Abdalla. Like his predecessors, he had to contend with rebellion. When he ascended the throne, nearly one half of the kingdom was in possession of Calib ben Omar, who reigned at Toledo. To chastise this adventurer, the khalif took the field at the head of 40,000 men, and triumphed, though not without difficulty, and not without the lapse of many years. The truth is, that when any one of the local walis was dissatisfied with the monarch of Cordova, or with the ministers of that monarch, he had only to shut himself up in his strongest fortress, (and Spain was full of them,) and enter into alliance with some one of the Christian princes, by whom he was sure to be supported. Above forty years passed away before Toledo owned the lawful authority of Abderahman.—In his transactions with the Christians of Leon and the Asturias, we find enough of contradiction. It is certain that hostilities between the two powers were almost continual; and that victory alternately visited the banners of each. All the Christian biographers of Abderahman assure us that in the battle of Zamora against Don Romiro II. he lost 100,000 men. The truth, however, is, that on that memorable occasion he had only 80,000 to command; and that he should lose one half or one quarter of that number, will not be readily credited, when we find that he returned slowly to Cordova, and that he took Zamora by assault in his retreat. Perhaps, however, as one account states, he left 20,000 men to invest that important fortress, while with the rest of the army he returned to his capital. The Mohammedan writers assure us, that so far from being the vanquished, he was the victor in that great battle. Yet the advantage no doubt lay with the king of Leon; but it was so trifling a one as not to deserve mention, were it not the subject of so much contradiction.—In his African wars, Abderahman was not very successful. He made conquests, indeed, but he could not preserve them. In his reign we perceive more of splendour than of advantage; he won battles, but made no durable conquests; and by his lavish expenditure he destroyed the vitals of his country. Yet that reign is, beyond all doubt, the most brilliant period in the history of the Spanish Arabs. He was distinguished for many great qualities; his mind was comprehensive, his love of justice remarkable, his liberality excessive, his taste refined. About two leagues from Cordova, rose his most splendid erection,—an erection which, in the description of Mohammedan writers, may vie with any that fairy land ever produced. This was the palace and tower of Medina Azhara, so called from a favourite mistress. If, as we are assured, "the roof of the palace was supported by four thousand pillars of variegated marble;" if "the floors and walls were of the same costly material;" if "the chief apartments were adorned with exquisite fountains and baths;" if, in the magnificent and most extensive gardens which surrounded it, "a pavilion arose, resting on pillars of white marble ornamented with gold;" if in the centre of this pavilion "a fountain of quicksilver constantly played, reflecting in a new and wondrous manner the rays of the sun;" if the whole of the palace was thus exquisitely built, and if the tower also had a mosque which might vie with the magnificent one of Cordova, (and the description by the Arabian writers is remarkably explicit,) then indeed we may affirm that the most splendid descriptions in the Thousand and One Nights have a better foundation than is commonly supposed. In other respects, the magnificence of this monarch was more worthily displayed. He greatly augmented the navy; he gave the utmost encouragement to commerce; he caused the most useful, no less than the most elegant manufactures to flourish; he rewarded industry, science, art, and above all literature, with a liberality truly imperial; and his paternal care was not confined to Cordova; it extended to many other cities of Mohammedan Spain.

Yet with all this splendour, with a fame which the most distant nations admired, Abderahman was not to be envied. He himself declares, that during fifty years of empire his happy days were only fourteen! The truth is, that notwithstanding the civil commotions of his reign,—commotions which affected him less deeply than we should suppose,—which

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he regarded as necessary evils, to be borne with stoical indifference—he was too prosperous to be happy. Amidst all the delights which the world could furnish, venerated as the vicar of God's Prophet, and exercising the most unbounded despotism over millions of inhabitants, in a country which art and nature had transformed into a paradise, he heard not the feeble voice of war on his distant frontiers; still less did the efforts of rebellion, which he was sure ultimately to suppress, disturb his tranquillity. Uniform sweetness must cloy any palate. Some of his verses display a remarkable despondency; and though they are too much laboured to be literally understood,—for the grief which seeks for elegant words, which luxuriates in description, cannot be profoundly deep,—no doubt can be entertained that to him life was an object of indifference. Much of this state of mind was the effect of remorse: he had put to death his eldest son Abdalla. Unfettered, like most of the Moslem princes, by the strict laws of succession, he had declared his second son Al Hakem to be Wali Alhadi, or heir to the throne. Abdalla durst not openly complain; but he entered into a conspiracy, of which the object seems to have been the destruction of Al Hakem. It was discovered; Abdalla was thrown into prison, and his death decreed. Many chiefs interceded for the prince, but in vain. Even Al Hakem begged for the life of his brother, but with equal fruitlessness. This trait of magnanimity in his favourite son, was appreciated by Abderahman. He praised it; he declared that if he were a private individual, Abdalla should be pardoned; but he was a king, and in justice to his people, the execution must take place. It did take place, but it produced no applause; on the contrary, it was condemned. The act poisoned the remainder of Abderahman's existence on earth.—(D'Herbelot, Bibliothèque. Casiri, Bib. Arab. Condé, Historia de la Dominacion. Dunham, Spain and Portugal.)

ABDERAHMAN EBN MOHAMMED, a Mohammedan general of the seventh century. He served with much distinction under the khalifs Moawia Yezid I., and Abdelmelek. In Persia and Cabul his success was great; it excited the jealousy of his superior, who insulted him, and converted him into a rebel. Being defeated by the troops of Abdalmelek, he took refuge in Cabul; repaired into Khorasan; was driven again into Cabul, where he no longer found the same hospitality. By the king of that country, who feared the generals of the khalif, he was beheaded in the year 702.

ABDER-REZZAK, (Kemal-eddin,) a Persian traveller and historian of the fifteenth century. His father, Ishac, a native of Samarcand, had been the imam and cadi of a royal son of Timur, and was enabled to give him a good education. His commentary on a grammatical treatise celebrated among the Persians, procured him the same dignity as his father had held. In 1442 he left Herat, visited Arabia, Calicut, Bisnagar, and other parts of India, on a mission at once political and commercial, from the shah his master. In three years he returned, found his master dead, and Abu Said Mirza fighting for the throne. On recognising the sultan he was favourably received, and enabled to devote his future life to literary and religious pursuits. The most important of his works is a history of the house of Timur, down to the year 1470: it is in the royal library at Paris. It was translated by Gallard, but never published. It is to be hoped that the Oriental Translation Society will not overlook this and similar works.

ABDIAS of Babylon, a supposititious person, once believed to be the author of an apocryphal book, Historia Certaminis Apostolici.

ABDISSI. See EBED JESU.

ABDJESUS, (Saint,) a bishop of Cascar, in Chaldea, suffered martyrdom by order of Isdegerd, king of Persia. See ABDAS.

ABDOLONYMUS, a prince of Sidon, so poor as to be compelled to cultivate his own garden. In this occupation, says Quintus Curtius, he was found by the emissaries of Ephestion, to whom Alexander the Great had confided the nomination of a new king; was adorned with the regal vestments, and brought before the conqueror. "How hast thou borne thy poverty?" demanded the king. "Would to heaven," replied Abdolongurus, "I may support my prosperity as well!" Such is the popular relation, but it may well be distrusted. The work from which it is taken has been long discovered to be a romance; and the circumstances are very differently related by Diodorus and Plutarch.

ABDON, (Saint,) a Persian Christian, who, together with his countryman *Sennen*, suffered martyrdom at Rome in the persecution of the emperor Decius.

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ABDUL-HAMID, the youngest of the three sons of Achmet; succeeded to the Turkish throne in 1774, on the death of his elder brother, Mustapha III. Little was he fitted for government: when called to the throne of Othman he was advanced in years, and the whole of his life had been passed, like a prisoner, in the seraglio. Great were the humiliations which the Turkish arms sustained in the war with Russia. By the disgraceful peace of Kainarji the Porte acknowledged the independence of the Tartar tribes on the northern banks of the Euxine, and opened all her seas to Russian vessels. But Russia was not satisfied; war was soon afterwards declared; the Crimea was occupied; and in spite of England and Sweden, all the Turkish provinces north of the Danube were subdued. When Oczakof, the key of the Crimea, was taken, the Turkish ministers dared not inform Abdul-hamid of the fact. A fortress indeed, they observed, was lost to the empire; but then it was not the great one of that name,—it was *little* Oczakof. The sultan was so ignorant of the geography of his kingdom as to believe them, until he was undeceived by a maimed soldier in the streets. The soldier begged for charity; he had lost a leg at the storming of that very fortress; and he hoped the commander of the faithful would pity his misfortune. "So thou wast at the siege of Little Oczakof!" observed the sultan. "*Little* Oczakof! Does not thy highness know that there is only one Oczakof, and the Russians have it?" The sultan returned to his palace in great wrath, and punished his ministers: but that punishment could not recover his lost possessions; and when he died in 1789, he left to his nephew, Selim III., an empire half ruined.

ABDUL-KERIM, a native of Cachemir; escaped the massacre ordered by Nadir Shah in 1738, and was taken into the favour of that monarch. He made the pilgrimage to Mecca, visited Medina and Delhi, and wrote his Memoirs, which are said to contain a very minute and very accurate account of the military operations of his royal master. The greater portion of these Memoirs were translated and published by Gladwin, Calcutta, 1788.

ABDUL-RAHIM, one of the most distinguished servants of the emperor Akbar; translated into Persian the commentaries of the emperor Babur. (See the name.) The Bibliothèque du Roi has a MS. copy of this work, which was of great service to M. Langles in his account of India. The author died in 1627.

ABEEL, (Vander James,) an English Jesuit, born A.D. 1659, admitted into the society at Watten, Sept. 7, 1671; died in the English college at St. Omer, Feb. 10, 1698.

ABEILLE, (Gaspard,) a native of Biez, in Provence, 1648; an ecclesiastic and a dramatic writer, who died at Paris, 1718. His Argelie, Coriolan, Lyncée, and other pieces, were often represented; but their merit is small. He was in much favour with the great for the brilliancy of his conversational powers, and still more for a remarkable flexibility of countenance, which spoke more impressively than words.

ABEILLE, (Louis P. 1719—1807,) a native of Toulon, who wrote on agriculture.

ABEL, (Vandel Baldwin,) born A.D. 1638; died at St. Omer, Oct. 13, 1679.

ABEL, king of Denmark in the thirteenth century, and one of the worst of his race. He had Sleswic and the south of Jutland; his brother Eric had the rest of the kingdom, with the title of monarch. Eric he invited to an entertainment, and secretly murdered; yet, as he pretended great sorrow for the loss of his beloved kinsman, all Denmark believed him innocent, and he became (1250) monarch of the whole. But his crime went not unpunished; in 1252 he was surprised in his camp by the Frieslanders, and slain.

ABEL, (Gaspard, 1676 — 1763,) a preacher of Wertdorf, and a learned writer on Hebrew, Greek, and German antiquities. He also wrote "Historia Monarchiarum Orbis Antiqui."

ABEL, (Frederic G. 1714—1794,) a physician of Halberstadt, who practised much, yet had no faith in his art. It wanted, he observed, solid principles: the organization of no two men is alike; the same disease, therefore, in different individuals, cannot be cured by the same process; yet is not the process generally the same? As he declared all medicine to be quackery, he would probably have done wisely had he adhered to his former vocation—the ministry. He was, however, more attached to Juvenal and Persius, whom he translated, than to either St. Paul or Galen.

ABEL, (Charles F. 1719—1787,) a German musician and disciple of Bach, who met with great success in his own country, in Poland, and in London, where he died. Though he composed

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nearly thirty pieces, he was chiefly esteemed as a musical performer.

ABEL, (Clark, M.D. d. 1826,) principal medical officer and naturalist to the embassy of Lord Amherst to China in 1816. The loss of the *Alceste* on its return is so well known from Mr. MacLeod's Voyage of the *Alceste* to China, that it is only necessary to say, that Dr. Abel was a considerable sufferer by that event; as much of what he had collected in China was lost, and the book, in which he gave an account of the embassy, was of course much injured by such a loss. It contains, however, very valuable information relative to the natural history of China. It is entitled, Narrative of a Journey in China, and of a Voyage to and from that Country in the Years 1816 and 1817. 4to. 1818. It contains an essay on the geology of the Cape of Good Hope, which is very highly spoken of. He had previously published a geological paper on the Himalaya mountains, in the Calcutta Asiatic Memoirs. R. Brown has given the title of *Abelia* to a genus in botany, in honour of Dr. Abel. At the time of his death, he was surgeon to the governor-general of India. (Biog. Univ. Ann. Obituary, &c.)

ABEL, (N. H. 1802—1829,) a Norwegian mathematician, who distinguished himself in an extraordinary manner, by his successful researches in some of the most difficult branches of analysis. In 1815 he entered the cathedral school of Christiania, and in 1820 published some papers on functions of *one* variable; and afterwards, being allowed to travel for two years at the expense of the Swedish government, he urged Crelle to the publication of his celebrated journal. In France, he abridged for Ferrussac's Bulletin de Science, his own memoir on the impossibility of resolving generally equations of the 5th degree; and he was anxious to read some papers on transcendental functions, to the Académie des Sciences. M. Fourier, after long solicitation, promised to print it, but it remained long unnoticed by the Society. In fact, at this time he met with no encouragement at Paris, and he returned home neglected and disheartened, and took an inferior situation. This was in 1825, but in 1828 he had made himself so distinguished a name by his mathematical papers, that some of the most celebrated scientific men of the day—Le Gendre, Poisson, Lacroix, and Maurice—drew up a letter, which they addressed to the king of Sweden, stating the extraordinary merit of this young man, and the advantages which would accrue to science by placing him in an atmosphere more congenial to his pursuits than that of Christiania. This letter reflects the highest credit on the feelings of those who sent it; but it was disregarded! Indeed, even the receipt of it was never acknowledged. The credit of this neglect must lie with Bernadotte! The letter was dated 15th September, 1828; and in May 1829, Abel died of a broken heart. The king of Prussia had sent, just previously, the offer of an honourable post in Berlin, to Abel, but the offer never reached him,—it was too late. His death was deplored, as a loss to science, all over Europe. He whom, a year or two before, Paris had treated with cold indifference, was deeply and loudly lamented in France, in Germany, and Italy! The king of Sweden promised to print, at his own expense, a collected edition of his works. It would be impossible here to enter into any of his deep researches: it may be sufficient to say, that besides papers in the Christiania Journal, he published several in that of Schumacher, and twenty-one in that of Crelle;* and that a kind of generous rivalry existed between him and the celebrated Jacobi. His most remarkable papers are on Equations of the Fifth Degree, and on Elliptic Functions. Poisson praises the generality and the novelty of his views, and places him among first-rate mathematicians.

ABELA, (J. F.) a knight of Malta in the seventeenth century; is well known for a book on that island, Malta Illustrata, which appeared in 1647, and is much valued for its antiquarian information, and its general erudition. It was translated into Latin, and published in the vast collection of Grævius and Burmann, Thesaurus Antiquitatum.

ABELIN, (J. P.) a German historian of the seventeenth century; is identical with J. L. Gottfried, a name which, for some whimsical reason, he assumed. He was engaged on that enormous compilation, Theatrum Europæum, in 21 vols. fol.; in the Mercurius Gallo-Belgicus; in a History of the World, of India, &c. His merit as an historian is very small.

ABELL, (John,) an English musician, much esteemed for his performances on the lute, by a good judge, Charles II. In 1688 he was dismissed from the chapel

* The titles may be found in the tenth volume of Crelle.

royal because he was a papist, and he earned his living as he could.

ABELLI, (Antoine, 1527 — 1596,) Abbé of Livry, an obscure friar of the order of Preachers, had, however, the good or bad luck to be the confessor of Catherine de Medicis. His devotional compilations do not merit any farther mention. One thing, however, connected with them, deserves notice—the errors into which Bayle was led, while correcting Moreri and striving after extreme accuracy. (See the Biog. Universelle; also Jos. Le Clerc, Lettre sur le Dictionnaire de Bayle.)

ABELLI, (Louis, 1603—1691,) bishop of Rhodez, wrote some theological and biographical works, which were little esteemed in his day, and are no longer read.

ABEN-BITAR, (Abdalla ben Ahmed,) a celebrated naturalist and physician of Spain, who died at Damascus A. D. 1248. He is celebrated for a most useful work on all the herbs, plants, minerals, and animals used in medicine.

ABENDANA, (Jacob,) a Spanish Jew, and rabbi of a London congregation, wrote a Spicilegium of explanations on the more obscure passages of Scripture.

Another writer of this name, *Isaac Abendana*, resided in England, especially at Oxford, for some years. A work was written by him, entitled, Discourses of the Ecclesiastical and Civil Polity of the Jews. 1706.

ABEN EZRA, (Abraham Ben Meir,) a celebrated Jewish rabbi of the twelfth century, and therefore a contemporary of Maimonides, who esteemed him so highly, that he enjoined his son to study his works continually. He travelled much, as the inscriptions (or epigraphs) to his works show, which profess to be printed in various countries. In 1145, he was in Mantua; 1156, in Rhodes; 1159, in England; and in 1167, in Rome. There is considerable doubt as to the epoch of his death; but from a consideration of his age at the time, which is known to have been more than 70, and from other circumstances, De Rossi conjectures it to have taken place, A. D. 1168.

He was a poet, a philosopher, and, if we may trust the accounts of him, an admirable mathematician and astronomer. His commentaries have been held in the highest estimation, but it is confessed that there is considerable laxity in some of his notions. His style is called by some, who probably never read a line of his works, "clear, elegant, concise;" and it is added, that "his conciseness sometimes makes his style obscure." The young hebraist who attempts to read this "clear" author, will very soon find the truth of the latter observation. Dr. M'Caul, one of the most profound rabbinical scholars of the present day, thus briefly characterises his commentary. "He (*i. e.* Rashi or R. Solomon) was succeeded in the next century by Aben Ezra, who far surpassed him in power and freedom of judgment." (M'Caul's translation of Kimchi's Zachariah, Pref. p. viii.) And again, "Rashi, Aben Ezra, and Kimchi endeavoured to get rid of the Christian interpretations, and Maimonides to root out the Christian doctrines which had descended from the ancient Jewish church. . . . . The controversialist is obliged to attack what is erroneous, or even absurd in the oral law; and the ignorant or unthinking hastily conclude that all the Jewish writings are of the same character. The translation of Kimchi or Aben Ezra would soon undeceive them." (Id. pp. ix. x.) His commentary is printed in Buxtorf's Biblia Rabbinica on one side of the text, and that of Jarchi on the other. His chief works are—1. A Commentary on the Bible. Printed in Buxtorf. Various parts of this have been published in Latin by Munster, Genebrard, &c. Another Commentary on the Minor Prophets is still in MS. 2. Sodoth Hattorah; Secrets of the Law. MS. in Bodleian and elsewhere. 3. Tov Shem; The Good Name. 4. Ighereth Hashabbath; Letter of the Sabbath. 5. Chai Ben mekitz; The Wakeful Son lives. 6. Jesud Mora; The Foundation of Fear. MS. 7. Mogenaim; a Hebrew grammar. Ven. 1546, and elsewhere. 8. Shaphah Berara; The Pure Lip. Constantinople, 1530. (Very rare.) 9. Tzacud; or, Of Elegance: a grammatical work. Ven. 1546. 10. Shephath Jether; Lips of Excellence: a grammatical work. MS. 11. Chitta; on the Quiescent Letters (in Buxtorf's Bible, and translated into Latin by David Cohen. Leyd. 1658.) 12. Sod. MS. on the Form of the Letters. 13. Ormad Hammezimah; Acuteness of Thought. MS. Vat. and Oppenheim. 14. Shir; The Canticle of the Soul. MS. Vatican. 15. Hammispar; Arithmetic. MS. Bodl. et alibi. 16. Ahechad; Unity. MS. Bodl. and Oppenheim, &c. 17. Reshith Chochmah; The Beginning of Wisdom. 18. Sepher Olam; The Book of the World. MS. Oppenheim and Leyd. 19. An astronomical work on Intercalations, and two other astronomical works.

20. A poem on Chess, published by Hyde at Oxford, 1696, &c. 21. Several hymns and poems; some printed, some MS. (See De Rossi, Wolf, &c. See also a very full list of his works in Ersch and Grueber's Encyclopädie, *sub voce*.)

ABEN-MELEC, a Jewish commentator on the Bible, who lived in the seventeenth century.

ABEN-PACE, a native of Cordova, who died at Fez, A.D. 1138. As a writer on metaphysics, morals and theology, he had scarcely an equal for his age.

ABEN-RAGEL, (Ali,) an astrologer of Cordova, in the eleventh century. One of his works on the occult science was translated into Latin under the title, De Judiciis seu Fatis Stellarum. Ven. 1485.

ABEN-ZOHAR, a celebrated physician of Andalusia, a Jew by religion; wrote much on his art. His pupil, Averroes, mentions him with the deepest respect, assuring us that he carried the knowledge of medicine as far as mental powers could carry it. By Yussef ben Taxfin, emperor of the Almoravides, (see the name,) he was enriched. His work on Diseases and their Remedies has been often printed in the Latin translation; so also have two smaller medical tracts.

A son of this doctor, of the same name and profession, who died before the father, was also distinguished in his day. (See Wolf. Bibl. Hebr.)

ABERCROMBIE, (John, d. 1805,) a Scotchman, who passed most of his life in London, wrote much on gardening, and was much patronized by royalty. His works, published jointly in his name and that of Mr. Mawe, have been useful in their day and highly popular.

ABERCROMBY, (Patrick, 1656—1716,) a Scottish physician and historian of little merit.

ABERCROMBY, (Sir Ralph, 1738—1801,) one of our ablest generals, was a native of Tillibodie in Clackmannan. In 1756 he entered the army, and rose through the several gradations to the rank of major-general, which he obtained in 1787. In 1793, he served in the campaign of Flanders, under the duke of York, and distinguished himself at Dunkerque, Chateau Cambresis, and Valenciennes. In this and the following campaigns he was noted alike for his courage and his maintenance of discipline. In 1795, being appointed commander-in-chief in the West Indies, he reduced Grenada, St. Lucia, St. Vincent, Trinidad, with the settlements of Demerara and Essequibo. Promoted to the rank of lieutenant-general, he returned to England, was made governor of the Isle of Wight, next transferred to forts Augustus and St. George, and soon to the chief command of the troops in Ireland. In this last office he is said to have been popular: with the natives, because he was a good disciplinarian, and kept an unruly soldiery in comparative subordination; with the English party, because he was a steadfast upholder of the dominant interest. In Scotland, and in the same capacity, he gave equal satisfaction; and so well was his reputation established, that when in 1800 he was appointed to the command of the expedition destined to contend against the French in Egypt, the public voice sanctioned the nomination. His voyage, disembarkation, and triumph over the French at Aboukir, in March 1801, are matters of history, and glorious for the military fame of England. The pension granted to his family—the peerage with which his widow was invested, with remainder to her issue male, and the noble monument in St. Paul's, were well merited proofs of the popular gratitude. It would be an injustice to this most distinguished commander, to omit the beautiful eulogium upon him contained in the despatches of Lord Hutchinson, who succeeded him in the command of the troops:—"We have sustained an irreparable loss in the person of our never-to-be-sufficiently-lamented commander in chief, Sir R. Abercromby, who was mortally wounded in action on the 21st, and died on the 28th of March, 1801. He was wounded early, but he concealed his situation from those about him; and continued giving his orders with that clearness and perspicuity which had ever marked his character, till long after the action was over, when he fainted through weakness and loss of blood. Were it permitted for a soldier to regret any one who has fallen in the service of his country, we might be excused in lamenting him; but it is some consolation to those who tenderly loved him, that as his life was honourable, so was his death glorious. His memory will be recorded in the annals of his country, will be sacred to every British soldier, and embalmed in the recollection of a grateful posterity." Baron Dumferline, the late speaker of the House of Commons, is a younger son of Sir Ralph.

ABERCROMBY, (Sir John R. 1774—1817,) a lieutenant-general who saw much service in India.

ABERCROMBY, (Christopher,) a Scotch Jesuit. Procurator of the society at Paris, June 18, 1686. In 1691, he was associated with F. James Forbes, rector of the college of Douay.

ABERCROMBY, (David,) a Scottish Jesuit, probably a missionary in Scotland, about 1680.

ABERCROMBY, (Robert,) a Scotchman of the same order, born A. D. 1533; after the failure of the embassy of Gaudanus, he left his native country with F. James Hay, and laboured abroad for twenty-three years in training novices for the society. Having spent nineteen years in the Scottish mission, he died at Braunsberg, April 27, 1613.

ABERCROMBY, (Thomas,) a Scotchman and a Jesuit; having served in the English mission, he visited Scotland in June, 1610; but fearful of persecution, retired again into England, and died there, Feb. 4, 1644.

ABERNETHY, (Thomas,) a Scottish Jesuit; visited Rome in 1633. Was, in 1636, a missionary in Scotland, and attached to the family of the marquess of Huntley.

ABERNETHY, (John, 1680—1740,) a dissenting minister, first of Antrim, next of Dublin, who wrote on the divine attributes, some sermons, tracts, a diary, &c. A good, but in some respects a mistaken man, he lived not without esteem even by those of a different persuasion. But he was a firm sectarian, and too fond of controversy for the cultivation of that christian charity which is the brightest ornament of the profession.

ABERNETHY, (John, 1763—1831,) an eminent surgeon. His birth-place is doubtful; being either the town of Abernethy, in Scotland, or that of Derry, in Ireland. He was removed at an early age to London, and was educated at a day-school in Lothbury. At the age of sixteen he was apprenticed to Mr. (afterwards Sir Charles) Blick, then surgeon to St. Bartholomew's hospital. His fondness for his profession was soon exhibited in the ardour with which he applied himself to the pursuit of information; and on the expiration of his apprenticeship, at the age of twenty-two, he was deemed competent to perform the duties of assistant-surgeon to the hospital, and was accordingly appointed to this office, which was rendered vacant by the retirement of Mr. Pott. Shortly afterwards he was likewise elevated, in the room of the same gentleman, to the chair of surgery and anatomy. Abernethy now had ample means of distinguishing himself, which he very soon did, both as a teacher and an author. At the death of Sir C. Blick he succeeded as surgeon to St. Bartholomew's hospital.

In 1793 Abernethy began to give to the world his series of physiological and surgical essays, which at once exhibited the originality and genius of their author, as well as the truly philosophical spirit in which he conducted his investigations: in 1797 these essays were combined into an 8vo volume. In 1784 he published Part I. of his Surgical Observations, containing a classification of tumors, with cases to illustrate the history of each species, &c. &c; and two years subsequently, Part II. appeared, presenting an account of disorders of the health in general, and of the digestive organs in particular, which accompany local diseases and obstruct their cure. In 1809 he gave to the public his work on the Constitutional Origin and Treatment of Local Diseases, and on Aneurism. A separate volume was likewise published by him on Diseases resembling Syphilis, and Injuries of the Head; as also (in 1814) An Inquiry into the Probability and Rationality of Hunter's Theory of Life, in which he embodied the substance of the first two lectures he delivered before the College of Surgeons as their professor, and wherein he maintained and illustrated the doctrines of his great master. These labours had now acquired for Abernethy an European reputation; and at home he was reaping the reward of his labours in an extensive practice, to which the proceeds from his lectures must have added very considerably. Two years before his death, his health, which had been gradually declining, obliged him to desist from lecturing, and shortly afterwards to quit practice: he accordingly retired to his country-seat at Enfield, where he expired on Wednesday, April 20th, 1831. His disease was asthma (complicated probably with diseased heart, although he attributed much to the stomach), and consequent dropsy. His body was not examined, in accordance, as it is understood, with his own request.

The period at which Abernethy came forward into public life, was one well adapted to his energetic talents and original mind: the impulse had been already given to more accurate anatomical and pathological research for the advancement of surgery and physiology, by his immediate predecessors; and the

industry and enthusiasm of such men as the subject of this memoir, and others (of whom some are likewise gone, and some are still living), was alone required to carry out the great principles which the previous labours of Haller and J. Hunter in particular had so largely contributed in establishing, and to disperse completely the cloud of empyricism which still overshadowed the science of surgery. It were, perhaps, attributing too much to Abernethy, to say that he was the first to apply a knowledge of the functions of organs to the more just and accurate treatment of diseases, especially such as fall to the share of the surgeon; in this respect he was following in Hunter's footsteps: but to deny to him the merit of great originality of conception, and a truly philosophical spirit in unfolding and applying these principles, would be unjust. It would, in truth, be difficult to find a better illustration of the value of his doctrine concerning the "constitutional origin and treatment of local diseases," than in its practical recognition by, we may venture to say, every well-educated surgeon of the present day. Our very familiarity with it, in fact, renders more difficult a due appreciation of the originality of the mind that first broached many of the principles it involves. It was thus the profession was taught to give a due value to the important part which the constitution plays in influencing and determining local disorders; and to regard the latter as so many indices of the deranged state of the former; and thus it was that the simple *art* of healing by local treatment was converted into the *science* of restoring a healthy condition by discovering and remedying the real source of the mischief. This, however, was not all: a further principle which Abernethy sought to establish was more peculiarly his own; viz. a reference of the greatest portion of these disordered conditions, whether local or general, to derangement of some part of the assimilating apparatus, particularly the stomach and bowels; a doctrine fraught with the deepest interest to him who seeks scientifically to understand and practise his profession. Yet even this independent thinker has been criticised for having, in the opinion of many, attempted a too comprehensive and indiscriminate reference of disease or disordered functions to this cause; and vast as unquestionably is the benefit which we of the present generation are deriving from the lessons he inculcated, it cannot be denied that much mischief has resulted from a misjudged employment of his means of treatment. It may seem unjust to lay thus to Abernethy's charge the mischief arising from the mal-practice of others; nor should we perhaps have felt this remark called for, had he not himself so directly encouraged the abuse of that knowledge, which, if properly and scientifically applied, is so valuable in its results: and one can scarcely regard as otherwise than paradoxical, the fact, that a man of such sound common sense, and so acutely alive to the prejudices and ignorance of the public in all that relates to medicine, should have indiscriminately recommended the perusal of his work, which so few out of the profession could appreciate or beneficially avail themselves of. Indeed this consideration in some sort explains the abuse occasionally lavished upon its author by those whose ignorance of such matters renders them incompetent judges of the utility of the principles involved: the error was mutual—on the Doctor's part in recommending "his book," and on the part of the patient in condemning opinions and advice which it was not to be expected that he would know how to appreciate.

As a surgeon, Abernethy was surpassed by none of his contemporaries. Hunter had previously proposed and practised the application of ligature on the femoral artery, for the cure of popliteal aneurism; and this principle was further and successfully extended by Abernethy to the external iliac and carotid arteries, in the treatment of the same disease in some of their offsets. But far be it from those who honour his memory to rest his reputation on the mere dexterity with which he executed the mechanical part of his profession; let them rather admire the bold yet philosophical spirit with which such apparently desperate operations were planned; and reflect with pleasure on the opinions regarding operations generally, which this great surgeon held in common with John Hunter, "that they were a reflection on the healing art; and that the habitual operator was as a savage in arms, who performs by violence what a civilized person would accomplish by stratagem." His simple and impressive style of lecturing never failed to chain the attention of his audience; while a certain degree of dogmatism and contempt of those who differed from him, had too much the effect of rendering his hearers any thing

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but humble-minded in their judgment of others. In his writings, as in his lectures, his style is clear, simple, and concise.

The eccentricity of Abernethy's manners on many occasions is well known. Whether this characteristic trait were originally natural, or (as we strongly suspect, in his as in many analogous instances) the result of a habit which was rather encouraged than corrected, certain it is that it was one of his greatest failings; and without giving credit to the many exaggerated and disgusting anecdotes of coarseness attributed to him, it cannot be questioned that there was foundation enough to establish for him a character in this respect which merits considerable condemnation. The subject of that work, which had acquired for him his highest reputation with the public, naturally drew to him a class of patients (dyspeptics and hypochondriacs) who rendered themselves most obnoxious to his rough treatment; and it is strange that he should have failed to recognise the importance of employing a knowledge of the reciprocal influence and mutual re-action of mind and body (with which no one could be better acquainted than himself) as a remedial agent of no trifling value. It ought to be added, that in private and domestic life he was a man of highly amiable disposition; and in spite of his uncouth manners, full of kindness, generosity, and benevolence.

ABGAR, an emissary from Michael of Sebastia, pontiff of Armenia, to Rome, in order to settle some religious disputes. This occurred about the middle of the sixteenth century. He appears, if the accounts of Roman Catholics may be credited upon this point, to have performed the duties assigned to him with diligence and ability. (Audall's transl. of Chamich's Hist. of Armenia, ii. 336.)

ABGARUS. Of this name were several kings in Mesopotamia. Two only deserve commemoration. The first, an unwilling vassal of the Romans, (A. C. 57,) led Crassus and his army into the hands of the Parthians. The second is said by Eusebius to have communicated by letter with our Saviour. But this correspondence will not stand the test of criticism.

ABICHT, (I. G. 1672—1740,) a German theologian and orientalist, wrote much and largely on subjects of biblical literature. A list of his works is given in the Unpartheyische Kirchenhist (tom. iii. p. 3275). The most remarkable are Selecta Rabbino-Philologica, and some treatises on Hebrew accents, &c.

ABILDGARD, (P.C. d.1808,) a Danish naturalist of some note in his own country, but little known beyond its confines.

A brother of the above was an historical painter.

ABIOSI, an Italian physician and an astrologer of the fifteenth century.

ABLAVIUS, prætorian prefect under Constantine the Great, was murdered by order of Constans.

ABLE, (Thomas,) an English divine in the reign of Henry VIII., who had the courage to write against the divorce of that monarch from queen Catherine. This conduct, united with his denial of the king's supremacy in matters ecclesiastical, led to his execution at Smithfield in 1540.

ABLESON, (John, 1664,) a British seaman, slain in his country's cause. Like the majority of those early mariners who have manifested conduct and courage in fight, and who have attained celebrity only with the loss of life, no trace remains either of his lineal descent or professional novitiate. But for the circumstances of his death, his name would probably have been consigned to oblivion. He fell in the hour of victory, commanding the *Guinea*, a small fourth-rate,* which took a prominent part in the bloody and memorable battle in which James Duke of York defeated the unfortunate Dutch admiral Opdam. In this achievement, which won for the royal duke such naval renown, Ableson displayed ability and courage of the highest order. The battle was fought on the 3d of June, 1665; for the details of which, vide memoir of JAMES DUKE OF YORK.

ABNER, a Jewish rabbi of Valladolid, who, on embracing Christianity in 1295, assumed the name of Alfonso of Burgos. He was a sincere convert, and wrote zealously in defence of his new faith. He was also the author of a work on the plague.

ABNEY, (Sir Thomas, 1639—1722,) deserves favourable mention for his care of Dr. Watts during so many years of bodily suffering. He received him into his house when incapacitated for public exertion; and after the death of Sir Thomas, his wife continued the same kindness. He was an excellent London magistrate (a native of Derbyshire) a zealous member of parliament for that city, and a truly religious man.

* The old authorities are all in error when they denominate this ship "a small frigate of eight and thirty guns." In those days frigates of this force were unknown.

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ABOAB, (Immanuel, d. 1629,) a Spanish Jew of the sixteenth and seventeenth centuries. Wrote Nomologia, or Discursos Legales, a Defence of the Oral Law; published (at Amsterdam?) after his death.

ABOAB, (Isaac,) a Castilian Jew. Driven from Spain in 1492, he died in Portugal the next year. His works are—1. A Commentary on the Pentateuch. Ven. 1548; Cracow, 1587; Wilmandorf, 1713. It contains many things against Christianity. 2. Meroroth Hammeor: The Lamp of Light; a work of morality, often printed in the original, in Spanish, and in German.

ABOAB, (Isaac, 1609—1693,) a Portuguese Jew of learning. He was employed at Amsterdam and in the Brazils, and wrote some commentaries. See also Delitzsch's Geschichte der Judischen Poesie, where this man, and Jacob Aboab (fl. 1700) are both mentioned as Hebrew poets.

ABOS. Two brothers of this name, both knights of Malta in the seventeenth and eighteenth centuries, distinguished themselves greatly by the defence of Malta against the Turks, and by hostilities against that power in various parts of the Mediterranean. With one vessel only, Maximilian d'Abos had the courage to assail five of the enemy. A tempest casting him on the coast of Tunis, he was sent a prisoner to Constantinople, and put to death by order of the sultan because he would not change his religion.

ABOVILLE (F. M. Count de, 1730—1817,) a French general, who saw much service in Europe, and in America during the war of independence. If he was a good officer, he was a notorious time-server; he fought, and as a member of the legislature, voted, for every government which arose.

ABRAAMES, (Saint, d. 422,) bishop of Carres in Mesopotamia.

ABRAAMIUS, (Saint,) bishop of Arbela, suffered martyrdom in the persecution of Sapor king of Persia, A.D. 348.

ABRABANEL, or ABARBANEL, (1437—1508.) This celebrated Jewish author was a native of Lisbon, and descended from an ancestry of much renown among the Jews, although his direct descent from king David has been shown by De Rossi (p. 20), and Wolf (i. 658), to be tolerably apocryphal! Being of an ambitious turn of mind, he paid great attention to politics and finance; and for many years Alfonso V. honoured him with high official appointments, and with a seat among his councillors. In 1482, on the death of Alfonso, his successor John II. drove his father's favourites and the Jews from his presence, and Abrabanel sought an asylum in Castile. He here turned again to the studies of his youth, and partly composed his commentary on Joshua, &c. But he was still unreclaimed from the restlessness of an ambitious spirit; and though he had begun his commentary on the book of Kings, he forsook the kings of Israel for the service of a modern court, namely that of Ferdinand of Arragon, in which he was just as well rewarded as he had been in Portugal. It has, indeed, sometimes been insinuated that his attention to matters of finance was not quite free from a trait of dishonesty, but the writer of this article does not know whether there is any valid evidence to rest such a charge upon. In 1492, Ferdinand banished the Jews from his dominions; and though Abrabanel exerted all his influence to avert this blow against himself and his fellow-sufferers, all his efforts were ineffectual. On finding that he was unsuccessful, he embarked with his family for Naples in the year 1493. Here again he became a candidate for court favour, and he was fortunate enough to obtain the patronage of Ferdinand and of his successor Alfonso. When, however, Charles VIII. of France invaded Naples, he fled with Alfonso to Messina, and after the death of his patron retired to Corsica, a residence which he again exchanged in 1496 for Monopoli, in Apulia. He there wrote the chief part of his works, attributing to his worldly difficulties both the inclination and the leisure for studies, which he had never been able to pursue, when immersed in political affairs and enjoying all the luxuries of a high station. (See the passage in which he speaks of this, quoted in Wagenseil, Tela Ignea Satanæ, p. 75). From Monopoli he went to Venice, in order to make some arrangements between that state and the court of Portugal; there he died in 1508, and was magnificently interred in Padua. His chief works are—1. His Commentary on the Pentateuch: this, notwithstanding the erroneous date of 1466 contained in it, as the year of its composition, was in all probability written in 1496 at Monopoli. It was printed in 1579 at Venice, 1728 at Hanover, and 1786 at Amsterdam. The Commentary on Deuteronomy called Marcheveth Hammishnah, The Second Chariot, was printed separately at Sabioneta (a very rare edition, which

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contains many attacks on Christianity suppressed in other editions). 2. Commentary on the Former Prophets (*i. e.* Joshua, &c.), often reprinted. 3. Commentary on the Later Prophets (Isaiah, &c.) 4. Commentary on Daniel, called The Fountains of Salvation, 1551, and at Amsterdam, 1647. 5. Mashmiah Jeshuah, The Herald of Salvation: Thessalonica 1526, Amsterdam 1644, Offenbach 1767. This is a most bitter attack on the christian interpretation of the prophecies, and was published in 1711 in Latin, by Maius at Frankfort-on-the-Maine. 6. Rosh Hamanah, The Summary of Faith; Constantinople, 1505; and in Latin by Vorstius, Amsterdam, 1638. 7. Zevach Pesach, The Passover Sacrifice; Constantinople, 1505. 8. Nachaloth Aboth, The Inheritance of the Fathers; a commentary on the Pirke Avoth, 1505. 9. Hatereth Zekenim, The Crown of the Aged; Sabioneta, 1557. 10. Miphaloth Elohim, The Works of God. 11. Tzuroth Hajesodoth, Forms of Foundations: printed with No. 9. 12. Teshuvoth, or Answers. 13. Jeshuah Meshicho, The Salvation of his Messiah: MS. in the library at Paris. 14. Lahakath Hanneviim, The Congregation of Prophets: MS. 15. Jomoth Olam, The Days of the World; or Chronicles: MS. 16. Tzedek Olamim, The Justice of the Worlds (*i.e.* this world and the next). 17. Shamaim Chadashim, New Heavens.

Abrabanel is highly esteemed as a commentator, for the fulness with which he quotes preceding authors, and the judgment and acuteness he displays in discussing their opinions. He is bitter beyond conception against the Christians and Christianity; but De Rossi remarks, that although he was ill-treated by two christian sovereigns, yet he found favour with another, and both he and his people were received with the utmost humanity in the dominions of the pope. That pope was, however, Alexander VI.! Bartolocci (Bibliotheca Rabbinica, iii. 874, et seq.) says of him, that he was a "man of acute but most perverted mind, indefatigable in study, patient in fasting, and able often to devote the whole night to study, and so rapid in composition that he could comment upon and publish a book of scripture within a few days." He adds, that his blasphemies against Christianity, the pope, the cardinals, bishops, &c. deface every page of his pestilent works. This judgment is, perhaps, too harsh; there is much ground for censure on this head, but still there is much of his works which is valuable. His commentary on Hosea was translated into Latin by Francis Van Husen, and published at Leyden, 1687. Buxtorf has published some scraps of Abrabanel in Latin, and also Lud. Compiegne du Veil has translated the preface to Leviticus, and published it with Maimonides De Sacrificiis; Sprecher translated his Nahum and Habakkuk, &c. A list of the parts of his works translated may be found in Wolf. Bibl. Hebr. i. p.629, et seq. (De Rossi, Wolf, Bartolocci, &c.)

ABRABANEL, JUDAH, son of the above, (fl. early in the sixteenth century,) called the "Hebrew Lion," &c. He was a physician and philosopher of repute among the Jews, and wrote a work called Three Dialogues concerning Love; which was translated into Italian (Dialoghi di Amore di Leone Hebreo Medico. Venet. 1558; an earlier one at Rome, by Aldus, 1535, &c.), Spanish (two translations), Latin and French (two translations, one by Sauvage). The Latin, by Saracenus, is to be found in Pistorius Scriptor. Artis Cabalisticæ. The others are very rare. He was probably the Leo, author of the MS. tragic tale Drusilla, mentioned by Tiraboschi, vii. 1319.

ABRADATES, king of Susiana, and a vassal of Assyria, joined Cyrus the Great, and was slain in battle with the Egpytians.

ABRAHAH, prince of Yemen, of whom strange legends are told by the Mohammedans. As he was nominally at least a Christian, he disliked the pilgrimages to the Caaba, or square house of Mecca; and near to that place he built a church which he magnificently adorned. In revenge, the idolatrous priests desecrated his new place of worship. To chastise them, he assembled an army and marched towards Mecca; but God, says the koran, fought for the holy house, the infidel prince was compelled to retreat, and on his return was destroyed miraculously. This retreat has given rise to an era,—that of the Elephant, the first year of which corresponds to A.D. 571. Mahomet, to enhance the sanctity of Mecca, would have adopted legends much more puerile than those relating to this Arabian. See Maracci Refutationes in Alcoranum, p. 824; and Prodromus in Refutationes, &c.

ABRAHAM, (Saint,) an anchoret of Mesopotamia, in the fourth century, whose freaks might provoke the amusement, did they not also command the pity of the Christian. This madman took

a wife, left her the very day of his nuptials, and plunged into the wilderness "to serve God." There he remained fifty years. On the death of his brother, Mary, his niece, was confided to his care, and he brought her up in his cave. But with all his vigilance, he could not prevent her seduction by an ecclesiastic, nor her flight to a distant city, where she lived in deplorable depravity. Whatever might be the absurd asceticism of Abraham, he had right feeling enough to reclaim a lost niece to virtue. He sought her out, and conducted her back to the desert, where she lived fifteen years longer. This event, which we have on the authority of the great Syrian doctor, St. Ephrem, who knew them both, has given rise to a notable drama by Roswitha, nun of Gendersheim. (See the name.)

ABRAHAM BEN R. CHIGA, a Spanish rabbi, who flourished in the eleventh and twelfth centuries. Wrote on the resurrection, on the appearance of the Messiah, on astronomy, on music, goemetry, &c. Of his astronomical works one was published at Basil in 1546. Like all the scientific men of the middle ages, he was a firm believer in astrology.

ABRAHAM, a Portuguese Jew in the sixteenth century, was joined with Athias in the Spanish translation of the Bible. It is said to be a faithful version; it is certainly more literal in appearance than any we have consulted.

ABRAHAM A SANCTA CLARA, (1642—1709,) the assumed name of a Roman Catholic preacher of Vienna. His real name was Ulrich Megerle; and although it is usually said that he was more of a buffoon than a theologian, his popularity and reputation were so great as to entitle him to notice here. Indeed Dr. Wolff, (Cyclopädie der Deutschen National Literatur,) complains extremely of the injustice done to his memory by this character of him, which, however, seems not to be altogether an unfounded one. He was born at Krahenstetten, not far from Möskirch, in Suabia, and educated at the latter place, Ingoldstadt, and Salzburg. At eighteen he entered into the order of Barefooted Dominicans, and pursued his studies in one of their monasteries at Vienna. He was, after a while, sent to the monastery of Taxa, near Dachan, in Bavaria, as a preacher, and returned soon after to Vienna in the same capacity. After an employment of the same kind at Grätz, he was called to Vienna in 1669, by Leopold I., as Preacher to the Imperial Court; which office he held for more than twenty years, and after enjoying the highest dignities of his order, which he laboured to reform, he died in 1709. He preached in 1689 often at Rome, to the great satisfaction of his audience, and he received from Innocent XI. a token of his approbation. He was throughout his life a zealous, indeed a bigoted Roman Catholic.

Dr. Wolff, who defends and admires him, acknowledges that we must measure his productions by a different standard from that which we should apply to sermons in the present day. He attributes to him the excellencies of warmth and zeal for religion and virtue, great knowledge of human nature, great powers of language (although German was then in a crude condition), a rich and vigorous imagination, great graphic power, striking wit, and cutting satire; but acknowledges that these are tarnished by want of taste, an effort after effect and antithesis, extravagance, and a style often entirely beneath the dignity of his subject and positively low.

His learning was considerable; he was as free in lashing the vices of the great as the poor; he spared no one; and his boldness, combined with his powers of amusement and wit, created for him a popularity of the highest order. His hatred, too, of all but Roman Catholics, may not have been against him in obtaining such popularity.

His most remarkable works are—1. Judas the Arch-scoundrel (Judas der Erz-schelm). 2. Up! up! Christians! (Auff! auff! ihr Christen!). 3. Something for Everybody (Etwas für Alle). 4. You must die (Du musst sterben). 5. Fie on the world! (Huy und pfuy der welt.)

The writer of this article does not pretend to be deeply read in Abraham a Sancta Clara's works, but he thinks from what he has seen, that the above character is too favourable. There is much familiarity of language, a sort of provincial dialect, and a great deal of buffoonery. The very title of some of his works is an argument of this latter quality. What shall one say to a work entitled Gack, Gack, Gack, Gack, a Ga (or Gack, Gack, Gack, Gack, ein Ey): *i.e.* Cluck, Cluck, Cluck, Cluck, an Egg!

There is a just character of this author given in the Encyclopädie of Ersch and Grüber, sub voce; and it is there stated that Schiller, in his Wallenstein's Lager, has made up the priest's addresses out of scraps of Abraham a Sancta Clara.

(Wolff, Cyclopädie. Conversations Lexicon. Ersch and Grueber.)

ABRAHAM II. and ABRAHAM III. Two pontiffs of Armenia in the beginning of the last century. The second of them was a native of Crete, and bishop of Thakirtagh; and on the death of the former, in 1734, was so popular among the clergy that he was unanimously elected, and held the pontificate three years. He was called upon by Thamaz Kouli Khan (otherwise called Nadir Shah), to bless his sword on the plains of Meeghan, which, having done, he returned in peace. (Audall's Armenia.)

ABRAHAM BEN CHANANIA JAGEL, a converted Jew, who held (under the name of Camillo Jaghel) the office of censor of Hebrew books at Ancona in 1619, 1620. While a Jew he wrote—1. Lekach Tov; Good Doctrine. (Prov. iv. 2.) Ven. 1595; Amst. 1658. It is translated into Latin by C. de Veil. London, 1679; and by Carpzov, Pref. to Raymund Martin's Pugio Fidei; and into German also. 2. Asheth Chail: The Strong Woman. Ven. 1606, &c.

ABRAHAM BEN ASHER, a rabbi of Japhet, in Upper Galilee. Wrote Or Hashechel: The Light of the Understanding; a Commentary on the Midrash Rabba. The part on Genesis was printed with text. Ven. 1561.

ABRAHAM BEN DAVID, or BEN DIOR, the Levite. There are two Jewish authors thus named:—

1. *Abraham Ben David the Elder*, (d. 1180,) a native of Toledo. His chief work was, the Sepher Hakabbalah; or, the Book of Tradition: a work of great celebrity, containing a history of the doctrines of the Jews, as handed down by uninterrupted tradition from Adam himself (!) to rabbi J. Meir, who died 1141. It is written to confute the Karaites. It has been published several times:—at Mantua, 1513 (Heb.; also a part of it in Latin at the end of Genebrard's Chronographia. Paris, 1600); Basle, 1580; Amst. 1711. He wrote also, Amana Rama; or, Lofty Faith, (MS. Vatican and Turin); and some astronomical books. (See M'Caul's Kimchi, where the Seph. Hakabb. is often quoted.)

2. *Abraham Ben David the Younger*, (d. 1198), a native of Peschera, in Castile. He was one of the most learned Jews of his time, and wrote commentaries on the Jad Hachazakah of Maimonides, on the Siphra, on the Jetzirah; a ritual, entitled Baale Hannephesh; or Animated Beings, &c. (De Rossi. Wolf.)

ABRAHAM, called *Horwitz*, author of three works:—1. Berith Abraham: the Covenant of Abraham. Cracow, 1602. 2. Jesh Nochelin: There are Heirs. Published by his son at Prague, 1615. 3. Amek Barakah: The Vale of Blessing. Cracow, 1597.

ABRAHAM BAR CHASDAI, chief rabbi of Barcelona, and a contemporary of Kimchi, and therefore about the end of the twelfth century. He translated from the Arabic, The Apple, and the Mozene Zedek: The Scales of Righteousness. (MS.) The Ben Hamelek ve Hannazir: The King's Son and the Nazarene; a dialogue occasionally reprinted. The edition of Constantinople, 1518, is very rare.—See more in De Rossi.

ABRAHAM BEN DAVID, (of Ostra,) wrote The Golden Chain. Hanover and Frankfort. 1681.

ABRAHAM, son of Judah, of Barcelona, a rabbi of the thirteenth century, wrote the Arba Turim: the Four Orders.

ABRAHAM, son of Judah, a chazan or chaunter of the congregation, wrote a book, entitled Chibbure Leket: Collections—*i. e.* from Aben Ezra, and other rabbis.

ABRAHAM, called *Gher*, or *Proselyte*, of Cordova. This man was an apostate from Christianity to Judaism, about the beginning of the seventeenth century, and is the same person of whom Barios speaks, in his History of Spanish poets, as Abrahamo Pellegrino. He wrote a work, called the Fortress of Judaism, against Christianity, &c. (De Rossi.)

ABRAHAM BEN SABATAI COHEN, (b. 1670,) a Hebrew poet, who paraphrased the Psalms in his youth, and published his paraphrase at Venice in 1719. (Deiitzsch. Geschichte der Jüdischen Poësie.)

ABRAHAM BEN SAMUEL ZACUT, (fl. 1490,) a Jewish professor of astronomy, &c. driven out from Spain in 1492 by Ferdinand's edict. He went to Portugal, and became astronomer and chronographer to king Emmanuel. He wrote—1. Juchasin. Constant. 1566; Cracow, 1580. This is an history of the transmission of the Jewish doctrines, with accounts of the kings, high priests, &c. The title is taken from an older treatise, the loss of which is deplored in the Talmud. Cod. Pesachim. ch. v. f. 62. 2. Some Astronomical Books and an Almanack, in opposition to which that of Alfonso of Cordova was published. 3.

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Mathok Lenephesh: Sweet to the Soul (Prov. xvi. 24); a theological and moral treatise.

ABRAHAMSEN, (Isaac, 1663 — 1714,) a native of Flushing; is author of a chronological work, in itself of no merit, but valuable as containing some points of Flemish ecclesiastical history not elsewhere to be found.

ABRAHAMSON, (Peter,) a Swedish jurisconsult of the last century.

ABRAM, (Nicholas, 1589—1655,) a Jesuit ecclesiastic of Lorraine; was a man of considerable learning, and of great modesty, but he had no logic, and he was so diffuse as to be wearisome. His commentaries on the Orations of Cicero, and on Virgil, have been very useful to succeeding editors. To his theological works little praise can be assigned.

ABRANCHES, (Alvaro d',) a Portuguese general, who contributed much to the restoration of Joam IV. in 1640.

ABRANTES, (José de Sa Almeida e Menezes, Marquis of) one of the many public men of Portugal, who proved traitors to their country during the usurpation of Bonaparte. Born in 1782, of a very noble family, he was in all the vigour of manhood when Junot invaded that country. Though his father had been nominated by the prince-regent president of the government during the absence of the court in Brazil, he immediately joined the invaders, and became Junot's messenger to Bonaparte, at Bayonne, to procure the crown of Portugal for that weak yet ambitious man. He was, however, detained by the emperor in Paris, until the events of 1814 enabled him to revisit Lisbon. To Joam VI. he applied for a dukedom, and failing in the application, he opposed the government, joined Don Miguel, and was exiled for the rest of his life which he closed in 1826.

ABRESCH, (Frederic Louis,) was born at Hamburgh, Dec. 29, 1699, where his father was the chief civil officer. At the age of 13, he was sent to learn French with some refugees settled near Greifenstein, where he made so rapid a progress as to be able in seven months to speak it as well as his native tongue. Destined by his father for the church, he applied himself to Latin, Greek, and Hebrew, at the college of Herborn. In 1720, he went to Utrecht; where the lectures of Duker and Drakenborch gave him a decided turn for classical literature, and led him to abandon his intended profession. In 1723, he was appointed vice-rector of the college of Middleburgh, and two years afterwards he was promoted to the office of rector. From thence he removed to Zwolle, in 1741, where he filled a similar situation till his death in 1782, at the advanced age of 82. He was a considerable and constant contributor to the 'Observationes Miscellaneæ,' which appeared at Amsterdam in 1735, under the editorship of J. P. Dorville, and Peter Burmann. Of his articles, some are signed with his real name, others are anonymous, or else under the signature of H., or H. L., or P. B. A. A. H., and some he subscribed with the name of Petro-Basilius. They relate to Aristides, Æschylus, Herodotus, Hesychius, and the two Xenophons of Athens and Ephesus, together with some on the New Testament. Living at a time when Hemsterhuis, whom he hailed as the restorer of Greek literature in Holland, was astonishing his contemporaries with the extent of his researches, Abresch caught the fever of the day, and wandered through the whole range of Greek reading, with the exception of the Neo-Platonists and the Commentators on Aristotle; and as he was particularly conversant with the triumvirate of the Greek fathers—Gregory, Basil, and Chrysostom—he was enabled to supply a great many words omitted in Stephens's Greek Thesaurus. From the courteous language adopted towards different scholars, it is evident that he was a total stranger to those angry feelings, which have brought no little discredit on criticism. Even De-Pauw, whom almost every editor of Æschylus has abused or despised, is spoken of as 'vir doctissimus.' Of his learned labours those on Hesychius are the most valuable, as he was the first to refer the glosses in that lexicon to their proper places in Herodotus and Thucydides, and the remains of the Attic stage. "Anxious to act," says he, "the part of a grammarian, I have chosen rather to defend passages from alteration than to indulge in conjectures; which I have found to be the resource of persons either ignorant of the grammatical construction, or unwilling to undergo the trouble of thinking about it." Despite, however, the sneer at emendatory critics, he occasionally indulged in guesses himself; but he was seldom successful; and even when he was more than usually acute, the credit of his conjectures has been given to some other critic, while the mass of the materials which he collected has been of much service to subsequent scholars. It must

be confessed, however, that he exhibits but little of the high taste of a genuine critic, when he would defend an expression in Æschylus or Thucydides by appealing to writers, no matter of what age, or how far removed from the period of pure Greek. His publications are—1. Animadversiones ad Æschylum; libri duo. Accedunt annotationes ad quædam loca N. T. Medioburgi, 1743. 2. Aristæneti Epistolæ; Lectionum Aristænetearum libri duo. Zwollæ, 1749. 3. Dilucidationes Thucydideæ: quibus passim tum N. T. tum aliorum scriptorum loca illustrantur aut emendantur. Trajecti ad Rhenum, 1755. 4. Philippi Cattieri Gazophylacium Græcorum seu Methodus admirabilis ad insignem brevi comparandam verborum copiam. Zwollæ, 1757. 5. Animadversiones ad Æschylum, liber tertius. Accedit Dilucidationum Thucydidearum Auctarium. Zwollæ, 1763. In the preface to his edition of Cattier's work will be found a few notes on his Dilucidationes Thucydideæ, communicated by an anonymous friend, who was probably Valckenaer, as may be inferred from his notes on Phœn. 1409, and Epistol. ad Roever. p. 74. In the Miscell. Observ. vi. p. 621, he replies to the objections started by Duker in the preface to his Florus, against the interpretation of some passages in that author, proposed by himself in Animadvers. in Æschyl. p. 553.

ABREU, (Alexis,) a Portuguese physician, who in 1622 published a treatise on the Diseases of Courtiers.

ABREU, (Josef Ant. d. 1775,) continued that immense heap of documents, Colleccion de los Tratados de Paz, de Alianza, &c. which Bertolano had commenced. His work is, however, rather a new one than a continuation of Bertolano's.

ABREU, (Joam M. 1754—1815,) a Portuguese mathematician; wrote two works on geometry, which were published in France.

ABRIAL, (And. J. Count d', 1750—1828,) an eminent French lawyer and judge, who, however, wrote nothing.

ABRIANI, (Pablo, d. 1699,) a Carmelite friar, once actively employed in preaching, but at length dismissed from his order. He translated a considerable portion of Horace and the Pharsalia of Lucan, and composed some poetry of his own.

ABRIL, (P. S. 1530—1590,) a native of Alcalas, in the diocese of Toledo, taught the Latin and Greek classics at Saragossa. He was probably one of the first teachers that not only authorized, but prepared, several interlinear versions of the ancient writers, for the use of learners. These versions he made as literal as possible, and his reputation was very high. For this fact it is easy to account. Boys will always like the masters who save them trouble; mothers will do the same; and fathers are but too much disposed to judge favourably of their sons' progress, when they perceive all smooth and satisfactory. If there be no royal path to geometry, there is none to languages; the knowledge which has not been laboriously and even painfully acquired, is of no great value. For this reason, though we acknowledge the merits of Abril as a grammarian, we much doubt whether his manner of instruction ever made one. For the same reason too we shall give no list of the numerous works translated by this Spanish Hamilton.

ABSALOM, archbishop of Lund, and primate of the north, (1128—1191,) had a great voice in Danish affairs under Waldemar, and Canute VI. At an early age he distinguished himself by his studies, which he finished at the university of Paris. In 1158 he was elected bishop of Roskild, by the chapter of that cathedral, at the instigation of the new king, Waldemar, who had been his fellow-student. As might be expected, he became the minister and friend of the monarch; and to his counsels, no less than his value, the nation was indebted for many brilliant exploits. Among the most signal of his expeditions, was the one that he undertook against the Vend pirates of Arkona, in the isle of Rugen. There they were powerful alike for their numbers, their fortifications, and their remarkable valour. Religious fervour was added to habitual courage. The great idol of Swantevit, at the feet of which was laid all the booty taken in war, was held to be a true palladium: so long as it was among them, there was no fear of subjugation. Hence a body of 300 armed men, the bravest of the people, were stationed within this holy enclosure; and its four countenances, all horrible enough, were believed to look favourably on this consecrated band. Absalom assaulted the city, destroyed the temple, broke the idol into a thousand pieces, but spared the inhabitants on the condition of their embracing Christianity. Over the Jomsberg pirates too, (see HAROLD, SWEYN,) he is said to have triumphed;

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and he may possibly have laid the foundation of Dantzic. However this be, he caused Denmark to be respected. In 1178, Eskild, who had been his personal enemy, resigned the archiepiscopal throne of Lund, and declared that no one was so worthy to succeed him as Absalom. The chapter thought so too, and he was elected. But he had no great desire for the dignity; by his flock of Roskild he was much beloved; he had no wish to leave them; and he refused to remove, on the just plea that he would not resign the one, and that he could not canonically hold the two. His superior, however, Alexander III., was less scrupulous than he, and insisted that he should hold both. How indeed could he be condemned for that which was tolerated in every part of Christendom?

Absalom was something better than a warrior; he was a man of some learning himself, and a great patron of it in others. At his instance two celebrated writers, Sweyn Aggesen, and Saxo Grammaticus, undertook the national history; and under his patronage they finished it. He had a great share in the compilation of the legal code which Waldemar published; and he drew up the Jus Ecclesiasticum Selandiæ, a body of canon law for the use of clergy and laity. To reform his monasteries, especially that of Sore, which he had founded, he brought able monks from Paris. In some other respects he was an enlightened prelate. He abolished the fiery ordeal in cases of adultery. He placed bounds to the benefactions of the laity in favour of particular churches. Yet with all his merits he was sometimes the subject of complaint among a people half pagans in their hearts. The people of Scania would pay no tithes; and when the assessors tried to enforce the collection they broke out into open rebellion. Waldemar sent troops to reduce them, and they were signally defeated. Well for them that the mischief ended here: the king was preparing to make a terrible example of them, when the archbishop appeared in the field, begged, as the reward of his services, that his flock might be spared; and his request was granted.—His noble stand for the independence of Denmark is well deserving of record. After the accession of Canute VI. the emperor Frederic Barbarossa sent an ambassador to demand homage and tribute for the provinces which had been conquered from the Vends. Both were refused. Frederic then threatened to give the investiture of those provinces to some other prince. By the advice of Absalom, Canute replied: "If the emperor is resolved to give away that which is not and cannot be his, let him first look for a man who may be bold enough to receive it!" Still Frederic, determined to carry his point, sent another embassy, with orders to bring Canute to submission by promises or menaces. "Tell thy master," replied Absalom, "that Denmark is not Thuringia; that before he can dispose of this kingdom, he must conquer it; that the Danes have steel as well as the Germans; that my sovereign fears not the threats of thine!" To chastise this insult, Frederic engaged Bogislas, duke of Pomerania, to declare war against Denmark. But Absalom had a sword as well as a pen; he defeated the duke in a naval action, and compelled him to do homage to Canute, instead of Frederic. This advantage was followed by the reduction of Mecklenburg, Esthonia, and some minor districts,—exploits in which the archbishop had no ordinary share. (Langebek, Scriptores Rerum Danicarum. Stephanius, Notæ ad Saxonem Gram.)

ABSCHATZ, (Hans Assman von, 1646—1699,) a German statesman and poet. He was a native of Worbitz, in Silesia, and educated at Liegnitz, and then studied jurisprudence at Strasburgh and Leyden. After travelling in France and Italy he returned to his native country, and held an official situation at the court of Vienna, where he was highly prized by Leopold I. After a life passed with considerable reputation, he had an official situation (Landes Hauptmann) at Leignitz, which he held till his death. His poetry is not remarkable for genius or imagination, but it is simple and correct—no trifling merit in the then condition of German literature. Some of his hymns and religious songs seem pretty; but probably their merit is not great, as it does not appear that any of them are inserted in Chev. Bunsen's Versuch Eines Allgemeimèn Gesang-und Gebet-Buch. He translated the Pastor Fido, and imitated several other Italian works. His poems were published in 1704 under the title of H. A. von Abschatz Poetische Uebersetzungen und Gedichte. (Wolff's Cyclopädie.)

ABSTEMIUS, (Laurentius.) His Italian name was Astemio. He was born at Macerata, and became, in the course of time, librarian to Guido Ubaldo, duke of Urbino. He was the author of the following works:—1. Libri duo de quibus-

dam locis obscuris. 2. Hecatomythium, sive Centum Fabulæ ex Græco in Latinum versæ. 3. Hecatomythium Secundum. The first appeared at Venice without a date, in 4to, and has been reprinted by Gruter in the Lampas Critica sive Fax Artium, tom. i. p. 878. It contains explanations of many passages in the Ibis of Ovid, which had been previously misunderstood, and corrects an errror which Valerius Maximus committed on a point of history. The second work was appended to an edition of Valla's version of thirty fables of Æsop, printed at Venice in 1495, 4to. The third appeared likewise at Venice in 1499, 4to. The last two were afterwards incorporated with some editions of Æsop printed at Venice, Frankfort, and elsewhere in 1505, 1519, 1520, 1530, 1580, 1610, and 1660. Of the 200 nearly sixty have been put into elegiac verse by Hieronymus Ossius, in a work under the title of Phryx Æsopus habitu poetico Hieronymi Ossii Tyrigetæ.' Francofurti ad Mænum, 1584;—a very rare work. Following the example of Poggio, Abstemius gave a few of his fables an indelicate turn, with the view of ridiculing the clergy of his day; and hence his Hecatomythia are included amongst the books prohibited by the Catholic church. So far is he, however, from apologizing for this breach of decorum, that he claims credit for his forbearance. "I have taken," says he, "especial care that the fables should be rather of a serious than a facetious cast; and hence I have designedly rejected many ludicrous ideas that presented themselves, as being too broad, and little suited to the gravity of a court." The greater part are merely alterations—frequently for the worse—of the Æsopic fables, written in Greek, Latin, German, French, and Italian; and which were then current in different countries, where they were perpetuated as the songs of the nursery and children's games are now. The Venice edition of 1499 was reprinted at the same place in 1505 and 1519. It contains a prefatory letter to Angelo Griphone, in which allusion is made to the first Hecatomythium, dedicated to Octavianus Ubaldinus. The fables are followed by a treatise, De compluribus verbis communibus, quæ nunc male appellantur Deponentia; in the preface to which he says he had written a life of Epaminondas, which never seems to have been published. He wrote also a preface to Aurelius Victor, which appeared at Venice in 1505. There is also in the Barberini library at Rome a large work of his on geography in MS.

ABU BEKIR, the first of the four khalifs who immediately succeeded Mahomet. Before his conversion to the faith of Islam he was called Abu Caab; but after that event he was named Abdalla, *servant of God*, and Abu Bekir, *father of the virgin*, because his daughter Ayesha, the last and most beloved of the prophet's wives, was the only maiden thus honoured. This chief was one of the earliest and most faithful of Mahomet's adherents; and that he was something of an impostor, may be inferred from two circumstances. He pretended to have seen the nocturnal departure of the Prophet for the realms above; and after he became khalif he was the first to collect —no doubt to amplify—the scattered chapters of the Koran. He succeeded as the vicar of the prophet in the eleventh year of the Hejira, or the year of Christ 632, being then 61 years of age. His short administration was successful. He subdued the rebels of Arabia, and triumphed, through his generals, over the Greek emperor Heraclius. By Mohammedan historians he is particularly mentioned for the merciful directions which he gave to his generals. "Spare the women, the children, the aged."—"Make not war until you have invited the people to embrace the holy law."—"Always respect the character of an ambassador." —"Avoid cruelty." —"Oppose your enemy by open bravery, never by poison."—"Spare the fruit-tree and the corn-fields." These commands were dictated by sound policy; but this khalif had more than policy to recommend him. In his habits he was distinguished for great humility. He took not from the public treasury more than sufficed for himself, a camel, and a slave; his fare was exceedingly frugal; yet, on his death, three drachmas only were found in his possession. Well might his successor, the khalif Omar, assert, that to imitate him would be a hard task for all future vicars of the prophet.

The reader should here observe that by the Shiites, neither Abu Bekir, father-in-law as he was of Mahomet, nor the three successors of Abu Bekir, were the legitimate vicars of the prophet of God. The right lay with Ali, cousin and son-in-law of Mahomet.

ABU HANIFA EL NOMAN BEN THABET, chief of one among the four great orthodox sects of Islam; was born

at Cusa A.H. 80, or A.D. 699. His origin was a humble one, and his calling humbler still; but devoting himself with extraordinary zeal to the study of the Koran, he was summoned to Bagdat by the khalif Almansor, who insisted that he should undertake the office of cadi, or judge. He refused; alleging as the cause, his want of the necessary qualifications; nor could menaces or imprisonment shake his resolution. Nor was this the only occasion on which he suffered for his constancy. He was a great adherent of the house of Ali, and the consequent enemy of the usurping Abbassides. Having the courage to defend the people of Mussoul before Abdalla II., he was imprisoned and poisoned by order of that khalif, A.H. 150. The greatest of his works—that on which his fame as a great doctor rests—is entitled Mesned, or Support: it brings the support of passages from the Koran to all the fundamental doctrines of Islam. Of his mildness, his patience, which were almost superhuman, an anecdote is related with great applause by Mussulman writers. A man one day boxed him on the ear. "If I were revengeful," observed Abu Hanifa, "I should return the outrage. If I were a delator, I could accuse thee before the khalif. All the revenge I shall take will be this,—to pray God that we may enter heaven together!"

ABU OBAID AL CASSIM BEN SALLAM, a native of Herat in the second century of the Hejira, wrote, or rather compiled, much. His book of the prophetic traditions, of which there is a copy at Leyden, cost him many years to collect. With another of his works,—a collection of Apologues and Proverbs,—European scholars are better acquainted, through the publication of two hundred Arabic proverbs by Esperius at Leyden. The author died at Mecca, A.D. 839.

ABU MANSUR, a celebrated Arabian astronomer of the ninth and tenth centuries, resided both at Bagdat and Damascus. He was much honoured by the khalifs under whom he lived; and he did much service to science by his Observations. A more interesting work would be his lives of the Arabian poets; but, like too many other Mohammedan treasures, it is not likely to become ours.

ABU MOSLEM, the chief to whom the Abbassides were much indebted for their accession to the throne of the khalifs. The feebleness of the Omeyas becoming daily more manifest, and the tyranny of their officers more intolerable, Ibrahim, a prince of Mahomet's house, aspired to the government of the Mohammedan world, and sent Abu Moslem to head his partisans in Chorasan. The general put to flight the governor dependant on Meruan, and rendered that vast province submissive to the house of Abbas. On the death of Ibrahim, Abul Abbas el Saffah continued Abu Moslem in the government of Chorasan. In a few years he made the pilgrimage to Mecca, and had the folly to offend Mansur, brother of the khalif, who was soon destined to succeed Abul Abbas. This wanton act sealed his fate; for though Mansur spared him until he had conquered Abdalla, who aspired to the khalifat, he was assassinated A.D. 755. Such was the reward which his services obtained from the house of Abbas.

ABU NOWAS, (Abu Ali Al-Hassan,) an Arabian poet of the eighth century, was a great favourite at the court of Aaron Al Raschid.

ABU OBEIDA, one of the generals who most contributed to the triumph of Mahomet's new religion in the reigns of Abu Bekir and Omar. He had been the favourite of the prophet, who asserted that he was one of the men whose names were written in the book of life. His moderation in the hour of victory, and in his government of Syria, prove that he was influenced by the advice which he had received from Abu Bekir, (see the name. He died in the 18th year of the Hejira, corresponding to A.D. 639.

ABU OSAIBAH, (Abul Abbas,) a celebrated physician of Syria, who died 1269. He was a disciple of Aben Bitar, and has left an important Biography of Physicians.

ABU RYHEN, whose proper name was Mohammed ben Mohammed, a physician, astronomer, and astrologer of the 10th century. He has left a Chronology, or Introduction to Judicial Astrology, and other works.

ABU SAHAL, an Arabian physician, is said by D'Herbelot to have been the master of Avicenna.

ABU SAID BEN ABUL HOSEIN, translated into Arabic from the Hebrew, The Five Books of Moses. Of this translation there are several MSS. in the great European libraries.

ABU SAID MIRZA, great grandson of Timur, took advantage of the civil wars of Transoxiana, to seize on that province and Turkistan, about the middle of the 15th century. He was consequently proclaimed sultan at Asterabad

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Not satisfied with a success which he could never have anticipated, he directed his ambitious views to Irac and Adherbijan, which he invaded and partly subdued. Falling into an ambuscade, however, he was taken prisoner and brought before the sovereign whose dominions he had so wantonly invaded, and who put him to death, A.D. 1469. His empire, prior to this disastrous expedition, comprised the regions between the Caspian Sea and Hindostan, from Cashgar to Tauris.

ABU TAXFIN, king of Tremecen, succeeded by the crime of parricide, A. D. 1318. Ambition leading him to disturb his neighbour, the king of Tunis, he incurred the hostility of the king of Fez, who vanquished him, besieged him in his capital, reduced, and slew him.

ABU TEMAM HABIB BEN AWS, called the prince of Arabian poets, was born in the neighbourhood of Damascus, about A. H. 170, or A. D. 787. His origin was humble, and his earliest calling mean. According to one account, he was employed in an Egyptian mosque, to serve the worshippers with drink: according to another, he was a mason of Damascus. However this be, genius like his could not long remain hidden; and it soon procured him the favour of the khalifs. In return, he flattered them. He collected many of the Arabic poems written before and after the prophet of Mecca; and after his death, his own poems were collected by Abu Bekir al Sooly, who arranged them in the alphabetical order, and by Ali ben Hamza, who more wisely placed them under the proper subjects. The time of his death is unknown: Abulfeda conjectures it to have been in A. H. 228. Probably his life was a short one; for, in the language of the East, "the keenness of his fancy consumed his mind, just as the sharpness of the blade wears the scabbard." Fragments of what he collected, but not of what he composed, have been published in different works.

ABU THAHER, prince of the Carmats, a sect which began to arise about the year 891, dethroned his brother in 913, and showed that he was well fitted for a bandit chief. In 923 he seized on Bussora, which he plundered during a week, and then retired with his booty. The year following, Cufa shared the same fate, and defeated the army of the khalif. Bagdat trembled, but the robber was satisfied with plundering other towns. Mecca was the last place which he visited. He slew the emir, and took away the Caaba, or holy stone, which had so long adorned the temple.

ABU THALEB AL HOSEINI, translated from Tartar into Persian the Institutes of Timur. If so, how could he, as the Biographie Universelle asserts, flourish in the reign of Saladin, and dedicate his translations to that monarch?

ABU YUSSEF, (Yacub,) a celebrated disciple of the above, who did much to disseminate the doctrines of his master. His learning was such that he was raised to the dignity of chief cadi, the duties of which high office he exercised under three successive khalifs. He died in A. H. 182. Of his modesty a favourite anecdote is related. "Thou receivest large sums of money from the khalif's treasury," said a man; "yet thou addest little to the stock of legal knowledge." "I am paid for what I know," was the reply: "if I were paid for what I do *not* know, the khalif would not be rich enough to satisfy my claims!"

ABUCARA, (Theodore,) bishop of Cairo in the eighth century, who, consulting his interests quite as much as his conscience, knew how to pass with safety through a troubled period. He wrote against the Jews, the Mohammedans, and heretics in general.

ABUL ABBAS, surnamed *Al-Saffa*, or The Bloody, (Abdalla,) was the first khalif of the house of Abbas. He was the son of Mohammed, Mohammed of Ali, Ali of Abdalla, Abdalla of Abbas, the uncle of the prophet; he was, therefore, a member of the holy family. On the death of his brother Ibrahim, (see the name,) being compelled to consult his safety by flight, he repaired to Cufa, by the inhabitants of which he was declared khalif. To understand this revolution, it is necessary to remember that the people of Cufa had never been favourable to the Ommiades, or the khalifs of the house of Omeya (see OTHMAN, third khalif; and MOARWA), who reigned at Damascus; and they had, or pretended to have, great cause of complaint against the governors nominated by the Omeyans. Abul Abbas promised to favour them; and being supported by them, he declared war against Meruan, the last khalif of that race, whom he dethroned and slew. The manner in which he inveigled into his power the other Omeyan princes, and then put them to death, is the foulest blot on his memory; hence probably his surname of Al-saffat, *the Bloody*. Abderahman, however, as we have be-

fore seen, escaped his vengeance, and founded a new dynasty in Spain. The reign of Abul Abbas was a short one, extending only from A. H. 132 to 136, or from A. D. 749 to 753. He was succeeded by thirty-seven khalifs of the same dynasty, who are generally called the Abassides, and who filled the throne of the prophet 524 Mohammedan years.

ABUL CASSIM, a Mohammedan general of Iconium, who distinguished himself against the Greek emperor Alexis. But he had also to oppose the king of Persia, Melik Shah; and as he was unable to contend with both, he became the vassal of the Greek, and was enabled to resist the Persian. In the end, however, he was killed by order of Melik.

ABUL CASSIM, (Tarif Aben Tarik,) the pretended author of a well-known Spanish Chronicle on the Conquest of Spain by the Arabs. This chronicle was long thought to be a translation from the Arabic, and its author to have been a companion of Musa, the conqueror of the Goths; but the imposture was at length exposed by Nicholas Antonio and other writers. Unfortunately, however, for the interests of historical truth, its fables were previously adopted by many historians of Spain, especially by Mariana, whose reputation is European.

ABUL FARAGE, (Gregory,) whose name is generally latinized by *Abulfaragius*, was born at Malatia, in Asia Minor, A.D. 1226. His first pursuit was medicine, which had been that of his father, but which he soon abandoned for sacred literature. With Greek, Syriac, and Arabic he was well acquainted, and they assisted him in his study of divinity, to which he devoted his future life. Entering the church, he must have been in priests' orders at an age not sanctioned by the canons, for he was only 20, we are told, when consecrated bishop of Guba. The Jacobites, however, to whose order he belonged, were not very observant of ancient discipline. In a short time he was translated to the see of Aleppo; and at 40 years of age he became primate of the eastern Jacobites, a dignity which he held till his death in 1286. He is well known for a Universal History, from the Creation to his own times. It is of great value to the historian of the East, especially in regard to the Mongul Tartars, to Ghengis Khan, and to the Saracens. He wrote it in Syriac, but at the request of his friends he translated it into Arabic. Hence his fame among the Mohammedans, who have lavishly praised his great work, and have dignified him with the highest names. It was published by Pococke in 1663, together with a Latin version. In Germany it has been published in Syriac and Latin, with very good notes. Of Abulfaragius, Gibbon speaks in high terms, and not more highly than he deserves.

ABUL FARAJ ALI, a celebrated Arabic poet, was born at Ispahan A. D. 897. He was descended from the khalif Meruan, the last of the Omeyas; and was educated at Bagdat, where he died in his 70th year. Of the many works which he wrote or compiled on history, jurisprudence, medicine, or poetry, one only is known in Europe. This is the Kiteb Aghany, a collection of ancient Arabic poems, which must be of inestimable value to the historians of Arabic poetry, a subject more vast than is generally supposed.

ABUL FAZIL, (Alami,) the vizir of the emperor Akbar, and according to Ferishta, the most elegant writer of Hindoostan. He was certainly the most useful. At the command of his imperial master, he composed or compiled the Akbar-Nameh, or Book of Akbar, in 3 vols. It may be divided into three great parts. The first treats of the ancestors of Akbar. The second relates the actions of Akbar down to the 47th year of his reign, when the author died. The third, Ayeen Akbery, which was written by several learned men of Akbar's court, under the direction of Abul-Fazil, is independent of the two former. It is a description at once minute and accurate of Hindostan, in her geographical, statistical, and physical relations. Each of the sixteen governments dependent on Delhi, their towns, fortresses, produce, revenues, and gradual annexation to the empire of the Moguls, may be seen in that important division. Nor does it omit the moral and religious condition of the people. It contains an excellent condensation of the Brahminical doctrines, and a view of the philosophic systems which have in succession been adopted by the people. The extracts from Sanscrit authorities, which are translated into Persian, are very valuable. A portion only of this great work has been translated into English by Mr. Gladwin, and his book is very scarce. There is only one copy of the original, and it is in France; we hope, however, that it will soon occupy the attention of oriental scholars.

The end of Abul-Fazil was a tragic one. So great was his favour with Ak-

bar, so great his reputation, that he incurred, first the envy, and next the hatred, of Selim, heir to the throne of the Moguls. At the instigation of this prince, he was imprisoned and slain by a band of men, who were believed to be mere robbers, A. D. 1604. His loss was sensibly felt by the emperor. (Gladwin's Preface. Biog. Univ.)

ABUL FEDA, (Ismail,) the celebrated historian and geographer, born at Damascus, A. H. 672, or A. D. 1273. He was nobly descended, being sprung from Ayub ben Shady, and consequently of the same family as Saladin. Embracing the profession of arms, in the service of the Egyptian sultans, he was actively employed against the Christians in Syria, whose empire in the east was now confined to a few insignificant fortresses. The troops which he commanded were those of the principality of Hamah, in Syria, which was a dignity in his family; and he had always the post of honour, that is of danger, in the Moslem armies. On the reduction of the Christian knights, his next efforts were against the Tartars. On the death of his cousin, the reigning prince of Hamah, A. D. 1299, he succeeded to that dignity. But it was disputed by his two elder brothers: a civil war seems to have followed; and to extirpate it, a lieutenant of the sultan took possession of the principality in the name of his master. But Abul-feda suffered no disgrace, and he hoped to regain the principality. Nor was that hope vain; for though many years elapsed, and many applications were made, before he obtained the object of his wishes, enough for him that his perseverance was at length rewarded. This was in the year 1311. By his imperial master he was peculiarly honoured; his government of Hamah was in the fullest sense of the word absolute; and the title of Sultan, which gave him supremacy in matters religious no less than temporal, and which, in returning from the pilgrimage of Mecca, he received from the khalif, placed him at the summit of his wishes. We may, however, observe that this high dignity was, at the period before us, much too easily conferred: there were sultans in most of the great cities; and the lustre of the office was rendered less striking by its frequency. No doubt the khalif, though his throne was shaking under him, was delighted with the title of Supreme Commander of the Faithful,—with being hailed as King of Kings. Abul-feda enjoyed the dignity in peace till the close of his life, A. D. 1331. He had higher fame than that of a warrior. He was a good statesman; a good scholar; zealously attached to literature and science, and the patron of both in a degree which we should not have expected from the troubles of the times. Of his works, two remain, which, both in Asia and Europe, have always been read with applause. The first, which is purely historic, is an epitome of Universal History, and is divided into five parts. The first treats of the patriarchs, judges, prophets and kings of the Jews. The second records the four ancient dynasties of Persia. The third embraces the kings of Egypt and Greece, the kings and emperors of Rome. The fourth is occupied by the kings of Arabia before Mahomet. The fifth is devoted to many people,—to the Syrians, Sabeans, Copts, Persians, Greeks, &c., from the era of Mahomet to A. D. 1328. If the author has one great defect in common with nearly all the Moslem historians,—that of aridity; if he relates facts without reflection, without colouring, without imagination, he is superior to most of them in the accuracy of his statements, in the extent of his materials, in the number of his authorities, in the value of the information which he has left us. Several *parts* of this great work have been translated into Latin, and even into some vernacular languages of Europe. The best known of these translations are the Life of Mahomet,—Additions to the Life of Saladin,—Mohammedan Annals,—History of the Arabs before Mahomet. The greater portion, however, of this history is still in MS.

The second great work of Abul-feda is a Universal Geography. It has two divisions. The first contains a general view of regions, lakes, rivers, seas, and mountains. The second relates to cities and towns, to the provinces in which they are situated, to the manners, habits, occupations and resources of the people. It is interspersed with many curious observations concerning the ancient no less than the modern state of those places. Several parts of this work have also been translated and published. It is much to be regretted that any portion of the royal historian's labours should remain inaccessible to the scholars of Europe. (D'Herbelot, Bibliothèque Orientale. Biographie Universelle. Gibbon, Decline and Fall.)

In the Biographie Universelle, a list of those parts of Abul-feda's great works,

which have been published and translated is found, which is here given in an abridged form :—

I. His historical work, Al-Mokhtassar fy Akhbar Albachar; or, Abridged History of the Human Race. The portion of this which relates to Sicily under the government of the Arabians, was translated by Dobelius for his friend De Amico, early in the seventeenth century; and Carusius (Bib. Sic.) and Muratori (Collection of Historians of Italy) have published this translation. The other parts of this work already published are,—1. De vita et rebus gestis Muhamedis Liber, Arabice et Latine, edente, cum notis, Joh. Gagnier. Oxon. 1723. fol. 2. Auctarium ad Vitam Salidini, &c., cum versione Lat. ab Alberto Schultens, at the end of the Vita et Res gestæ Sultanii Saladini, aut. Bohœdino. Leyden, 1732, fol. 1755. 3. Annales Muslemici Lat. à J. J. Reiskio. Lipsiæ, 1754. (Contains from the birth of Mahomet to A. H. 406, A. D. 1015.) 4. Abul-Fedæ Annales Muslemici, Arab. et Latine, opera et studio J. J. Reiskii &c. nunc primum edidit Adler. Copenhagen, 1789-94. 5 vols. 4to. 5. Prof. White's edition of the Specimen Historiæ Arabum. Oxford, 1806. M. Silvestre de Sacy has given the History of the Arabs before Mahomet, in Arabic and Latin.

II. His great geographical work, called, Tacouym El-Boldan. Of this there have been published—1. Chorasmiæ et Mawaralnahræ, hoc est, regionum extra fluvium Oxum descriptio, ex tabulis Abul-Fedæ Ismaelis Principis Hamah, Arab. et Lat. a J. Gravio. Londin. 1650. 4to. (Reprinted in Hudson's Minor Geographers, Oxf. 1698—1712. 4 vols. 8vo; and the Arabic is also found there.) 2. Geographia Latine facta ex Arabico a J. J. Reiske. 3. Caput Primum Geographiæ, &c. in Muratori, Antiquit. Itali Medii Ævi. 4. Tabula Syriæ, Arab. et Lat. cum notis Köehler et Reiskii. 5. Descriptio Ægypti, Arab. et Lat., ed. J. D. Michaelis. Gott. 1776. 8vo. 6. Tabulæ quædam Geographicæ et alia ejusdem argumenti Specimina. Ed. F. T. Rink. Lipsiæ, 1791. 8vo. 7. Africa, Arab. cum notis J. G. Eichorn. Gotting. 1791. 8. Tabula Septima, &c. Mesopotamiam exhibens, by Rosenmuller and Paulus, in the 3d vol. of the New Repertory of Oriental Literature. 1791. 9. The Arabia, by Chr. Rommel. Gotting. 1801. 4to.*

* De Laroque has also given a French translation at the end of the Voyage du Chevalier de Arvieux; and Thevenot has given a translation of some portions of the work in his Recueil des Voyages; and lastly, in 1808, a translation of the parts of Abul-feda, previously published, was printed in Modern Greek at Vienna.

ABUL GHASI BEHADER, usually known by the name of *Abulgasi Khan*, was a king of the family of Ghengis Khan, and born in Kharasm, A. D. 1606. He ascended the throne in 1645, but abdicated it two or three years before his death. He is well known for his Genealogical History of the Tartars, which he composed after his secession from the duties of royalty, and which is of great use to the historian of the east. It has been translated into Russian, German, and French.†

ABUL HASSAN, (Ali,) an astronomer of Morocco early in the thirteenth century. One of his works was translated into French by M. Sedillot in 1810.

ABUL MAHASAN, an Arabic historian of Aleppo, in the fifteenth century, who wrote much, but whose chief work is entitled, 'Shining Stars; or, a History of Egypt and Cairo.' According to Silvestre de Sacy, this is one of the books that most demands a translation. There are several MSS. of it in most great libraries of Europe. A small abridgment of these annals was published at Cambridge in 1792, with a Latin version by Carlyle. Another work of this author,—a biographical dictionary, of which 5 vols. are in the royal library of Paris, ought also to be translated and published.

ABUL OLA, a celebrated Arabian poet, (973—1057,) whose free opinions, and still freer life, gave much scandal to the devout Moslems. Though blind, he exhibits considerable knowledge of the world, which he is at no time disposed to spare. Extracts from his poems are given by Fabricius and Golius, but they have no great merit.

ABUL WAFFA, (Moh. Ben Yahia,) an Arabian mathematician and astronomer of the tenth century.

ABUNDANCE, (Johan d') the assumed name of a French poet, in the 16th century; wrote some mysteries and moralities. He called himself also *Maistre Tyburce*. His Morality of the Passion of our Lord is so rare, that the copy in the Paris library is thought unique.

† The French edition was published at Leyden, 2 vols. 12mo, 1726, and is made from the German, and enriched with excellent notes. M. Langlès, however, says, (Biog. Univers.) that he has pointed out some of the errors of this edition in his Notice of the Khans of the Crimea, appended to the 3d vol. of the Voyage de Forster.

ABYDENUS, an historian mentioned by Eusebius, St. Cyril, and Syncellus. Very little is known of him. If, as the name imports, he was a native of Abydos, we are still far from learning where he lived, since there were four places of the name. What is certain is, that he made the preceding work of Berosus the foundation of his own. If, as Scipio Tetti informs us, the original work of Abydenus (which we know only from the fragments preserved by the writers we have mentioned) really exists in some Italian library, it should be looked for without delay.

ACACIUS, (surnamed *Monophthalmus*, or One-eyed,) bishop of Cæsarea, and successor of Eusebius, was deposed by the council of Sardis for his heretical opinions in regard to the divinity of Christ. He had, however, a party which met at Philippopolis, in Thrace, and condemned the opposite party. Protected by the emperor Constantius, he did not hesitate to depose St. Cyril from the see of Jerusalem, and to assist in the expulsion of Pope Liberius. He died in 365. He was said to be a man of talent and eloquence, but of most unstable opinions and versatile conduct. On some occasions he went even beyond the Arians themselves. His writings were very numerous, but none remain, except a long extract from an answer of his to Marcellus, which is preserved in Epiphanius Hæres. 72. He wrote a life of Eusebius, which might probably be more valuable than his doctrines or his commentaries. In proof of his unstable opinions, the following summary of them, from Mr. Newman's able History of the Arians of the Fourth Century, may be adduced. After praising his talents, he adds, "He began at first with professing himself a Semi-Arian, after the example of Eusebius his master; next, he became the founder of the party which will presently be described as the Homoean; 3dly, he joined himself to the Anomoeans or pure Arians, so as even to be the intimate associate of the wretched Ætius; 4thly, at the command of Constantius, he deserted and excommunicated him; 5thly, in the reign of the catholic Jovian, he signed the Homoousion, or Symbol of Nicæa." (Newman, p. 296. See his history in the following chapter of the same work. Cave, Hist. Lit. i. 206.)

ACACIUS, bishop of Berea in the 4th century, had notoriety enough for his time. He shone in several disputes and at several councils; but his persecution of his former friend St. Chrysostom, and his assistance in the consecration of Porphyry as bishop of Antioch, brought on his head the excommunication of the pope, from which he was absolved in about ten years. Some of his letters are extant, and they seem to prove that he was not very favourable to the conduct of St. Cyril in the affair of Nestorius.

ACACIUS, bishop of Amida early in the 5th century, has obtained even the praise of Gibbon, for the noble charity which caused him to feed and to redeem 7,000 Persian captives, by disposing of the plate belonging to his cathedral. On their mentioning this conduct to their monarch, he consented to a peace with Theodosius the younger, even when his armies had triumphed.

ACACIUS, patriarch of Constantinople in 471. This prelate lived in times of difficulty, and his history is not without its difficulties, from the contending accounts of friends and foes. He was so strongly opposed to the supremacy of Rome, that being excommunicated by pope Felix, he defied his power, and erased his name in return from the sacred tablets. This contest with the popes had chiefly arisen in consequence of his patronage of Peter the Fuller, whom he had fixed in the see of Antioch, A.D. 482, and in consequence of the famous decree of the 'Henoticon' (or decree of union intended to reconcile the two parties) which the emperor Zeno published in the same year, by his counsel and assistance. The Latin church considered this decree injurious to the doctrines maintained in the council of Chalcedon; and although the Greek church defended the memory of the patriarch for a time, they consented to expunge his name from the sacred diptychs, in A.D. 519. Those who are desirous of investigating these points, will find copious references in Mosheim, Part II. chap. v. § 15—23. But, at all events, this decree was agreeable to the views of Peter the Fuller, and Mongus, the heads of the sect of the Monophysites, although it went against the Arians and Eutychians; and hence the Western church took doctrinal grounds for an attack on Acacius. In former days, Acacius had been a strong defender of the council of Chalcedon, and had forced Basilicus to abandon his opposition to it, and he was very instrumental in assisting Zeno to his throne. Whatever may be thought of his doctrines, he must be praised for his noble defence of the empress Ariadne, whom Zeno had commanded to be put to death, and whose

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life he was the means of saving. He died in 489. Two letters of his are extant: one to Peter the Fuller, on the Trisagium; the other to Simplicius, on the Alexandrian church. (Cave, Hist. Lit. vol. i. Mosheim, *ut supra*, &c.)

ACADEMUS, or HECADEMUS, a private individual of Athens, who left to the people a portion of ground for a public walk. By Hipparchus, it was surrounded with walls; by Cimon, it was planted with trees. By Plato and his disciples it was much frequented: hence the term *Academy*, as applied to the meetings of literary men or philosophers.

ACAMAPIXTLI, founder of the Mexican kingdom, about A.D. 1380. Previously to this event, the Asteques, or ancient Mexicans, were merely a leading tribe of a small locality, who had removed to that locality from the north, and were governed by many chiefs. Seeing the advantages of combination, the warriors resolved to have a supreme chief, or king, and they elected Acamapixtli, the grandson of a neighbouring king with whom they had been at war. Such is the native tradition; but there is reason to believe that this prince was the conqueror of the Asteques, and that he forced them to receive his yoke. It appears, however, that he governed with great success and great moderation; that he was the legislator no less than the protector of his people; that he persuaded or forced other tribes to unite with the Asteques; that he thus laid the foundation of a great empire, and if he did not build, he greatly enlarged his capital, Tenochitlam, the modern Mexico; that he dug canals, threw bridges over the rivers, and constructed aqueducts which long afterwards commanded the admiration of the Spaniards. He was therefore the founder, not merely of the empire, but of its civilization. There seems, however, some reason to doubt whether he rescued his people from their dependence on Tepeacan, a kingdom on the shores of the Mexican Gulf. Be this as it may, he was regarded with much reverence by his contemporaries and by posterity. Though, on his death, he left to his people the free choice of their ruler, they would not overlook his own family, and the sceptre was placed in the hands of his son Vitzilocutli.

ACARQ, a French grammarian of the last century, who wrote a philosophical grammar, critical observations on the most eminent French writers, and many other things which nobody read when he was alive, and which are not likely to be more fortunate now.

ACCA, (Saint,) bishop of Hagulstadt, or Hexham, in Northumberland; succeeded to the mitre of St. Wilfrid in 709. Like his predecessor, whom he had accompanied in many wanderings, he was a monk; and what he had seen in Italy he was anxious to imitate in the Saxon province of Northumbria. Hence after his election he greatly embellished the cathedral of Hexham, and introduced the Gregorian chaunt into the choir. He died in 740. He wrote on the sufferings of the saints; offices for his churches; and some letters, among which there is one addressed to Bede. Hist. Eccl. v. 21.

ACCACIUS, (St.) bishop of Antioch, Asia Minor, is celebrated for his courageous defence of Christianity before Martian. His examination being laid before Decius, that emperor, admiring his intrepidity, ordered him to remain unmolested.

ACCARISI, (Alberto,) of Ferrara, the first man, we are told, that published a dictionary of his own language.

There were two other Italian writers of this name. *Francesco Accarisi* was a learned jurisconsult, who explained the Institutes and the Pandects with great applause. He died as professor at Pisa in 1612. *Jacopo Accarisi* was a rhetorician of Mantua, who died in 1654, and who wrote a history of the Propaganda missions, of the War in Flanders, Latin Epistles, &c.

ACCIAIUOLI, (Nicolas,) grand seneschal of Naples, an adventurer from Florence, who owed his fortune as much to the favour of queens as to his own merits. He died very rich in 1366.

A nephew of the preceding, whom Nicolas had called to the Neapolitan court, was placed in the household of Maria de Bourbon, titular empress of Constantinople. Receiving from the imperial family, which, though exiled, had still some possessions in Greece, the lordship of Corinth, he annexed Athens to it, and obtained the title of duke, as Renier I. He died early in the fifteenth century, without legitimate male issue; but his bastard son, Antonio, whom he made lord of Corinth, subsequently obtained the dukedom of Athens.

ACCIAJUOLI, (Donato, 1428—1478,) a native of Florence, distinguished himself by his cultivation of Greek literature, no less than by the manner in which he discharged his important public duties. Though enjoying the highest dignities of the republic, he died poor—a rare instance

of disinterestedness in so corrupt an age. He wrote on the philosophy of Aristotle; translated into Latin some of Plutarch's Lives, and into the Tuscan language a Latin history of his country. See Tiraboschi, vol. vi. p. 807.

Two poets of this name, *Pietro* and *Jacopo*, both Florentines by descent, wrote good Latin poetry in the sixteenth century. (Tiraboschi, vii. 1384, 5.)

A third, *Zeusbio*, a Dominican friar, librarian of the Vatican, also a Florentine, who died at Rome in 1519, translated into Latin three of the Greek fathers. (Tiraboschi, vol. vii. p. 224, 1111, &c.

A fourth, *Filippo*, of the order of Malta, (1637—1700,) wrote some musical dramas.

ACCIAJUOLI SALVETTI, (Madalina, d. 1610,) was a poetess of some note in her day. She left 2 vols. of Rime Toscane, and an unfinished poem on the flight of David.

ACCIEN, or properly Baghi Syan, was the grandson of Alp Arslan, (see the name,) who conferred on his father, Mohammed, the government of Antioch. To that government he succeeded, and was reigning in 1097, when the city was besieged by the crusaders. He defended it with valour; but the following year it was betrayed into the hands of the crusaders; and Accien, who fled, was killed by an Armenian.

ACCIO ZUCCO, surnamed *Da Summa Campagna*, an Italian poet of the fifteenth century; translated into Italian sonnets the Fables of Æsop

ACCIUS NEVIUS, one of the Roman augurs in the time of Tarquin the Elder, who opposed the expedition of that king against the Sabines. The fable of the razor and the stone is too well known to be repeated here. The augur seems to have been removed by violence; and probably the statue which Tarquin erected to him, and which was standing in the time of Augustus, was the effect of remorse.

ACCIUS, (Lucius,) called also *Attius*, a tragic poet, was born, according to St. Jerome, about A.C. 170. He wrote several tragedies, and is praised by Quintillian, by Tacitus, and even by Horace and Ovid. Of his pieces, which once formed the delight of the Romans, some inconsiderable fragments only remain. They have been collected by Robert Stephens. He is mentioned and quoted more than once by Cicero also. For more on Attius or Accius, see the commentators on Hor. Sat. I. x. 53, the Ency. Metr. Hist. Div. ii. 390, and Reuven's Collectanea Literaria. Leyden, 1815.

ACCOLTI. Of this name are several distinguished Italians.

1. *Benedetto*, a jurisconsult and historian, of the fifteenth century; was professor at Florence, and ultimately chancellor of that republic. He wrote on the wars of the first crusade, and on the celebrated men of his own time. Died 1466.

2. *Francesco*, brother of the preceding, was also surnamed *of Arezzo*, and *Aretin*, from the place of his birth. He was also a lawyer; but he found time enough for literary pursuits, especially for translations from the Greek. These were numerous, but, from the judgment of Erasmus, we may conclude that they were of no great merit. He appears to have been more successful in his works on jurisprudence. As a poet, he seems just to have reached mediocrity. Died 1483. (See Tiraboschi, vi. 756.)

3. *Bernardo*, the son of Benedetto, was a poet of greater reputation than his uncle, and was surnamed *il Unico Aretin* —a preeminence which, judging from his extant compositions, we should scarcely have inferred. Still less should we have concluded from them alone that they were heard with such rapturous applause, that when he entered a city it was all in motion to hear him; that the house in which he recited was absolutely besieged, and guards placed at the gates to prevent an ingress sufficient to crush every one within to death; that the streets were illuminated, and the very shops closed, when he was thus exhibiting. Such statements we cannot understand; surely they must be outrageous exaggerations. Probably much of his fame rested on that which could not descend to posterity—on his extemporaneous verses. In this case well would it have been for him had he written nothing: we should then have been unable to disprove the encomia of his contemporories. By Leo X. he was much beloved—perhaps enriched. The year of his death is unknown; but he survived Ariosto. (See Tiraboschi, vi. 835.)

4. *Pietro*, brother of the preceding, and consequently son of Benedetto, (1455 —1532,) born at Florence, professed law at Pisa, entered the church, became bishop and cardinal, cardinal-vicar, and papal legate. He is known in history as the cardinal of Ancona. He drew up the bull which, in 1519, was hurled against Luther; and he left some legal treatises of no great merit. In few respects does he appear to have much claim on our esteem.

5. *Benedetto*, known as the cardinal of Ravenna, nephew of the two preceding, and grandson of Benedetto the historian. Born in 1497, he was a cardinal (thanks to his uncle!) in 1527. Like his uncle, he left illegitimate children; and from his imprisonment by the pope, we may infer that this was not his only crime. He left some Latin compositions, especially poetry, which he wrote well enough. He died at Florence in 1549. (See Tiraboschi, vol. vii. p. 1387, *et seq.*)

6. *Leonardo*, son of Fabricio, who was a bastard of the above cardinal. He wrote the life of Benedetto, the founder of the family, and a history of the war against the infidels.

7. *Pietro*, brother of the preceding, wrote two trifles.

ACCORAMBONI. Of this name were several Italians, of whom their own countrymen think highly.

1. *Geronimo*, a physician, (1467—1557,) left three medical treatises.

2. *Fabio*, (1502—1559,) son of the preceding, a jurisconsult who held some dignities at the papal court, and left some legal treatises.

3. *Felix*, the son or grandson of the preceding, a physician, poet, and philosopher; commented on Aristotle, wrote History of Plants, &c.

4. *Virginia*, belonging, we suppose, to some branch of the family, was the wife, first, of Francesco Peretti, nephew of Sixtus V., and after his assassination, of Pablo Girolamo Orsini, duke of Arcenno. She lived in an age when virtue was at a low ebb, and corruption had established itself in high places; and she did not escape suspicion, for she was accused of murdering her first husband, and was long a prisoner. In 1585 she fell beneath the dagger of her second husband's kinsman. She wrote some poetry.

ACCORSO. Of this name too there were many persons of reputation in Italy.

1. *Francesco*, the jurisconsult, (1151—1229,) a native of Florence, and professor at Bologna; collected the opinions and decisions of his predecessors on the most important points of Roman law. His work is called the Great Gloss, or the Continued Gloss. It was a monument of labour, of industry, of legal research, and for the age was useful; but the author had not the general learning necessary for the illustration of the laws; he was not historian enough to know the occasions which had produced them; he knew little of coins and inscriptions, which are powerful auxiliaries of Roman jurisprudence. Hence his numerous errors, which have caused more recent commentators to undervalue his merits. They say that the proverb 'Græcum est, non legitur,' by which the jurisconsults of those days escaped a difficulty, arose from him. Tiraboschi entirely doubts this story, but doubts also his knowledge of Greek, (iv. 344.)

2. *Francesco*, son of the preceding, professed at Bologna with as much applause as his father had done. When, in 1273, our Edward I. passed through Bologna, he was so delighted with this professor, that he made him royal offers to undertake the same chair at Thoulouse. The Bolognese would not hear of his departure; they threatened to confiscate his property if he did. But he secretly left, and his property was confiscated. If there be any truth in a well-known anecdote, his abilities were somewhat overvalued by Edward. As he was one day explaining the text of the law on usury to his hearers at Thoulouse, one of them, whom he knew not, and whom nobody had seen before, made to his interpretation some objections strong enough to surprise him, and to make him confess that the disciple knew more than the master. But this was not a disciple; it was the celebrated jurisconsult Jacopo, of Ravenna, who had attended the lecture *incog.* From Thoulouse, Francesco was drawn to Oxford, where he remained some time. In 1280 he returned to Bologna, procured the restitution of his property and his professorship, and died in 1328.

3. *Cervot*, brother of the preceding, a lawyer also, but of much less note.

4. *Mariangelo*, a native of Aquila in the kingdom of Naples, a good classical scholar and critic in the first half of the sixteenth century; was a great favourite of the emperor Charles V. at whose court he lived above thirty years. He was famous too for his skill in modern languages; and as Charles himself was a good linguist, we may infer that his reputation in this respect was fully deserved. To collate the MSS. and thereby to correct the text of ancient writers, was his favourite occupation. Ausonius, Ovid, Cassiodorus, and Claudian, were the authors who benefited most by his critical labours; and these labours have not been without their use to recent commentators. Of Ammianus Marcellinus he published a new edition, and corrected above 5000 errors in the Editio Princeps. He wrote also a fable, some verses, and a satire.

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ACEPSIMAS, (St.) bishop of Honita, in Assyria, should be reverenced for the indomitable courage with which he suffered torments and martyrdom during the persecution of Sapor, king of Persia. Yet he was much of a fanatic, and he was anxious to provoke his fate.

ACERBI, (Giuseppe,) of whom we know nothing except that he travelled to the North Cape, and published a relation of what he had seen. When the Italian edition appeared we know not, but in 1804 a French translation issued from the press, and was soon followed by an English one. This book is amusing in general, though one is sometimes disgusted with the author's flippancy and evident laxity of principle.

ACERBI, (Enrico, 1785—1827,) a native of Costano, became a celebrated physician, and practised at Milan with success. His medical treatises, however, are of too local a character to be useful beyond the confines of Italy.

ACERNUS, (S. B. 1551—1608,) a magistrate of Lublin, wrote some Latin and Polish poetry, and several prose tracts.

ACESEUS, a Greek artist, famous for embroidering. Some of his handywork was to be seen in the temple of the Pythian Apollo; but his masterpiece, in which he was assisted by his son Helicon, was the mantle of Minerva in the citadel of Athens.

ACESIUS, bishop of Constantinople in the reign of Constantine the Great, was a disciple of Novatus, and noted for the severity with which he would enforce church discipline. The men who had apostatized under persecution, or who even had committed a mortal sin after baptism, ought not, he contended, whatever the degree of repentance, to be re-admitted to the communion of the church. While supporting this outrageous opinion at the great council of Nice (325), the emperor observed to him: "Then, Acesius, you may make a ladder for yourself, and ascend to heaven alone!"

ACESTOR. Of this tragic poet nothing is known except what is stated by the Schol. on Aristoph. Ὄρν. 31, that he was ridiculed for affecting to be an Athenian, when he was in reality a Mysian, and, as appears from the fragments of contemporary comic writers there quoted, the worst of dramatists.

ACEVEDO, (Alonso M.) an enlightened advocate of Madrid, who wrote against the use of torture in all criminal proceedings; and other legal works, indicative alike of his humanity and erudition. He died about 1780.

ACEVEDO, (Felix Alvarez,) born in the province of Leon, studied at Salamanca, was called to the bar at Madrid, embraced the military career, and when Napoleon invaded Spain in 1808, was nominated by the junta of Leon commandant of the volunteers. During the war of independence he attained the rank of colonel. In 1820, when the revolution of the isle of Leon broke out, he declared for the insurgents, and was declared general of the Galician forces. Forcing San Roman, who commanded for the king, to leave the province, he pursued him, and just as he had assailed him at the village of Padoruela, received three mortal wounds.

ACHA, (Mamen ben Cais,) an Arabian poet, of or before the time of Mahomet. Of his only piece, which contains no more than sixty-four verses, an analysis has been given by De Sacy.

ACHÆMENES, brother of Xerxes, commanded the naval expedition against Greece. He fell against the combined Athenians and Egyptians, A. C. 462.

ACHÆUS. There were three persons of this name. The first was an historian mentioned by the Schol. on Pind. Ol. vii. whom Vossius (De Histor. Græc. iv. 3, p. 501) is disposed to identify with the individual whom the Schol. on Aratus unites with Pherecydes, and perhaps with the historian Archæus, quoted by the Schol. on Nicand. Ther.—The second Achæus was the Eretriæan, and the son of Pythodorus, or Pythodoris. He was a little junior to Sophocles, and a competitor with Euripides. He wrote, says Suidas, according to different accounts, forty-four, thirty-four, and twenty-four plays. Eudocia (Violar. p. 69) swells the list to sixty-four. But be the number what it may, he obtained the prize only once. He seems to have been fond of the satiric drama, to which nearly all of those whose titles have been preserved confessedly belong. His remains are to be found in the edition by Ulrich—Achæi quæ supersunt, collecta et digesta; Bonnæ, 1834; who, however, says Welcker, in the Rheinesches Museum, t. iii. p. 634, has not done much for the improvement of the text. According to a grammarian, quoted in Montfaucon, Bibl. Coislin. p. 597, and Proclus, in Chrestomath, p. 340, it appears that Achæus, despite his ill success, was placed by the Alexandrine critics in the same class with Æschylus, Sophocles,

Euripides, and Ion.—The third Achæus was of Syracuse, and wrote ten tragedies, according to Suidas (Eudocia says fourteen), of which nothing is known, not even the title of a single play.

ACHAIUS, king of the Scots, from 788 to 819. His reign is said to have been a prosperous one; but some fables are recounted of him. He could not send Alcuin and Joannes Scotus as ambassadors to Charlemagne, because from 782 to 804 the former was always in France, and because the latter could scarcely be born when the king died.

ACHARD, abbot of St. Victor at Paris, and afterwards bishop of Avranches, (d. 1171,) was high in the favour of our Henry II. He wrote De Tentatione Christi, and De Divisione Animæ et Spiritûs.

This churchman should not be confounded with the *Achard* who in the same century wrote the Life of St. Gesselin, and who was a disciple of St. Bernard.

ACHARD, (Antoine, 1696—1772,) a Calvinistic minister of Geneva and Berlin, wrote some sermons, and was held in much respect by his patron, the king of Prussia.

A son of the preceding, *François Achard*, contributed many good papers to the literary and scientific journals of his time.

ACHARD, (François, 1708—1784,) probably a kinsman of Antoine, wrote on the summation of infinite series.

ACHARD, (Claude F. 1753—1809,) a physician, secretary and librarian of the Marseilles academy, wrote some useful books. Among these are—1. Dictionnaire de la Provence, et du Comtat Venaissin. (Marseilles, 4 tom. 4to. 1785.) The first two vols. only are occupied by the vocabulary; the last two, which are the more important, are devoted to the biography of eminent natives of Provence. In this labour the author was assisted by other pens. 2. Description Historique, &c. de la Provence, of which one volume only was published. 3. Tableau de Marseille, which is also imperfect. All three should be consulted by the historian of France.

ACHARD, (F. C. 1753—1821,) a chemist of Berlin, who enjoyed considerable celebrity from his successful continuation of the experiments of Marcgraf, as to whether sugar could be extracted from various roots. He soon proved that it could, especially from the beet-root; and his success has given rise to many large establishments in Germany and France for the manufacture of that useful commodity. Connected with this and kindred subjects, he wrote several chemical works in the German language.

ACHARDS, (Eleazar F. de la Baume des, 1679—1741,) a native of Avignon, and titular bishop of Halicarnassus, passed many laborious years as a missionary in his own country; but he found many obstacles from the rivalship of different ecclesiastical orders. When sent to Cochin China, he was not more edified there than he had been in France: not only was one order opposed to another, but national rivalry set ecclesiastics of the same order against one another. The dislike of the Italian missionaries to those of France, was extreme. As visitor apostolic, he endeavoured to effect peace between the contending parties. "Peace!" replied father Martioli, "I would as soon make peace with the devil as with a Frenchman!" What good could be effected by the poor bishop? He died without doing any, in two years after his arrival.

ACHARIUS, (Eric, 1757—1819,) an eminent Swedish botanist. Born at Gefle, he received his education there, till he went to the university of Upsal in 1773. He was very poor, and obliged to maintain himself by giving private lessons. In the course of some literary and scientific occupation confided to him by the university, becoming acquainted with Bergius, Martin, and Wilcke, he made great progress in different branches of science, chemistry, &c.; and by his constant attention to the hospitals, he rendered himself one of the most able medical men in Sweden. In 1782 he became M.D. of Lund. In 1801 he became professor of botany, and he bestowed his attention on that science, to which he had always been attached, and especially to the large and complicated class of Cryptogamic plants comprehended under the name of *Lichen*. He subdivided the genus *Lichen* of Linnæus into forty smaller genera, and these again have been subdivided by succeeding botanists. But it appears that he was too much inclined to make subdivisions, and to rest his distinctive marks on accidental differences, by which he often separates species which ought to be kept together; and he has made considerable confusion by this circumstance. Still his labours have been highly useful, and succeeding lichenists (Fries, Eshweiler, Meyer, Fee, Wallroth, Zenker, Schultz, Reichenbach, and others) have

gone over the ground trodden by him, to improve and re-arrange this world of minute plants. May it be permitted to the writer of this notice, to express his regret that the specimen of a Lichenographia Britannica, projected and partly executed by Messrs. W. Borrer and Dawson Turner, has remained imperfect, and has only been issued for private circulation! It would have done service in this branch of botany. Constant reference is made in it to Dr. Acharius. His works are—1. Lichenographiæ Suecicæ Prodromus; Lincoping, 8vo, 1798. 2. Methodus Lichenum, &c.; Stockholm, 1803, 8vo. 3. Lichenographia Universalis; Gottingen, 1804, 4to. 4. Synopsis Methodica Lichenum; Lund, 1814, 4to.

ACHARY, or ASHARI, founder of the sect of the Acharians in the ninth century, who died at Bagdat in the tenth; was the disciple of Al-Jobbai, from whom he separated on the following occasion:—"A dispute arose between them respecting three brothers; of whom one lived righteously, the second wickedly, the third died an infant. 'What is their fate?' inquired the disciple. 'The first,' replied the master, 'will go to heaven, the second to hell, the third to neither, for he will be neither rewarded nor punished.' This orthodox reply did not satisfy the acute inquirer, who observed that the third would have reason to complain, since he might say, 'God, hadst thou given me longer life, I might have entered paradise with my believing brother!' 'But,' replied Al-Jobbai, 'might not Allah, with equal reason, say, I cut thee off because I foresaw that thou wouldst be wicked, and in consequence damned?' 'That,' rejoined the disciple, 'does not mend the matter; for might not the condemned brother say, Allah, why didst thou not call *me* away while an infant, that, like my brother, I too might have escaped hell?' To this observation Al-Zobbai could make no other answer than that the life of the condemned man was prolonged that he might have the means of salvation. 'Then,' rejoined the pertinacious scholar, 'why not allow the infant brother the same advantage?' The master, alike puzzled and enraged, demanded, 'Is not the devil in thee?' 'No,' replied Ashari; 'but I plainly see that the master's ass will not pass the bridge!' Discontented with his teacher, Ashari left him, and established a new sect. He allowed the attributes of God to be distinct from his essence; but forbade the doctrine to be pushed further. In regard to predestination, he exhibited great subtlety. He taught that God creates all human actions, and thereby renders all inevitable; but then, to reconcile this doctrine with free-will, he places two co-existent faculties in man—power and choice; so that the action itself will not start into being, or rather will not outwardly manifest itself, without the contemporaneous exercise of the will. Thus, the action, as created, is the work of God; as developed, it is that of man. This junction of the will with the pre-existing or pre-determined action, is called the acquisition of that action. But here, again, many split on the rock of fatality; for making the power and choice alike inevitable, by subjecting the very intention, no less than the action, to necessary and uncontrollable influence, they render man the mere instrument of his own destiny. To reconcile these conflicting principles, —to vindicate the justice of God and the free agency of man,—the cadi Abu Bekir contends that the essence or substance of the action is from God; but whether that action be obedience, as prayer—or disobedience, as fornication, entirely depends on the power of men. 'But,' said this primitive Moslem, let us not too nicely examine these matters, but leave them to Allah, and do the best we can; knowing, as we do, that the guilt or merit of actions will be imputed to us.'" (Dunham's Spain and Portugal, vol. iv. It is condensed from D'Herbelot, and the Introduction to Sale's Koran.)

ACHE, (the Count d', 1716 to about 1790,) a vice-admiral in the French navy. During his command of a squadron in the East Indies, his countrymen lost all their settlements.

ACHE, (R. F. d', 1809,) of the same family and profession as the preceding, and no less unfortunate, was killed on the French coast by the marine guard, one dark night in September.

ACHEN, (John Van, 1556—1621,) a native of Cologne, who, as a painter, enjoyed some degree of celebrity in Germany. He painted the Resurrection for the Elector of Bavaria, his best work; and the emperor Rhodolphus was so pleased with his Venus and Adonis, that he patronized him through life. He was one of the first to abandon the stiff old style of drawing, and introduce the graces he had learned in Italy. (Bryan's Dict.)

ACHENWALL, (Godfrey, 1719—1772,) a native of Elbing, in Prussia. He has been called the founder of statistics,

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and he published several treatises connected with the science. He also wrote on the public law of Europe, on the law of nature and of nations, &c., during his long professorship at Gottingen.

ACHERY, (Jean Luc d',1609—1685,) one of the most distinguished members of the congregation of St. Maur, was a native of St. Quentin. In 1632 he professed as a monk of St. Benedict in the reformed order of St. Maur, remained for some time in the monastery of the Holy Trinity at Vendome; and then removed to the abbey of St. Germain des Près, Paris. Notwithstanding his bodily infirmities, among which was the stone, he applied himself with ardour to ecclesiastical literature. The first of his publications was Epistola Catholica S. Barnabæ Apostoli, but as he made use of the notes left by father Menard, he did not prefix his own name to it. The Life and Works of Lanfranc, archbishop of Canterbury, was the next publication of Dom Luc. The Life he found among the manuscripts in the monastery of Bec, of which the illustrious prelate was once abbot. The notes exhibit considerable erudition; and the appendix contains a life of St. Herluin, founder of Bec, and of four other abbots; a Chronicle of that Monastery from 1304 to 1437; with some dogmatic treatises intended to illustrate the controversy between Lanfranc and Berenger. In the same year Dom Luc published a catalogue of ascetic divines. In 1651 appeared a work much more important,—one which threw great light on the history no less than the antiquities of the church. This was the Life and Works of Guibert, abbot of Nogent-sous-Conci, in the twelfth century. It has recently been translated by Guizot, in his Collection de Matières relatifs à l'Histoire de France. We have often consulted it with advantage. But the best known, and to the student of the middle ages the most useful, of this monk's publications is, Veterum aliquot Scriptorum qui in Galliæ Bibliothecis, maxime Benedictinorum, latuerant, Spicilegium (13 tom. 4to. 1653—1677). Though the editor styles this a Spicilegium, or gleaning only, it affords, in truth, an abundant harvest to all who choose to labour in the field. Acts, canons, councils, chronicles, biographies, particular histories, epistles, poems, diplomas, and other instruments at once rare and curious, attest his indefatigable industry. But Dom Luc is somewhat more than an editor. Each of the thirteen volumes contains a preface, intended to show the state of the Christian world, and of letters, when the pieces were written; and each is enriched by notes, which, taken in connexion with the introduction, exhibit an erudition so vast as to surprise the modern reader. It is, however, more vast than methodical; and much inferior in this respect to the new edition published in 1723 by La Barre, in 3 vols. fol. This editor arranges the pieces under the head of subjects, and each subject chronologically, so as to afford two advantages seldom to be met in works of this kind. Yet La Barre is not to be dismissed without censure. He has mutilated the learned prefaces, and has inserted his own corrections in the text. Dom Luc has another claim on the gratitude of ecclesiastical students. He collected many of the materials for that ponderous work, Acta Sanctorum Ordinis St. Benedicti in Sæculorum Classes distributa, edited by Mabillon (see the name), and extending to 9 vols. fol. This monk was true to his profession; he passed his years in literature and devotion; he lived as if buried to the world; and he enjoyed the esteem of the most distinguished persons of the age. How one with so feeble a constitution, and subject to so dreadful a malady, contrived to reach his 76th year, cannot easily be conceived. (Eloge de Dom Luc d'Achery, per Maugendre. Les Ecrivains de la Congregation de St. Maur. Biog. Univ.)

ACHILLAS, minister and general of Ptolemy, king of Egypt, the brother of Cleopatra, who expelled that princess, assassinated Pompey, was defeated and slain by Julius Cæsar, A.C. 42.

ACHILLES,(Alexander,1584—1675,) a Russian noble, who undertook an embassy to Persia; wrote on the causes of earthquakes, &c.

ACHILLES TATIUS, or STATIUS. Respecting this writer, who is best known by the Greek romance of Leucippe and Clitophon, Suidas tells us that he was born at Alexandria, and after his conversion to Christianity, became a bishop; that he wrote on the sphere, and on etymology, and was the author of a miscellaneous history of many great and wonderful characters. But as Photius (Biblioth. cod. 73), who states that Heliodorus, the writer of another Greek novel, obtained a mitre after giving up his previous pagan creed, is silent upon the similar tradition relating to Achilles Tatius, some doubts have been thrown upon the accuracy of the account given by

Suidas; and equally suspected is the story of his being the author of the treatise on the sphere; to which an allusion is made by Firmicus, iv. 10, and of which it is thought that a portion exists in the Isagoge to the Phænomena of Aratus. If Suidas, however, correctly assigns the two works to the same individual, it is evident that Achilles Tatius was anterior to Heliodorus, who flourished at the end of the fourth century. On the other hand, Huet (Origine des Romains, p. 75), Bourdelot (on Heliodor. p. 18), Coray (on Heliodor. pref. p. xiii.), Chardin de la Rochette (Melanges, ii. p. 20), Schneider (on Anacreon, p. 240), Manso (Vermische Schriften, ii. p. 297), and Passow (Encycloped. i. p. 304), all agree in considering Heliodorus to be the older writer; while Monnoye (in Menagian. iii. p. 118) and Ast (in his review of a German translation of the Greek original, p. 72) conceive—the former from the subject and the latter from the style—that Achilles Tatius was the predecessor of Heliodorus; an idea which is partially confirmed by the chronological order in which all the Erotic writers are mentioned by Photius (cod. 166). Besides, from the allusion to the fable of Æsop, in ii. 23, and the rhetorical amplification of it according to the practice of other sophists, nothing similar to which is found in Heliodorus, it may be inferred that the author lived at a time when the fables of the past were interwoven with the fictions of the day, and not a time when that system had fallen into desuetude. Be this, however, as it may, it is clear that the romance is quoted under the title of Leucippe, by S. Maximus Confessor, and by Pseud-Eustathius of Antioch; by the aid of whose commentary on the Hexaëmeron, Jacobs has been able to supply a lacuna in one passage, and to correct an error in another. The greater part of the novel first appeared in a Latin translation by Annibal Cruceius (de la Croce), Lugd. 1544, and afterwards in the second and fuller edition of Basle, 1554; having in the interval been translated by Coccius at Venice, 1550, from a more complete MS. which is probably now in the library of St. Mark. The original Greek was first printed by Commeline, at Heidelberg, 1601, from a Palatine MS. whose defects were first supplied by Salmasius from two Codices Regii—one in the royal library at Paris, and the other formerly in the royal library at St. James's, but at present in the British Museum. To Salmasius succeeded Boden, whose edition (see Jacobs, Præf. p. lvii.) little deserves the name "ed. opt.;" a title to which the edition by Jacobs, Lips. 1821, can alone lay the least claim. This romance has been translated into English, German, and French. Of the French versions, the last (in 1733) was done by Adrien du Peron de Castera, and was reprinted at Paris in 1803, but with such a change in the title and in the name of the characters, as to prevent all suspicion of its being merely the resuscitation of a forgotten work. It was called Le Nouvel Antenor, ou Voyage et Aventures de Thrasybule en Grèce: ouvrage pouvant faire suite aux Voyages d'Antenor par Lantier, Paris, 1803; and though a part of the preface of Castera is preserved, no other change is made but of Clitophon into Thrasybulus, and of Leucippe into Nais.

ACHILLINI. Three Italians of this name are mentioned by Tiraboschi.

1. *Alexander*, a native of Bologna, (1463—1512,) a physician and philosopher, who professed at Padua and Bologna. He wrote De Humani Corporis Anatomicâ, Annotationes Anatomicæ, De Universalibus, and other subjects of anatomy and metaphysics. He is said to have made some useful discoveries in anatomy, especially that of the small bones of the ear.

2. *Gianfiloteo*, a younger brother of the preceding, (1466—1538,) applied himself to Greek, Latin, theology, philosophy, music, antiquities, jurisprudence, poetry, &c.; and, as may be inferred, succeeded in nothing. His poetry is the only thing remembered, and it is below mediocrity. (Tiraboschi, vi. 840.) He wrote also some remarks on Italian: Annotazioni della Lingua Volgare, 8vo. Bologna, 1536,—to the disparagement of Tuscan, and the praise of Bolognese, which he had used in his poems. But this latter, notwithstanding, is one of the very worst dialects in Italy.

3. *Claudio* or *Clodio*, (1574—1640,) grandson of the preceding, professed jurisprudence at Bologna, Ferrara, and Parma, and wrote some bad poetry in the vulgar tongue. His Latin epistles are a little better, or rather not quite so bad. He received from cardinal Richelieu a gold chain or collar worth 1000 crowns, for some verses on the birth of the Dauphin; and not, as is sometimes asserted, for the famous sonnet beginning "Sudate o fuochi, a preparar metalli;" and which was parodied by Crudeli in one

beginning "Sudate o forni, a preparar pagnotte," &c. (Sweat, O ye ovens! in preparing cakes!) It must be only a slip of the pen in Arteaga (which Tiraboschi corrects), when he speaks of Louis XIV. rewarding him like a prince! Louis XIV. was not three years old when Claudio died.

ACHMET. The Mohammedan world rejoices in some hundreds of personages who have borne this name.

1. *Achmet ben Seiriur*, who flourished early in the ninth century of our era, wrote in Arabic on the interpretation of dreams. The original is lost, but we have a Greek and Latin translation of it ad calcem Artemidori, 4to, Paris, 1603.

2. *Achmet*, eldest son of Bajazet II., in whose favour he was preparing to abdicate, when his second son, Selim, defeated and slew him, and was proclaimed sultan. Achmet marched against the usurper, but was also defeated and put to death by Selim, A. D. 1512.

3. *Achmet I.* sultan of Constantinople, (1603—1617,) third son of Mahomet III. succeeded at a very early age. He was a mild, quiet, humane ruler, more attached to luxury than to war; yet he fought against the Austrians and Shah Abbas of Persia, not indeed with much glory or advantage, but so as to preserve the integrity of his dominions.

4. *Achmet II.* sultan, succeeded his brother Soliman III. in 1691. His short reign was disastrous: Kinperli, his grand vizir, in a battle with the Imperialists, headed by prince Louis of Baden, lost 25,000 men, and a great treasure. Famine, earthquake, and the plague, added to the universal discontent, and alarmed Achmet in the recesses of his harem. In four years after his accession, he died of the sickness produced by sorrow.

5. *Achmet III.* son of Mahomet IV. and nephew of the preceding, ascended the Turkish throne on the deposition of Mustafa II. in 1703. This is the monarch who received Charles XII. with so much hospitality. Every reader knows in what manner he was brought into the war with Peter the Great, and how ingloriously it was conducted. He was also unfortunate against the Imperialists: he lost Temeswar, Orsova, Belgrade, Servia, and a portion of Wallachia. But he took the Morea from the Venetians, and triumphed over the Persians. Yet his successes could avail him little against the intrigues of the seraglio: in 1730 he was hurled from the throne to a prison, and his nephew Mahomet I. from the prison to the throne. He was the third sultan who in half a century thus exchanged the palace for the dungeon. He survived his misfortune about six years, and died of apoplexy.

6. *Achmet*, dey of Algiers from 1805 to 1808, was a man of ferocious character. After killing some hundreds, he was killed in his turn by his own soldiers.

7. *Achmet Basha*, the Turkish commander who in 1522 reduced the island of Rhodes, so gallantly defended by the knights of St. John. But the merits of this service were soon counterbalanced by his rebellion: he failed, and his head was sent to Constantinople.

8. *Achmet*, surnamed *Giedic*, or Breaktooth, (d. about 1482,) the vizir of Mahomet II. was much engaged in war with the Genoese, the Neapolitans, and the Persians. This was one of the greatest ministers that ever conducted the affairs of a nation. What we most admire in him is the honest freedom with which he condemned the military conduct of Bajazet, son of Mahomet, and heir of the monarchy, during an expedition against Persia. "I will one day punish thee!" replied the angry prince. "What wilt thou do?" demanded the aged warrior; "I swear by my father's soul that I will never draw sword in *thy* service!" On the death of the sultan, when Bajazet succeeded, there was a grand review of the troops, and Achmet appeared at the head of the Spahis, with his sword fastened to the pommel of his saddle. There was, on this occasion, something in the behaviour of Bajazet nobler than even that which is recorded of our Henry V. "Father!" cried he, as he approached the haughty veteran, "dost thou still remember the faults of my youth? Resume thy scimitar, and with it strike my enemies as valiantly as before!" Achmet obeyed, and was as useful as ever to the monarch and the country. In 1482, however, he severely condemned the treaty which Bajazet had just made with the knights of Rhodes; by his angry master he was thrown into prison; but the army rose, marched to the palace, and swore that the sultan's head should answer for that of their aged favourite. He was consequently enlarged; he found excuses for his master, and brought the people back to their obedience; but he could not appease Bajazet, who caused him to be privately assassinated.

9. *Achmet Pacha* was chosen vizir

after the murder of Mustafa, heir to the throne, by his own father, Soliman I. He was too honest a man to be the tool of Roxalana, the favourite wife of the sultan, who had counselled the death of the prince that her own issue might ascend the throne of Othman. He fell the victim of his own fidelity and of her wiles, in 1554.

ACHTSCHELLING, (Lucas,) a painter, born at Bruxelles in 1570. He is chiefly remarkable for his landscapes, of which there are three in the church of St. Gudule, at Bruxelles.

ACIDALIUS, (Valens, 1567—1595,) a native of Wistoch, in the mark of Brandenburg, wrote Latin poetry of no great merit, but was much esteemed for his Commentaries on Paterculus, Quintus Curtius, Plautus, &c. Had he lived to the ordinary age of man, he would, as Lipsius declared, have been one of the pearls of Germany.

ACILIUS GLABRIO, (Manius,) in the second century before Christ, belonged to a family which, though plebeian, had filled some of the highest posts in the republic. As consul with Scipio Nasica, and general of the Roman forces against Antiochus, king of Syria, he raised himself high in the opinion of the world. He defeated that king, subdued Thrace, Etolia, and Phocis, and returned to Rome, where a triumph awaited him.

Another Roman of this name was consul in A. D. 91, conjointly with Trajan, who was afterwards emperor. As he was of great strength and great activity, he was commanded by Domitian to descend into the arena and fight a huge lion. He slew the animal, and was greeted with so much applause, that he roused the jealousy of the emperor, who first banished, and then put him to death on some frivolous pretext. How wide the contrast between the age of the first and that of the second Glabrio!

ACINDYNUS, (Septimus,) was consul with Valerius Proculus A. U. C. 340. He was governor of Antioch when a circumstance occurred which has occupied the attention of biographers more than it ought. A man being ordered by him to pay a pound of gold into the public treasury, was unable to comply, and was thrown into prison. To release him, with his own sanction, his wife listened to the persuasions of a rich man; but the rich man filled her purse with earth instead of gold. He discovered the fraud to Acindynus; and he, justly condemning himself for a rigour which had led to the crime, paid the gold himself, and gave her the field from which the earth had been brought. It has been asserted by Bayle and others, that St. Augustine, who relates this anecdote, approves the conduct of the woman: the zealous Roman Catholics have defended their idol; but the truth seems to be, that he neither applauds nor condemns her.

ACKERMAN, (Conrad, d. 1771,) a celebrated actor, whom the Germans, especially the people of Hamburg, regard with as much veneration as we do Garrick, or the French their Talma.

ACKERMAN, (J. C. G. 1756—1801,) professor of medicine at Altdorf, wrote on his profession, and very abundantly on the lives of the ancient Greek physicians. These lives (Hippocrates, Galen, Theophrastus, Dioscorides, Aretæus, and Rufus of Ephesus) appeared in the edition of the Bibliotheca Græca of Fabricius, by Harles. His other works were—1. Institutiones Historiæ Medicinæ; Nuremberg, 1792, 8vo. 2. Manual of Military Medicine; 2 vols. 8vo. Leipz. 1794-5; and 3. The Life of J. C. Dippel. The last two in German.

ACKLAND, (Major,) a British officer, who was wounded and taken prisoner at the action with the Americans, near Stillwater, in 1797. His wife, Lady Harriet Ackland, sought him in the American camp; and after his death in a duel, she married Mr. Brudenell, who had accompanied her in her perilous pursuit of her husband from the camp at Saratoga. (American Biog. Dict.)

ACKWORTH, (George,) an English divine and civilian of the sixteenth century, who enjoyed considerable preferment in the English church, until his dissipated conduct forced him to resign it. He wrote against the Romanists, probably at the instigation of his patron, archbishop Parker.

ACLAND, (Anthony,) an English Jesuit, probably a native of Devonshire. In 1623 he resided at Rome, and was associated with F. William Risdon, the procurator there. He died there in 1626.

ACOLUTH, (Andrew, 1654—1704,) a native of Bernstadt, and professor of theology at Breslaw, was an excellent oriental scholar. He published a specimen of the Koran in four languages, and of Obadiah in Armenian and Latin. The first of these is very scarce. Its title is Tetrapla Alcoranica; sive Specimen Alcorani quadrilinguis Arabici, Persici, Turcici, et Latini; Berlin, 1701, fol. For the second work, Obadias Armenus

et Latinus cum Annotationibus, (Leipz. 1680, 4to.) he had a fount of Armenian type prepared; but it is said to be an incorrect work.

ACOMAT, a prince of Esclavonia, who left his father's house, hastened to Constantinople, and became Mussulman, because that father had forcibly married the lady to whom he was betrothed. By Bajazet II. he was favourably received, and he had the honour of marrying a daughter of that monarch. He accompanied his father-in-law in the war against Venice, and showed that, whatever his profession, he was still the friend of the Christians. He it was who inclined the sultan to peace, and who procured for John Lascaris, the agent of Lorenzo de Medicis, permission to ransack the libraries of Greece.

ACOMINATUS. See NICETAS.

ACONCIO, (Giacomo,) an Italian philosopher of the sixteenth century. He embraced the opinions of Calvin; and to escape the intolerance of the church he had quitted, came to England, where he was pensioned by Elizabeth. To please his patroness, he wrote a book which should both advocate her notions in regard to the eucharist, and yet not displease the Calvinists—which should combine both the essence and the figure—which should defend the doctrine of consubstantiation, or at least something very like it. As a christian philosopher, he doubtless wished to reconcile even the Roman Catholics with the ultra-reformers; but he should have reflected that, so long as the former insisted on an entire change of substance, and the latter on no change at all, either visible or spiritual, he was attempting a hopeless thing. But he went farther: reducing the essentials of Christianity to a very few dogmas, he endeavoured to show that all religions might be united—that even paganism might be conciliated with the worship of the true God. His laxity procured him enemies.—He wrote on the study of the arts, and on the defence of fortified places. It was in his character of engineer, not in that of religious polemic, that the queen rewarded him. He was a member of the Dutch church in Austin Friars in 1560, and, together with Hadrian Hamstedius, was involved in a censure of excommunication issued by Grindall (then bishop of London), for Anabaptist and Arian principles. He wrote a long letter of remonstrance to the Dutch church on this occasion, which is still in their library. His work, De methodo sivè recta investigandarum tradendarumque artium ac scientiarum ratione libellus, (Basle, 1558,) has been often reprinted, although eclipsed and superseded by that of Descartes; and is inserted in the Utrecht collection De Studiis bene instituendis. Tiraboschi praises its style very highly. There is some dispute as to the fact, whether his work on the Fortification of Places, (Ars muniendorum oppidorum, Latin and Italian, Geneva, 1585,) mentioned by Mazzuchelli, was ever printed. Chaufepié denies it, and Tiraboschi was unable to see a copy of it. See Tiraboschi, vii. 375, 474, 555. (Biog. Univ. Chalmers, &c.)

ACORIS, a king of Egypt in the fourth century before Christ, was always hostile to Persia. He aided Evagrius of Cyprus in the war which that king undertook against Artaxerxes Mnemon. He placed Chalcias the Athenian over the troops which he had raised for a war with the great king, but he died before he could come into immediate contact with that potentate.

ACOSTA. Portugal rejoices in several persons of this name, which was orignally written Da Costa.

1. *Christopher*, who was born in Africa, and who, in the 16th century, after travelling much, settled at Burgos, where he published a treatise on East India drugs.

2. *Josef*, who, though born at Medina del Campo, was of Portuguese extraction. At an early age, he entered into the order of Jesuits, professed theology at Ocaña, and in 1572 went to Peru, of which he became the provincial. Returning to Europe in 1588, he won the favour of Philip II. From the court of Philip he repaired to Rome, and was sent back by the general of his order, Aquaviva, as visitor of Arragon and Andalusia. But he had many disputes with his superiors; the Jesuits were then, as in more recent times, much divided; and more than once he was compelled to live within the walls of his monastery. He died in 1600. He wrote—1. Historia Natural y Moral de los Indias; a work much followed by Robertson. 2. De Natura Novi Orbis. 3. De Promulgatione Evangelii apud Barbaros; and some other treatises of less importance.

3. *Manuel*, (1541—1604,) a Jesuit of Lisbon, rector of Braga, then missionary to the Azores; was distinguished by his zeal. He wrote a History of the Jesuit Missionaries to the East.

4. *Uriel*, a gentleman of Oporto, sprung from a Jewish family, and born towards the close of the sixteenth century. His opinions and adventures gave him a melancholy notoriety. Though educated for the Roman-catholic church, and long a zealous observer of her worship, he began to suspect that his forefathers were wiser than he, and that he ought to return to the Jewish religion. Leaving Portugal, therefore, he went to Holland, where he became an Israelite. This step he soon repented; he found his new co-religionists not a fraction less intolerant than his old ones; and because he ventured to dispute what the rabbis had delivered, he was solemnly excommunicated. His next step was still more criminal; it was to assail the immortality of the soul; in other words, to proclaim himself a Sadducee. His book caused a great sensation: it was laid before the tribunals of Amsterdam, and he was imprisoned. But he had not yet reached the summit of his unbelief; in a few years he discovered that the law of Moses was no revelation, that it was purely the invention of men; and that all religion was knavery. A confirmed infidel, he now became reconciled with the Jews, and was re-admitted to their communion. But in a short year they discovered his laxity, his indifference, his contempt of them, and they again excommunicated him. At the end of seven years he resolved to commit suicide, but not until he had murdered one of his kinsmen who had been his most bitter enemy. He failed in his attack on his kinsman, and immediately destroyed himself.—His life affords a good moral lesson for men who confide in their own powers of reason.

5. *Joam*, who, though born in Bengal, (1775,) was of Portuguese extraction. Having studied at Paris, he returned to India, and applied himself to literature and commerce. He was connected with two periodicals, one of which, The Calcutta Magazine, failed; but The Calcutta Times, of which he was a large proprietor and sole editor, answered his expectation. In both he endeavoured to explain the interests of commerce, and the character of the natives.

ACQUAVIVA, (M. 1456—1528,) a Neapolitan nobleman, distinguished himself as a partisan of the French. By Gonsalvo, of Cordova, he was made prisoner and carried into Spain; but his confinement was not long, and on his return to Naples he became the patron of letters. To literary men he was indeed a benefactor: hence the encomia which have been lavished upon him, and which, more than any merit of his own, obtained him distinction. Yet he wrote one book at least,—a commentary on the Latin translation of Plutarch's Morals.

ACQUAVIVA, (Belisario,) younger brother of the preceding, took the opposite side in politics, and was a steadfast adherent of the Spaniards; hence he was enabled, not only to preserve his own patrimony, but to procure the restitution of his brother's. Like that brother, he applied himself to letters, and left several dissertations, collected since into 1 vol.

Of this illustrious name were several other members attached to literature. Two dukes of Atri were tolerable poets: according to Crescimbeni they were more than tolerable; but we must always distrust the judgment of one Italian when he speaks of another. See Aquaviva.

ACREL, (Olaf, d. 1807,) a surgeon and physician of Stockholm, the oracle of his countrymen; who had perfected his knowledge by study in foreign countries, and who introduced many improvements into Swedish practice. His discourse on the Reforms necessary in Surgical Operations made a deep impression. So did his other works, On the Mode of Treating Recent Wounds—On Surgery in general—On the Cataract of the Eye. His honours equalled his success.

ACRON, the son of Xenon, was born at Agrigentum; and opened, in company with Empedocles, a medical and philosophical school at Athens. During the plague, described by Thucydides, he recommended, says Plutarch, (De Isid. ii. p. 383, D.) the practice of fumigations to cure the infection supposed to be in the air. But when the chronicler of Chæronæa adds, that many were benefited by it, he states what is distinctly denied by Thucydides, who testifies to the inefficacy of all the means to which the medical men had recourse. A similar practice was recommended, says Galen, (tom. xiii. p. 955, B. ed. Charter,) by Hippocrates; and hence he has been thought to have got the idea from his predecessor, who wrote a work on medicine in the Doric dialect, one book of which was on the diet of persons in health,—on the principle, probably, that prevention is better than cure. Acron was also one of those who noticed the phenomena of winds, from finding, it may be presumed, that certain winds brought with them certain disorders. Pliny (H. N. xxix. 1) considers him as the first of the *Em-*

pirics, or Experimentalists. But this has been considered an error on the part of the Roman naturalist; for the sect alluded to did not arise till 200 years after the time of Acron. On his return to his native country, the physician asked the senate for a spot of ground where he might build a family tomb. The request was refused at the suggestion of Empedocles, who conceived that such a grant for such a purpose would interfere with the principle of equality he was anxious to establish at Agrigentum. As the epitaph, said to be written by Simonides, on Acron is probably the most complete *jeu de mots* on record, and therefore defies all translation, we will venture to give it in the original,—Ακρον ιητρον Ακρων' Ακραγαντινον πατρος ακρου Ακροτατης κορυφης τυμβος ακρος κατεχει.

ACRON HELENIUS. Nothing is known of this person, except as one of the earliest existing commentators on Horace. Although he is quoted by Porphyrio on Horace, (Sat. i. 8. 25,) and Porphyrio by Priscian, (2,) and Charisius, (p. 196,) yet, as the period when Porphyrio lived is equally unknown, Suringar (Histor. Crit. Scholiast. Latin. iii. p. 29.) confesses his inability to decide upon the age of Acro. A part of the Scholia have been printed, but other portions are in MSS. and are likely to remain so, as they are of little value: such at least is the opinion of Manso, (Horat. Vit. Chronolog. p. 86.) On the other hand, Suringar (p. 41) does not hesitate to contend that Acron has been of great service for the interpretation of Horace, and such is likewise the opinion of Janus; while H. Stephens (Diatrib. de edit. Horat. p. 56,) Waddel, (Animadvers. p. 45,) Bentley, (Terent. Andr. iii. 2. 49,) and Garatoni, (Ciceron. pro Cœlio. ii. 2,) have all been able to elicit some good readings from Acro and Porphyrio, not to be obtained elsewhere. Some critics have attributed to Acro the Schol. on Pers. (Schoell. Hist. Lit. iii. 26.)

ACRON, or ACRONIUS, (John, 1520—1564,) a physician and mathematician of Friesland, wrote on his profession and also on astronomy.

ACROPOLITE, (George, 1220—1282,) was one of the Greek nobles sent by his imperial master to negotiate a union between the churches of the east and west. Though at the council of Lyons (1274) he abjured schism, and subscribed to the unity of the church, the act was not sanctioned by Michael Paleologus, and the churches remained disunited as before. He wrote a chronicle of Constantinople, or rather of the empire, from the occupation of that city by the Latin monarchs, to its reconquest in 1260 by the Greek emperor. This has been printed in the Corpus Hist. Byzant.; but his theological works will rest in MS.

ACROPOLITE, (Constantine,) son of the preceding, was also a minister of Paleologus, until he was disgraced. Under Andronicus, however, he was again in favour. Like his father, too, he wrote much on theology (a queer employment for a minister of state), especially on the more recondite doctrines, such as the procession of the Holy Ghost. In compiling lives of saints he was more usefully employed: that of St. John Damascenus is in the huge collection of Bollandus.

ACROTATUS, eldest son of Cleomenes II., king of Sparta, of the venerated family of the Heraclidæ, flourished, or rather disgraced himself, in the 4th century before Christ. His feeble conduct at home and at Agrigentum, his base murder of Sosistratus, and his death in battle against the tyrant of Megalopolis are known to all classical readers.

A grandson of the preceding ascended the throne of Sparta, A.C. 268. In his youth he had distinguished himself against Pyrrhus; a year after his accession he was slain in battle.

ACSENCAR, (Cassim Ed.) chief of the Atabecs of Mussul, was one of the great officers of Melik Shah, in the 11th century. In 1084 he subjugated Diarbekir for his royal master, and was rewarded with the government of Aleppo. Ten years afterwards he fell in battle against the prince of Damascus.

ACSENCAR-AL-BURSKI, called by the writers of the Crusades, *Borsequin*, *Borgel*, *Borso*, &c., was another great officer of Melik Shah. In 1086 he was employed in Asia Minor, to reduce the emirs, who after the death of Soliman had proclaimed their independence. As governor of Bagdat and Mussul, as general of the armies of Mohammed and Mahmud, he was often in action against the crusaders, with various success. In 1124 he was assassinated by the Ismalians.

ACTISANES, king of Ethiopia, who assisted the Egyptians to dethrone their own tyrannical king, Amenophis. To record his success, they elected him king of Egypt. At the head of two great nations, he distinguished himself by his love of justice, by his enlightened admi-

nistration, by his zeal for the comfort of his people. He cleared the country of robbers, by amputating their noses and exiling them to a city of the desert between Egypt and Palestine. On his death, he would not nominate a successor, but left the choice to the Egyptians.

ACTO, or ATTO, bishop of Vercelli, a learned theologian and canonist, was the son of Count Aldegar, and born in Piedmont, early in the tenth century. In 945 he was raised to the see of Vercelli. His learning, his piety, his mildness of character, well deserved the honour, though they had less influence over his elevation than his noble birth and his favour with princes. His writings evince his intimate acquaintance with Scripture and ecclesiastical discipline. His works have been collected by Baronzio, (2 vols. fol. Vercelli, 1768.)

ACTON, (Edward,) a captain in the British navy, distinguished for services rendered to his country in the reign of Anne. In Rook's vigorous and intrepid attack of Gibraltar, he commanded the *Kingston*, one of the battle-ships which had been brought to bear against that formidable fortress. Under the same enterprising and successful chief, he took part in the battle of Malaga; but in this encounter, as well as in that of the preceding, aspersions had been cast upon his conduct. Indeed, in those days, no less than in later times, calumny but too often succeeded in detracting from the merits of the brave. Fortunately, however, for Acton, and others who underwent the same ordeal, the equitable decision of a court martial silenced slander and exposed the fabrications of an envious faction.* Of every charge which had been alleged against him, he was fully and honourably acquitted.

The circumstances which gave rise to rumours of Acton's backwardness in battle, ought to be recorded if only to show with what semblance of truth malice may tell its tale. It would seem that in cannonading the town and the lower-forts of Gibraltar, the *Kingston's* guns were so rapidly served, that Acton's shot had been all expended before the batteries had been silenced, and the landing effected: and, in this dilemma, for want of ammunition, he was reluctantly compelled to quit the line. Nor in his second encounter (notwithstanding sixty-three of his crew had fallen in fight,) were his endeavours to renew action, thwarted as they were by light airs, baffling winds, and other annoyances incidental to naval warfare, the less subject to the animadversions of the fire-side fighters and battle commentators* of the time. But Acton, to employ a professional phrase, was not to be "shelved" by the shafts of malice. His services were again sought, and again put in requisition. He was appointed to the *Grafton*, (60,) and in this ship was entrusted to him the discharge of duties which required something more than the mere acquisition of nautical knowledge. On his return from foreign service, he was selected, in conjunction with commodore Wyld of the *Royal Oak*, to convey to a certain latitude the merchant ships assembled in the Downs, bound to Lisbon and the West India isles. On the 1st of May, 1707, the convoy weighed and set sail; and, on the following day, ere the sternmost ships of the fleet had well brought abreast the land of Dungeness, the Dunkirk squadron, consisting of ten sail of the line and four smaller vessels, was suddenly descried breaking through the morning mist. Complying with the signal to disperse, the British merchant vessels were seen pressing sail, and shaping separate courses, to distract the pursuit of the frigates of the French; whilst the Count De Forbin, the French admiral, cautiously attacked the *Grafton* and the *Royal Oak* with his largest and most powerful ships of the line. For a considerable time, the *Grafton* was seen enveloped in a cloud of smoke, gallantly returning the galling fire of the enemy's overwhelming force. Still Acton sustained a protracted struggle; nor until he was himself slain, and a considerable portion of his crew killed and wounded, was his shattered ship surrendered to the foe.

ACTON, (Joseph, 1737 — 1808,) prime minister of Naples, was of a good Irish family settled at Besançon. The son of a physician, he had all the means of acquiring knowledge, but he made little use of them. As he was too ignorant for the learned professions, he went to sea, and obtained the command of a frigate from Leopold, grand duke of Tuscany. In this capacity he accompanied an expedition of Charles III. against the Moors, and had the glory to save three or four thousand Neapolitans and Spaniards, whom the inexperience of the commander had placed in great jeopardy. For this

* A political party which sought to disparage the achievements of Rook.

* Such writers as Bishop Burnet.

courageous act he was employed in the service of Naples, first as minister of marine, and next of war. Feeling a very deeply rooted aversion for France he was ready to embarrass that power in every shape. In a few years he succeeded to the post of prime minister. In 1792, seeing the capital menaced by the French, he was obliged to make peace with them; but in the following years he caused them trouble enough. After the defeat of Mack, however, French ascendancy prevailed, and he was dismissed into private life. By his French biographers, who detest his memory, he is made much worse than he really was. If he was afraid of assassination, and frequently changed his bed-chamber, it was from fear of the French quite as much as of the Neapolitans. Avarice seems to have been his greatest defect.

ACTON, (Thomas,) an English Jesuit, whose real name was Dupuy, was born A.D. 1662. He joined the society Nov. 25, 1684. In 1701 he resided at the college of Liege, as prefect of the spirit. In 1704 he was a missionary in the college of St. Thomas of Canterbury; and died at St. Omer, March 21, 1721.

ACTUARIUS, a Greek physician, who lived some time between the eleventh and fourteenth centuries, and who wrote several books on medicinal subjects. Some of them have been translated into Latin, and published in the sixteenth century.

ACUNA. Spain has produced many distinguished men of this name.

1. *Antonio Osorio de*, was bishop of Zamora, in the reigns of Fernando the Catholic and Charles V. He filled that see in 1519, when the civil war broke out in Spain. Instead of espousing the interests of the throne, he joined the communeros, or municipal insurgents, who had certainly many rights to vindicate, many wrongs to be redressed, but whose excesses were more fatal to the country than ages of tyranny would have been. It was not sympathy, however, for popular rights, that led Don Antonio to espouse the cause of the communities: it was ambition, which led him to aspire after the highest ecclesiastical dignities; and envy, which made him long for revenge on men who had been more fortunate than himself. When he appeared at Tordesillas, the general rendezvous of the discontented deputies, he was received with enthusiasm: one of his talents, of his station, of his influence, was sure to be welcome. Being entrusted with ammunition and men, he marched against the royal generals, and was for the most part successful. In the view of identifying religion with liberty, he raised a regiment of priests, whom he always conducted to battle; and though 60 years of age, he was sure to be in the hottest scene of the action. "Follow me, my parsons!" was his usual exhortation, as he plunged into the dense ranks of the enemy. By the Conde de Haro, the rebels were at length defeated; but the priests stood firm; and dreadful was the carnage which they produced among the royalists. One of the number slew eleven with his own hand. Before he sent forth the fatal ball, he gave his benediction to the intended victim; and to give his blessing all due authority, he made with his musket the sign of the cross in the air—whiz went the bullet, and heaven had one inhabitant more! When Toledo was besieged by the royalists, the bishop hastened to that city, not so much to assist Maria Pacheco in repelling the assailants, as to seize the vacant archbishopric. By the populace he was speedily proclaimed; and when the chapter refused to elect him, he and Maria committed the members to prison; and the latter were compelled to live on bread and water until they had not only elected Don Antonio, but given up their treasures for the use of the insurgents. After Juan de Padilla was made prisoner, (24th April, 1521,) the royalist cause became triumphant. The fortresses submitted, and the bishop fled towards France. In Navarre, however, he was recognised, seized, and sent to the dungeon of Simancas. There he broke the head of the alcalde with a brick, and was escaping, when the son of the officer discovered and secured him. This was his last crime. By a papal bull, he was degraded, and delivered over to the secular arm. He was tried, sentenced, and beheaded in his prison. (Sandoval, Hist. del Emperador Carlos I.)

2. *Fernando de*, a native of Madrid early in the sixteenth century, was a favourite of Charles V., not only for his military, but for his literary talents. His translation of the well-known romance of Olivier de la Marche, under the title of El Cavallero Determinado, was much esteemed by the emperor; so indeed were his translations from Ovid and Boyardo, and his Varias Poesias. As a pastoral poet he excelled. Such poetry has been long despised; but in the time

of Fernando it was amazingly popular in England, Italy and Spain. This nobleman died at Granada in 1580.

3. *Pedro de*, governor of the Philippine islands under Philip II. and a knight of Malta. He triumphed over the Dutch and native princes of the Malaccas, which he subdued in 1605 and the following year. But he had many rivals, who made poison the instrument of their baseness immediately after his return to his capital. He wrote an account of the insurrection of the Chinese at Manilla.

4. *Christopher de*, (1597—1676,) a native of Burgos, and a famous Jesuit missionary. Soon after his profession, he went to South America, and laboured at the conversion of the Peruvians and Chilians. He was rewarded by high posts in the college of Cuença. In 1638, he was chosen by the council of Lima to accompany Texeiro, the Portuguese general, to traverse the Amazon to its source, and open a communication through the interior between Peru and Brazil. But he had also a colleague, — Andres de Cortieda, theological professor; and this circumstance would lead to the inference that missionary stations were expected to be opened in the interior of that vast continent. Having received the necessary instructions from the government of Quito, the flotilla sailed up the river, and did not reach Para before nine months had elapsed. In this celebrated voyage, father De Acuña discovered many tribes previously unknown to Europeans, and of these a few were anthropophagi. There is, however, something of fable in the relation which in 1641 he published of this remarkable voyage, under the title Nuevo Descubrimiento del Gran Rio de los Amazones. But for this the good Jesuit is not accountable: he was deceived by report. After all, his work is as interesting as it is curious. The objects of this expedition were not attained: the troubles which long distracted the Peninsula, owing to the separation of the Portuguese from the Spanish crown, left neither government time for colonizing. In a few years the missionary returned to Peru, where he ended his days.

ACUSILAUS. The son of Caba, or Scabra, according to Diog. Laert. (i. 41,) was born at Cercas, or Cecas, says Eudocia, (Violar. p. 49,) in the country of the Argives. He flourished as a Greek chronicler, a little anterior to the first Persian invasion, and wrote the geneologies of the principal families of Greece; which it was reported, says Suidas, his father had found engraved on some brazen tablets, while he was digging in a part of his premises. His works were still extant in the time of Cicero, who describes his style as being simple and unornamented; and they were preserved down to the time of the sophist Sabinus, who lived under Hadrian, and wrote a commentary upon them. Nor were they lost till after the time of Tzetzes, who quotes them on Lycophr. v. 177. It is more probable, however, that he got his information second-hand, either from Clemens Alex. (Strom. i. p. 321. A.) who is transcribed as usual by Eusebius, (Præp. Evang. x. p. 498. D.) whom Syncellus has copied, (Chronograph. p. 64. B.) or else from Julius Africanus, whom Eusebius follows, (P. E. x. p. 489. A.) or from Apollodorus. From two passages in Suidas (Ἱστορησαι and Συγγραφω) it might be inferred that he wrote in verse, since what passed under his name in prose was considered to be not genuine. On the other hand, Clemens, (Strom. xi. p. 453,) asserts that he merely put into prose what he found in the verse of Hesiod. But though he attached himself so closely to the Ascrean, yet he seems to have deserted his leader occasionally, as remarked by the Scholiast (on Apoll. Rh. iv. 828.) Apollodorus, (ii. 2. 2; iii. 8. 1.) and Tzetzes (on Lycoph. 177.) Whatever is still remaining of his works have been collected by Sturz and appended to his Pherecydis Fragmenta. Geræ. 1789.

ADA, queen of Caria, married her own brother, after the manner of the Carians and the Egyptians. After the death of Artemisia she reigned seven years conjointly with him; and after his death (B.C. 344) some years alone. Her youngest brother indeed, encouraged by Persia, aspired to the supreme authority; but she found a grand defender in Alexander the Great, whom she adopted as her son and heir.

ADAIR, (Jas. Makittrick, M.D., 1728—1802,) a native of Inverness, and son of James Makittrick, an officer in the army, who, having wasted his own fortune, together with that of his wife, a descendant of the Adair family, ultimately became an officer in the revenue department at Edinburgh. James, the subject of this notice, his youngest son, was educated at the grammar school and at the university of Edinburgh. He embraced physic as a profession, and was appointed surgeon's mate of the *Porcupine* sloop of war, bound

to the Leeward Islands. He remained, however, but a short time in this capacity, returned to England, and shortly after determined to proceed to Antigua, where he became assistant to a relative, at whose desire he had been bred to the medical profession. He also undertook the management of an estate in this island, and made himself familiar with the condition of the slaves, for whose improvement he was exceedingly anxious, but to whose emancipation he was most decidedly opposed. On the subject of the abolition of slavery, he published a tract in 1789, in which he endeavoured to depict the real state of slavery in the West Indies, and the probable consequences of the abolition of the slave trade; to point out also some grievances of the slave, which required to be redressed, the means by which they might be relieved, and, he added, the necessary regulations of the hospital for the management of the sick. Humanity to slaves, and religious instruction, he held to be the only securities upon which the West India planter could safely rely. His own conduct towards them was directed by every kindness. He protected, he nurtured them as he would his own children; and they were all much attached to him. He was examined on the Abolition question before the privy council. In a few years he quitted the West Indies, took a voyage to America, and made the acquaintance of Benjamin Franklin. After a tour in the United States, he returned to Edinburgh, took his degree of M.D., and then settled as a physician at Andover, in Hampshire. On a short notice, and in obedience to a call of friendship, he returned to the West Indies. This was after the war with America had commenced, and he was, upon his arrival, appointed physician to Monk's Hill and to the commander-in-chief and the troops, and also one of the assistant judges of the Courts of King's Bench and Common Pleas. At this time he adopted the name of Adair, having become the next male heir to the estate of his mother's family. In 1783 he left the West Indies, returned to England, and settled at Bath, where he became involved in many disputes with his professional brethren and others. These arose partly from his determined opposition to quacks and quackery: his attempts to expose and suppress quackery may be looked upon as quixotic, but they were not the less laudable. His temper was, however, altogether unfitted for the warfare which he thus drew upon himself; for he was naturally querulous, hot, and irascible, and his disposition had been soured by disappointments in domestic life. He was, however, a man of an affectionate nature, and endowed with lively sensibility. He was kind and generous to the poor, and the profits of the works he published were all given to the support of the Bath hospital. His professional acquirements were of no mean description, and he appears to have been a close and rational observer. He became hypochondriacal, and died at Harrowgate in 1802. He published the following works:—1. Medical Cautions for the consideration of Invalids; Bath, 1786, 8vo. Second edition, 1787. These specially relate to diet and regimen, and there is a table of the relative digestibility of foods; also essays on fashionable diseases; the dangerous effects of hot and crowded rooms; an inquiry into the use of medicine during a course of mineral waters; and on quacks, quack medicines, and lady doctors. 2. A Philosophical and Medical Sketch of the Natural History of the Human Body and Mind; Bath, 1787, 8vo. To this work is subjoined an Essay on the Difficulties of attaining Medical Knowledge. 3. Unanswerable Arguments against the Abolition of the Slave Trade; Bath, 1789, 8vo. 4. Essays on Fashionable Diseases; Bath, 1790, 8vo. 5. Essay on a Non-descript, or Newly-invented Disease: 1790, 8vo. He published some papers in the Medical Commentaries, especially one in vol. viii. on small-pox in the West Indies, and in vol. xvii. on the successful use of cuprum vitriolatum and conium, in two cases of phthisis; some strange memoirs relative to himself, &c., under the title of P. Paragraph and B. Goosequill; and also some remarks on Philip Thicknesse, under the same title; and two sermons addressed to sailors and slaves in the West Indies.

ADAIR, (James,) serjeant at law, son of Mr. Adair, an army agent. Was entered of Peterhouse, Cambridge; took the degree of B.A. 1764, M.A. 1767. He was educated for the law, and in due course called to the bar by the society of Lincoln's Inn. In the early part of the reign of George III. he was ranked among the advocates on the popular side; in 1771 he was employed as counsel in the famous case of the House of Commons against the printers; and in this and other instances gave so much satisfaction to the citizens, that, on the death of Glynn, he was elected recorder. In 1774 he took

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the degree of serjeant, and afterwards confined his practice chiefly to the Common Pleas, in which court,—upon his promotion to be a king's serjeant,—he for some years took the lead. On the rupture of the Whigs after the French revolution, he attached himself to the moderate party of Burke's division; and in 1794 was one of the counsel for the crown against Hardy, Tooke, and others, but had no very active part assigned him. In 1796 he led against the crown, with Erskine as his junior, in defence of Stone, accused of treason, but acquitted. At different times he held a seat in parliament, and at the time of his death was member for Higham Ferrers. He also was counsel to the Board of Ordnance, and Chief Justice of Chester. His manner as a speaker was somewhat coarse, but it was impressive; he had great copiousness and fluency of delivery, and his powers of reasoning were of the highest order. He died suddenly at his house in Lincoln's Inn-fields, on the 21st of July, 1798. He was author of several tracts:—1. Thoughts on the Dismission of Officers for their Conduct in Parliament; 1764. 2. Observations on the Power of Alienation in the Crown; 1768. 3. Discussions of the Law of Libels, 1785.

ADAIR, (James,) a trader with the Indians of the southern states. He resided in their country forty years, beginning in 1735, and was almost entirely cut off from civilized society, and from the year 1744 he resided chiefly among the Chickasaws. He published a very elaborate work on their manners, endeavouring to prove them descended from the Jews. It is entitled The History of the American-Indians, particularly those Nations adjoining the Mississippi, East and West Florida, South Carolina, &c. London, 4to. 1775; but the work has been distrusted, although Dr. Boudinot, in his Star in the West, has adopted his views. (Allen's Dictionary.)

ADALARD, or ADALHARD, abbot of Corbey, in Westphalia, (755—826,) was of royal extraction, his father being Count Bernard, son of Charles Martel, the brother of Pepin, and the uncle of Charlemagne. In 772 he left the court, and assumed the habit in the monastery of Corbey, of which, after a short residence at Monte Cassino, he was elected abbot. He was, however, removed from the cloister to be the chief minister of Pepin, king of Lombardy. The same dignity he filled under Bernard, the successor of Pepin; but after the death of Charlemagne he was disgraced, and with him all his family. In 821, however, he was restored to the government of his monastery. His life was written by his disciple, the celebrated Paschasius Radbertus, and may be found in the collections of Bollandus and Mabillon. He wrote much; but only one of his works, and that a compilation,—Statuta Antiqua Abbatiæ Corbeyensis,— has descended to posterity, and is to be found in the Spicilegium of D'Acheri. There are, however, many fragments of his other works.

ADALBERON, one of the most learned of the French prelates during the tenth century. He was the son of Geoffry, count of Ardennes, and was at the same time archbishop of Rheims and chancellor of France, through the reigns of Lothaire, Louis V. and Hugh Capet, the latter of whom he consecrated king in 987. He died in the January of the following year. His fame for learning threw lustre over the school of Rheims, at that time one of the most famous in Europe, and drew thither a great multitude of scholars. Few of his writings are preserved, and those not of any importance.

ADALBERON, sometimes called *Ascelin*, or *Azelin*, a celebrated French prelate of the end of the tenth and beginning of the eleventh centuries. He was born in Lorraine, of a very rich family, and, about A. D. 970, pursued his studies at Rheims, under the celebrated Gerbert, afterwards pope Sylvester II. Adalberon here made so great progress, that he was soon famous as one of the most learned men of his age. While still very young, in the year 977, he was made bishop of Laon; after which he became as celebrated for the part he took in the politics of the time, as he had previously been for his proficiency in the sciences; but his fame now was of a much more equivocal character. He was high in the favour of king Lothaire, as well as of Louis V. the last of the Carlovingian princes. After the death of this latter monarch, who left no children, Adalberon was deeply engaged in the intrigues and troubles connected with the rivalry between Hugh Capet and Charles duke of Lorraine, the natural son of Lothaire, who both laid claim to the succession. Adalberon had sworn fealty to Charles, as duke of Lorraine, and was one of his counsellors; yet he basely betrayed him, along with his nephew Arnulf, bishop of Rheims, who had firmly sustained his cause, into the hands of Hugh

Capet, and thus secured to the latter the quiet possession of the crown. The old historians are loud in their exclamations against Adalberon's treachery, and they sometimes speak of him as "the old traitor," ('vetulus traditor,') and "the false-hearted bishop of Laon," ('falsus episcopus Lauduni.') Adalberon died about A. D. 1030. He was a great benefactor to his church at Laon, which he enriched with a part of his own private property. He was the patron of Dudo de St. Quentin, the historian of the Normans, whose history he revised before it was published. He has left various writings, not on the whole very numerous, and few of them printed, except some satirical Latin poetry, composed during the reign of king Robert, full of severe reflections and sarcasms on the politics of that reign, on the errors and corruptions of the state, and on his personal enemies, which is given in the tenth volume of Dom Bouquet's Collection of the French Historians.

ADALBERT, a famous impostor of the eighth century, who pretended to miraculous favours from heaven, and even to personal interviews with beings too holy to be mentioned. The confessors, saints, martyrs, nay even the apostles, he held to be much inferior to himself. The hairs of his head, the parings of his nails, were deserving of veneration. It would scarcely be credited that this man obtained consecration from the hands of bishops; that multitudes followed him; that the council of Soissons (744) was unable to crush his opinions; and that a subsequent one was convoked at Rome by pope Zacharias to condemn them,—were not all these facts apparent from the acts of councils, and from the epistles of St. Boniface, his contemporary. He probably died in prison.

ADALBERT, duke of Tuscany, (847—890,) was the son of Boniface II. who had been despoiled of his fiefs by Lothaire I. The reign of Adalbert was long and successful. He took the part of Carloman against Charles the Bald, though the latter was supported by the pope; and when the Roman court persisted in the interference, he marched to the eternal city, forced John VIII. to take refuge in the church of St. Peter, and the Roman citizens to swear fidelity to Carloman. Little effect on him had the excommunication of pope John.

ADALBERT II. son of the preceding, (890—917,) was much concerned in the troubles of Lombardy, when so many princes were contending for the wrecks of the Carlovingian empire.

ADALBERT III. was associated with his father Berenger II. in the throne of Italy, A.D. 950; but it was a nominal rather than a real power which fell to the lot of the son. In 961, when Otho I. invaded Italy, and Adalbert marched towards the Adige with 60,000 men, the Italians refused to fight for Berenger: they would not oppose the German emperor unless he abdicated in favour of his son. Berenger was too fond of power to comply, and the army was immediately disbanded. There was, consequently, no resistance to the imperial monarch. After this event, Adalbert found an asylum at Constantinople; but from the year 988 he is lost to history.

ADALBERT, marquis of Ivrea, married Gisela, daughter of Berenger I. marquis of Friuli; and from this marriage sprang Berenger II. king of Italy. Ivrea was one of the most important fiefs of Italy; it held the key of the Alps; and from the advantage of this position, Adalbert was able successfully to oppose or to assist the designs of the French princes on Lombardy. But he was generally opposed to his father-in-law Berenger I., and was consequently the ally of the Franks. By that king he was twice conquered, and twice pardoned. On the death of Gisela, he married Ermengard, daughter of Adalbert II. duke of Tuscany, and her ambition led him to conspire still more zealously against the ruin of Berenger. He died in 925, before the accomplishment of his wife's projects.

ADALBERT, (St.) archbishop of Magdeburg, and the apostle of the Slavonic people, was at first designed (961) to preach the gospel in Russia. Being robbed and nearly murdered on the way, he returned to his imperial master, Otho I. who gave him the abbey of Weissenberg in Alsace. From this place he was nominated to the archiepiscopal throne of Magdeburg,—an appointment confirmed by pope John XIII. (968), who added some privileges to the new see. In this station he founded several bishoprics, and had the satisfaction to see the profession at least of Christianity daily spread among these barbarous people. He died in 981.

ADALBERT, (St. 939—997,) bishop of Prague. This churchman, so celebrated in the annals of Bohemia and of the empire, was a native of that Slavonic kingdom, which in his day was not reclaimed from idolatry. Dedicated from his infancy

to the service of the altar, he was sent to prosecute his studies at Magdeburg, then one of the most flourishing scholastic institutions in Europe; and on his return to Prague he became a priest. On the death of bishop Dithmar in 983, he was raised to the see of Prague. This dignity he little deserved: but he was of noble birth, and, in the eyes of the Bohemians, no less than of their duke Boleslas the Pious, this was merit enough. What is more extraordinary is the fact, that empire and pope confirmed the election. We may believe the biographers of Adalbert, when they assure us that he accepted the dignity with reluctance. The country was so inveterately attached to its paganism, that he could not hope to reclaim it. Then the dying confession of bishop Dithmar perpetually resounded in his ears. Dithmar, on the bed of death, felt quite sure he should be damned. Why? He was a very moral man; he had learning and gravity enough, and he had, in the opinion of the world, done nothing to merit this self-condemnation. But he felt that he had been sometimes remiss in the discharge of his duties; that he had lacked zeal. If *he* had no vices, his people had enough for all the world together; and he felt that he had not done what he should have done to reform them. Adalbert was shocked at this confession; he had a path of equal difficulty before him; and if his efforts were not more zealous, more successful, he too might one day despair of his salvation in the world to come. To do him justice, he laboured incessantly in his new office. He watched, prayed, admonished, taught, with exemplary diligence; but he could not restrain his clergy from concubinage, nor the laity from frequent homicide, nor both from drunkenness. In despair, the good bishop left his flock, went to Rome—entered into the great establishment of Monte Casino—returned to Rome, and assumed the cowl in that of St. Alexis. His monastic life, we are told, was remarkable for its humility. It was, however, a short one, for his flock soon claimed him, and received him with public honours. So auspicious was this commencement, that he fully calculated on more docility than he had yet found. He was soon undeceived: the people adhered to their former vices. A circumstance soon occurred which increased his disgust so much, that he again resolved to abandon his flock. A woman was taken in adultery, and, what was worse, with a clergyman. She fled to the bishop, who, thinking that death was too severe a punishment for the offence, hid her among a community of nuns. She was discovered, however, was brought into the presence of the husband's kindred, and, despite all the bishop could do, was beheaded by the common executioner. Again he repaired to Rome, visited the emperor Otho, made several pilgrimages to the shrines of saints, and, on his return towards Bohemia, learned that all his kinsmen had been massacred in a church. The people, too, would not again receive him, because if he deserved the name of kinsman, he must seek revenge for this deed of blood. Adalbert, therefore, repaired to Poland, resolved to end his days in missionary labours. The pagan Prussians seemed much in want of his zeal; and accompanied by thirty Polish horsemen, whom the Polish duke Boleslas had given to him as an escort, he plunged into that barbarous country. At Dantzic he converted many; but in the rural districts, which he visited without his escort, he was less successful. While haranguing the people on an island in Pomerania, a barbarian struck him to the earth. The wound, however, was not a dangerous one; and he was told to leave the country for ever; for if he ventured to return, certain death should be his portion. But he had no intention to leave it: he merely retired to a house on the frontier, where he remained until his beard and hair were grown so as to cover the shaven crown. He then laid aside his episcopal garments, and in the garb of the country he re-appeared amongst the pagans. He was probably not recognised, but his fate was not to be averted. He was one day discovered with other Christians—converts, no doubt—engaged in worship, and the spear of a pagan priest penetrated to his heart. On the same spot he was beheaded, and his head borne in triumph on the top of a pole. Duke Boleslas redeemed both it and the trunk, and placed them where they might be venerated in relics. Thus perished the apostle of Pomerania—one who in the performance of his duty feared not stripes, or bonds, or death. (Cosma Pragensis, Vita S. Adalberti, apud Freherum; Rerum Bohemicarum Scriptores.)

ADALRIC, supposed to have been a son of Luther duke of Alemania, obtained from Childeric II. in 662 the duchy of Alsace, and the territory of Munster. In an historical biography like the present, he deserves mention as the progenitor of the great house of Hapsburg, and of its

kindred branches in Lorraine and Baden. Nor should we forget that he was the father of St. Odila. This saint was born blind, and was so much hated by her father that he ordered her to be put to death. By the mother, however, a sister of St. Leger, she was saved, and brought up in a convent. In after years she recovered her sight, but many were elapsed before he would look upon her as his child. At length he gave her the castle of Hohemberg, and there founded a nunnery, of which she became the first abbess. Towards the close of his life, he too, with his duchess, embraced the religious life, and died in 690.

ADALVALD, king of Lombardy from the year 604, for some years conjointly with his father, but afterwards alone. By marrying a catholic princess,—Theodolinda, daughter of Theudebert II., king of Austrasia,—he indisposed to his government his Arian subjects, who constituted three-fourths of the number. The zeal of his queen in behalf of orthodoxy did not lessen the general discontent. At length he was deposed—ostensibly for the severity with which he punished some of his chief nobles—in reality for his openly favouring the Roman Catholics. He died in 625.

ADAM OF BREMEN, so called because he was a canon in the cathedral of that city, is well known to the ecclesiastical students of the middle ages as a most useful and most interesting historian. His canonry he received in 1067 from the hands of Adalbert the archbishop; and he was at the same time placed over the school dependent on that see—a school for the clergy much more than for the laity. In the exercise of these twofold functions, he passed his life; but his leisure hours, at least, must have been devoted to the composition of his great work—Historia Ecclesiastica Ecclesiarum Hamburgensis et Bremensis, Vicinorumque Locorum, ab anno 788 ad an. 1072. (4to. Helmstadt, 1670.) The value of this book can be estimated by those only who know how little of these northern churches and countries was before known to Europe,—how little we should know if it were destroyed. It is as useful to the civil as to the ecclesiastical historian. His materials, so far as the modern portion of his labours were concerned, were derived from living witnesses—from actors in the scenes he relates; for the times of St. Anscar, and of subsequent missionaries, he followed both tradition, and authorities which have long ceased to exist, but which then adorned the library of his school. Besides this history he wrote a Geographical Description of the North, which is exceedingly precious to the historian of the middle ages. He also left a description of Sweden, the more valuable, as Ohter and Wolfstan, whose narrative king Alfred inserted in his translation of Orosius, only described the coasts. In the two last works there are many fables; but this defect was inevitable when tradition and rumour were the chief authorities for both history and geography. It is the duty of the critical reader to separate fable from truth. To Adam must also be attributed a biography of his patron Adalbert, which is of less value, though it is far from useless. (Fleury, Histoire Ecclésiastique, tom. xiii. Biog. Univ. This article, however, is chiefly derived from original notes.)

ADAM OF FULDA, a monk of Franconia in the fifteenth century. He wrote a treatise on Music.

ADAM OF ST. VICTOR, canon regular of that church at Paris (d. 1177); wrote some devotional treatises.

ADAM DE LA HALLE, a celebrated French poet of the thirteenth century. He flourished about the year 1260, and was the minstrel of the earl of Anjou. Little is known of his personal history; but he is famous as the author of some of the earliest dramatic poems in the French language, particularly the elegant piece, entitled, Le Jeu de Robin et Marion, of which an excellent edition has been published at Paris by M. Monmerqué. He seems to have been a native of Arras, and was often characterized by the title of Le Bossu d'Arras; but for what reason this name was given to him is not quite clear, for in one of his poems he distinctly declares that he was not deformed:—

> "Ne sai quel ménestrel l'avoient depéchie,
> Mais jou *Adans d'Arras* l'ai a point radrechie,
> Et, pour chou c'on ne soit de moi en daserie,
> On m'apele *bochu*, mais *je ne le sui mie*."
> *Jubinal's Rutebeuf*, (Paris, 1839,) t. i. p. 430.

ADAM DE MARISCO, (*of the Marsh*,) a distinguished English scholar of the middle of the thirteenth century He was born in Somersetshire, but we are unacquainted with the date either of his birth or of his death. He studied at Oxford, where he soon gained great fame by his learning and acquirements, and he enrolled himself in the Franciscan order. In the schools of this order at Oxford he long professed philosophy; and became the intimate friend of the famous Robert

Grosseteste, bishop of Lincoln, and of Roger Bacon. The latter speaks rather disparagingly of his abilities, in one of his works. Grosseteste, at his death, from respect to Adam, left a great part of his books to the library of the Franciscans in Oxford. In 1257, Adam was nominated by the king and the archbishop to the vacant bishopric of Ely, but the pope confirmed the choice of the monks who had previously elected Hugh de Balsham. Many of this writer's works are preserved in manuscript, and among others a collection of letters written by him to many of the most remarkable people of his age, such as the queen, the countess of Leicester, (the lady of the celebrated Simon de Montfort), Robert Grosseteste, &c., which contain numerous interesting allusions to contemporary history. There is a copy of these letters in a manuscript in the British Museum.

ADAM OF MURIMOUTH, (*Murimuthensis,*) an English historian of the fourteenth century. He was educated at Oxford, and was afterwards a canon of St. Paul's, in London. He was sent by Edward II. on a message to the pope and the king of Sicily; and held at different periods many ecclesiastical preferments. He appears to have died in the reign of Richard II. His history commences near the beginning of the fourteenth century, and ends with the year 1380. It was printed at Oxford in 1722 by Anthony Hall: and a small portion was edited by Thomas Hearne, who was ignorant of its author, and gave it anonymously in the appendix to the History of Walter Hemingford, printed at Oxford in 1731.

ADAM DU PETIT PONT, one of the most celebrated professors of the university of Paris in the middle of the twelfth century. He was born in England, and seems to have repaired to the university of Paris while young. He studied there under Mathieu d'Angers and Peter Lombard; and was a zealous partizan of Aristotle. His school, where he taught, was situated near the Petit Pont, from which circumstance his contemporaries commonly designated him by the name of Adam du Petit Pont. He here lectured chiefly on grammar, rhetoric, and dialectics; and his lectures appear to have been attended by his countryman John of Salisbury, who was ever afterwards his friend, and who mentions him with respect in his works. Adam was afterwards made a canon of Nôtre Dame, and as such he professed theology in the episcopal school of the diocese. He was one of the synod appointed under the presidence of pope Eugene III., to judge Gilbert de la Poirée. Adam was called home from Paris, in 1175 or 1176, to be made bishop of St. Asaph, and died in England in 1180. In the writings of his contemporaries, he is sometimes distinguished by the epithet of *Peripateticus,* on account of his attachment to the philosophy of Aristotle; and sometimes by that of *Scholasticus.*

ADAM SCOTUS, or *The Scotchman,* so named because he was born in Scotland, or at least descended of a Scottish family. He was a monk of the order Premontré; flourished about the year 1172, and died in 1180. St. Norbert, the institutor of that order, sent him into Scotland to profess and teach theology there. He was afterwards made bishop of Withern. His works, of which many are still found among old manuscripts, are almost entirely theological. Several of them were printed at Antwerp and Paris in the sixteenth and seventeenth centuries.

ADAM OF ORLETON, bishop of Winchester, obtained no very enviable notoriety by his intrigues during the reign of the feeble Edward II. He is said to have died in 1375, blind, at an advanced age. The story of the dubious answer given by him to those who wished to murder Edward *(Edwardum occidere nolite timere bonum est)* has not been considered quite authentic.

ADAM, (Melchior, d. 1622,) rector of the college at Heidelberg, and a very useful writer. The best of his works, Vitæ Germanorum Philosophorum, (Heidelb. 1615—1620, in 4 vols. 8vo.) has been of great use to biographers of more recent times; so also his Decades duæ, Continentes Vitas Theologorum exterorum Principum. (8vo. Francf. 1618.) "I am much indebted," says Bayle, "to the labours of Melchior Adam." Baillet has a still higher eulogium on this biographer. With regard to his great biographical work in 4 vols, it ought to be stated that the volumes are often met with separately, and have often been reprinted separately. Vol. I. contains poets, historians &c.; II. Theologians; III. Jurisconsults; IV. Physicians, &c. He wrote also some pieces on classical subjects. Henning Witte, in his Diarium Biographicum, has done for the theologians of the seventeenth century what Adam did for the sixteenth.

ADAM, (Jacques, 1633—1735,) a

native of Vendome, translated part of Du Thou's Memoires, the Memoirs of Montecuculli, (the relative of the Cardinal de Tournon,) and the whole of Athenæus. This last translation has not been published; but some use was made of it by Lefebvre de Villebrune. If Adam corrected, as he boasted, 2,000 errors in the Greek text which was intended to accompany the translation, he must surely have deserved something more than the faint praise of Lefebvre. His highest praise is, that he was associated with the abbé Fleury in the education of the prince de Conti; that he collected materials for the ecclesiastical history of that celebrated writer, by whom he was highly esteemed.

ADAM, (Jean d', 1684,) a Jesuit professor of Bordeaux, who obtained much celebrity by his furious denunciations against the Augustinians. Nor did he spare that celebrated saint, whom he called "this hot-headed African," and other names. It was on this man, who compared the queen to the Virgin Mary, &c. that the celebrated witticism was made—a nobleman declared his belief in *pre-Adamites*, because, he said, "he could not think father Adam the first of men." His works were chiefly in favour of transubstantiation.

ADAM, (L. S. 1700—1759,) a native of Nancy, and a sculptor, whose reputation was almost European. His first efforts were to restore the great works of former masters; but his *Neptune calming the Waves; Neptune and Amphitrite; St. Jerome*, &c. proved that he had a good conception, and a better execution. His taste, however, was bad, and he will never rank higher than a second-rate artist, even in France, where there is no disposition to undervalue his merits.

ADAM, (N. S. 1705—1778,) brother of the preceding, was about his equal in merit. It was his daily prayer to God, that he might neither be the first nor the last in his profession; and it was sure enough granted. For his *Prometheus Vinctus* the king of Prussia offered him 30,000 francs—a great sum in France nearly a century ago; but he intended it for his own royal master.

ADAM, (F. G. 1710—1759,) brother of the two preceding, also a sculptor, but in celebrity scarcely equal to either.

ADAM, (Nicolas, 1716—1792,) a native of Paris, and professor of eloquence at Lisieux; wrote several elementary treatises, and translated Horace, Phædrus, and the Rasselas of Johnson.

ADAM, (Robert, 1728—1792), a native of Kirkaldy, and an architect of considerable reputation, especially with his own countrymen. His father was an architect also, and sent him to the university of Edinburgh, where he became acquainted with many of the distinguished men of his day, Hume, Robertson, &c. He went to Italy for improvement, to enlarge his views of art altogether; and appears to have studied the remains of antiquity with considerable diligence. Anxious, however, to obtain a knowledge of the *habitations* of the ancients, for which the *public* buildings which remain give little or no data, in company with M. Clerisseau, a French artist, he visited, in 1757, the ruins of Dioclesian's palace at Spalatro. In 1762 he was appointed architect to their majesties; and in 1764 he published his account of the Ruins of the Palace of Dioclesian at Spalatro in Dalmatia, with many plates,—a work which bears a high reputation.

His architectural labours enriched Edinburgh and Glasgow with many buildings, which are praised; and London with the Adelphi (the joint work of himself and his brother), and Portland Place. The two last works are certainly elegant, if they can claim no higher praise; and their erection forms a sort of epoch in the history of our street architecture, the credit of improving which very materially is clearly due to Mr. Adam.

In conjunction with his brother James (who died 1794) he published several numbers of a book entitled, The Works in Architecture of R. and J. Adam.

ADAM, (Alex. LL.D. 1741—1809), a schoolmaster of Edinburgh, and a very useful elementary writer on classical subjects. A native of the county of Moray, he was educated at Edinburgh, and in 1761 was made schoolmaster of Watson's Hospital. In 1767 he was appointed assistant to the master of the High School, and afterwards, in 1771, became the rector himself. His works on Ancient Geography and on Roman Antiquities, and his other works, are too well known to require any description. Dr. Adam was imprudent and unwise enough during the French revolution to introduce some of the new political opinions into his school, for which he has been justly censured; but in other respects he was an excellent schoolmaster, and raised the reputation of the High School very considerably.

ADAM, or ADAMI, (Jacob,) an ecclesiastic of Pomerania, who did much for

the progress of the reformation at Dantzic. He wrote several treatises, which, among the vast chaos of religious controversy, are not likely to be distinguished.

ADAM, (Jacob, born 1768.) This engraver was joined with Mansfeld in engraving a series of Austrian portraits.

ADAMÆUS, (Theodoric, d. 1560,) a writer of some merit, wished, like Charles V. to whom he dedicated two of his works, to produce an union between all christian churches. Hence his treatise, De Christiani Orbis Concordiâ. He also wrote on the knights of Rhodes, and on the wars which those military ecclesiastics sustained against the Turks; and translated from the Greek an abridgment of jurisprudence.

ADAMANTIUS, a physician of Alexandria, and afterwards of Constantinople, in the fourth century. He wrote on physiognomy, the most conjectural of all subjects.

ADAMANUS, or ADAMNANUS, abbot of Iona, (679 — 704,) and the fourth who held that office after St. Columba, is chiefly known as the biographer of that saint. He was evidently a man of great piety, and of some learning, but he had that fatal defect of the age,—unbounded credulity. His Life of St. Columba abounds with it. Yet that biography will be read with interest, so long as piety and virtue have any charms for men. It may be found in Canisius (Lectiones) and in Bollandus (die Sept. 15).

ADAMI, (Antonio F. 1720—1761,) a native of Florence; a miscellaneous writer, but chiefly known as a poet, especially of the lyrical kind.

ADAMI, (Adam,) a Benedictine monk of the 17th century, and subsequent titular bishop of Hieropolis, who wrote a history of the peace of Westphalia.

ADAMI, (Leonardo, 1690—1719,) a native of Bolsema, Tuscany, was so far extraordinary, that though he passed his youth on the deep, he subsequently made considerable progress in the oriental languages, especially in Hebrew, Arabic, and Syriac, and still more in Greek, a language not sufficiently studied by the Roman Catholics of any country, and least of all in Italy. Had his life been spared, he would have been a prodigy. He left the first volume of a book, which, considering his youth, was a marvellous production: it is a history of Arcadia, from the earliest times to the reign of Aristocrates the Younger. The second volume was to have finished the work. The history of Adami has this fault,—that the narrative is perpetually interrupted by quotations not always pertinent to the subject. It resembles, says Facciolati, a city in which there are more strangers than native inhabitants. A history of the Peloponnesus, a new edition of Jornandes, and other works, were projected by this young man.

ADAMI, (Ernest D. b. 1716,) a Pole, who studied music and divinity. He wrote a volume on a curious subject,—on the threefold echo at the entrance of the forest of Aderbach, in Bohemia. It was published in German, at Lignitz, 1750.

ADAMI, (Andrea,) master of the pontifical chapel early in the last century; wrote on the church service.

ADAMOLI, (P. 1707—1769,) a native of Lyons, who held an official appointment in the city, was distinguished for his love of literature, and for his collections of books, MSS. and models, which he bequeathed to the academy of Lyons. In his will he declared that his collection should be open to the public once a week; that the librarian should be an academician, and if possible the father of a family; but on no account should a monk, or a bookseller, fill the post, lest rubbish should be mixed with his valuable stock. His library is indeed a choice one, yet it now extends to 12,000 volumes.

ADAMS. Many are the persons of this name whom England and Scotland declare to be worthy of commemoration.

1. *William*, who died in 1621, was one of our earliest navigators into the East. In 1598 he had the direction, as pilot, of one Dutch vessel out of five, which were subject to an admiral of that nation. So little was navigation understood in those days, that they proceeded westwards; and when off the Chilian coast, the following year, only two vessels remained, and of these the crews were nearly consumed by death or disease. One vessel only,—that which Adams steered—reached Japan. At first they were imprisoned by order of the emperor, but soon afterwards liberated and allowed to trade. Adams, by his skill in mechanics, became a favourite with the monarch. The consideration with which he was treated, the lands which he possessed, made him in no hurry to revisit England, and he died at Firando, in about twenty years after his arrival. He procured for both the English and the Dutch, permission to trade with those distant islands, and to him their first commercial settlements are owing.

2. *Sir Thomas,* mayor of London, a native of Wem, in Shropshire, 1586, will be held in respect so long as loyalty to the sovereign is esteemed a virtue. Educated at Cambridge, and entered in the drapers' company; in 1609, he was chosen sheriff, and during that year he entirely abandoned his own business, so that he might devote his whole time to his new duties. When alderman, he was elected president of St. Thomas's hospital, and he is said to have been the means of saving that institution from total ruin, by discovering the frauds of a dishonest steward. Though returned to parliament, he declined to take his seat, and for this obvious reason,—that he had little community of feeling with the puritanical and disloyal party who constituted the majority of that assembly. In 1645, he was elected mayor of London. Such was his known attachment to the royal cause, that his house was searched for treasonable correspondence; and one year he was committed to the tower by the usurpers of the government. During the exile of the second Charles, he exhibited a notable proof of his loyalty, by remitting 10,000*l.* to that monarch. He was 74 years of age when sent conjointly with general Monk to congratulate Charles at Breda. By that monarch he was knighted, a dignity which was soon afterwards raised to a baronetcy. His charities through life were great; he was the friend of the poor; and some noble foundations attest his piety and taste for letters.

3. *Richard,* a nonconformist divine, a native of Cheshire, took his Master's degree at Cambridge, in 1644. Having studied at Oxford and held a fellowship there, his opinions rendering him not disagreeable to the men in power, he succeeded to the living of St. Mildred's, Bread Street, London, where he preached until he was expelled for nonconformity in 1662. He wrote some sermons, compiled the notes on St. Paul's Epistles to the Philippians and Colossians, in Poole's Bible, and assisted his brother Thomas Adams, in other works. He died in 1684.

4. *Thomas,* brother of the preceding, (d. 1670,) wrote on the Principles of Religion, and against the Church Establishment.

5. *Fitzherbert,* (1651—1719,) a man of some learning, we are told, but deserving of praise chiefly for the care with which he enforced discipline, as vice-chancellor of Oxford. He held a good stall in Durham cathedral.

6. *John,* took his Bachelor's degree at Cambridge in 1678, and in 1712 was elected provost of King's, which he held with some good preferments. He wrote some sermons.

7. *William,* (1707—1789,) a prebend of Gloucester, master of Pembroke, Oxford, and archdeacon of Llandaff; wrote some sermons, and replied to Hume's Essay on Miracles. This divine was a friend of Dr. Johnson's.

8. *Samuel,* a native of Massachusetts, and one of the most ardent defenders of American independence. He was one of the first, if not the very first, to organize societies of the people, and to enrol troops. He is reported to have said, on the day after the battle of Lexington, 'It is a fine day,—I mean, this is a glorious day.' His ardent zeal for the independence of the colonies, was rewarded by a seat in congress for the state of Massachusetts. But he was a furious zealot, an honest one indeed, but not the less mischievous. He would have no army,—this was an invention of kings and tyrants: every citizen should be a soldier. Had his advice been followed, there would soon have been an end of the American confederation. Towards the close of his life, he grew more rational. He died as he had lived—poor, and for this reason has been called "the American Cato." He was known as a political writer against governor Shirley, (see the name.) He was tax-gatherer, and by this means had a wide acquaintance and much influence, at Boston. His first seat in the assembly of Massachusetts was in 1765, and in 1774 he became a member of the General Congress. In 1775 he was proscribed with John Hancock, by the last act of the British Government. Governor Hutchinson spoke of the impossibility of appeasing his opposition to the British government by any place, from the inflexibility of his indisposition; but he accuses him of being, as a political writer, the most artful and insinuating of all men whom he ever knew, and "the most successful in robbing men of their characters, and calumniating governors and other servants of the crown." He states also, that Mr. Adams, by a defalcation as collector, had injured his character; but he adds, that "the benefit to the town from his defence of their liberties he supposed an equivalent to his arrears as their collector." President Adams speaks of him in the highest terms: "his inflexible integrity, his disinterestedness, &c. and his pure

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public virtue, were not exceeded by any man in America." His writings were chiefly in newspapers and pamphlets; a collection of them, says president Adams, would throw light on American history for fifty years. Dr. Allen, who seldom allows an English soldier to escape without a remark on the unchristian nature of all war, speaks in glowing terms of the faith and christian disposition of Mr. Adams, though not a man of very peaceable character: but the cause, we presume, sanctifies the use of war on one side. His correspondence in 1790 with J. Adams, the president U. S., was published in 1800. (Allen's American Biographical Dictionary.)

9. *John*, (1735—1826,) president of the United States of America, was born at Braintree, in Massachusetts. He was of the same family as the preceding, and could trace his ancestors to the original settlers of the colony in 1608. He was educated at Harvard College, and some friends advised him to study theology; but he had imbibed opinions on religion hostile to those of the New England churches, and probably was, or became afterwards, an Unitarian (see Allen's Dictionary). He therefore preferred following the legal profession; and, in 1761, having practised some time at Quincy, he was admitted to the bar. The arguments of Mr. Otis against the introduction of "Writs of Assistance," (a sort of search warrant for certain goods not having paid taxes,) by the British, made a great noise at Boston, and produced much effect on Mr. Adams. He said, "then and there the child Independence was born." In 1764 he married Miss Smith, a descendant of Colonel Quincy; and in 1765 he published his Essay on Canon and Feudal Law (reprinted in London), which was a kind of attack on kings and priests. In 1765 he removed to Boston, and refused a lucrative post. In 1769 he was one of the committee of Boston for drawing up instructions to their representatives to resist the British encroachments. In 1770 he, with Quincy and Blowers, defended the soldiers accused of murder, in consequence of an affray at Boston; and procured their acquittal, except two, who were branded for manslaughter. In 1770 he became a member of the legislature. In 1773 he wrote in the Boston Gazette against making judges dependent for their salary on the crown. In 1773 he was elected to Congress, before the declaration of independence was agreed upon; but he had resolved on "sinking or swimming with his country," as he observed to his Tory friend Sewall. These two friends had a controversy in the Boston Gazette, Adams as *Novanglus*, and Sewall as *Massachusettensis*, on the right of British interference in taxation, &c.; in which Mr. Adams maintained the American side of the question most strenuously. In 1776 he seconded the motion of Mr. Lee in Congress, "that the States are, and of right ought to be, free and independent;" and was one of the committee for drawing up the Declaration of Independence. The committee were Jefferson, Adams, Franklin, Sherman, and R. H. Livingston, of which the two first were the sub-committee; and, at the request of Adams, Jefferson drew it up. He accompanied Dr. Franklin as ambassador to France, to solicit the aid of that power. On his return, he drew up a constitution for the state of Massachusetts, which has been mentioned with great applause by foreigners, and is much esteemed by natives. Ambassador to the States-General of Holland, he drew them into a war with Great Britain; concluded a treaty of peace and commerce with that power; and he was one of the plenipotentiaries to conclude a peace with England. When, in 1787, a central administrative government was established, of which the authority in general matters was binding in all the States of the Union, John Adams was elected vice-president,—the superior chair falling to General Washington. The period was a stormy one. The democratic party, at the head of which was Jefferson, were hostile to the change in the constitution; and Adams, one of the staunchest advocates for that change, was assailed in terms of unmeasured abuse. He was too good a lawyer—too well versed in history—not to know that in every constitution there must be some balance to democracy, or anarchy will soon dissolve the social fabric. When the French revolution broke out, the republicans—so the democratic party were called—clamoured for a war with England: the federalists, or rational supporters of the union,—all the men of character and talent in the new government,—were for neutrality. The latter party triumphed. Under the second presidency of Washington, Adams filled the second post in the republic. When that general announced his intention of retiring from his high post, there was a keen contest between the republicans and the federalists,—the former proposing Jefferson, the latter

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Adams, to the high honour. The latter triumphed, owing partly to the imprudence of the French ambassador, who evidently aspired to an undue and dangerous influence over the destinies of the infant republic. It was in 1797 that Adams was thus invested with the supreme magistracy. His conduct was distinguished by great moderation, yet by great firmness. He saw how necessary it was to oppose every possible check to the progress of democracy; and he foresaw that in France the duration of the republic would be much shorter than was generally supposed. On the expiration of his quinquennial labours, however, the democratic party prevailed, and Jefferson was elected to the supreme office. From this time, Adams retired into private life, and devoted much of his leisure to literary pursuits. He died at New York in 1826. It is remarkable enough that he and Jefferson died *on the same day*, and that day the anniversary of the Declaration of Independence, the 4th of July, just 50 years after the event.

The writings of Mr. Adams are less known in this country than their merit deserves. Besides his History of the Quarrel between Great Britain and the American Colonies, he published a Defence of the Constitution and Government of the United States of America; or the Necessity of a Balance between the Powers of a Free Government (London, 1787). His next work, a History of the Principal Republics of the World, (3 vols. 8vo. London, 1794,) is an amplification of the principles contained in the former. While advocating the advantages of a republic, he proves that a pure democracy is the worst possible form of government; that it is but another word for anarchy; that it is inconsistent with social security; and that it cannot be durable. This is both a learned and a judicious work. (Allen's American Biog. Dict. Biog. Univ. Life of Jefferson. American Newspapers, &c.)

10. *John*, usually called the Patriarch of Pitcairn's Island, was one of the crew of the *Bounty*, who in 1789, mutinied against captain Bligh, in the Friendly Islands. He was indeed the ringleader of the mutiny. After a residence at Otaheite, Adams, who had reason to fear the vengeance of the English government, resolved to settle in some other island less accessible to Europeans. Accompanied by eight of the crew, and many natives of Otaheite, he repaired to Pitcairn's island, and on landing, caused the vessel to be burnt. This was in 1790. A village was soon built; the whole island was parcelled out amongst the bold adventurers; and the Otaheitans were regarded merely as so many head of cattle. But a civil war followed, in which the coloured slaves perished. At its conclusion, Adams, three other Englishmen, ten Otaheitan women, and some children, were all that remained of the original colonists; and of these Englishmen, one drank until his senses left him, and he drowned himself. In a short time, another of the *Bounty's* crew, who endeavoured to seize the wife of his countryman by force, was killed by the injured husband. This was a sorrowful beginning: of the civilized colonists, Adams and Young only remained; and their existence was dubious. At this crisis, the former, convinced that without the sanction of religion, no society can subsist, began to introduce family worship, and to read prayers to the rest of the colonists. The example was followed by the other families; and public devotion was soon associated with private. Sceptics, who deny the influence of Christianity,—its regenerating effects—will be at some loss to account for the contrast in the condition of the colonists before and after the institution of divine worship. Peace replaced constant hostility; affection succeeded to unmitigated enmity; the self-denying virtues, to the vices which vanity unrestrained by principle is sure to engender. The children were no longer brought up as pagans; they were taught to read and write,—their duty to God, to their parents, to their neighbours. In this work of civilisation, Young, who had some education, was zealous. On his death in 1801, Adams had the sole administration of the colony. The women of Otaheite were good helpmates in the work of education; they were docile, affectionate, and most useful. In short, the colony was one of the best regulated, one of the happiest, on the face of the earth. Still Adams was a mutineer; a king's vessel might one day arrive, and bear him to England. In 1814, one did arrive,—the *Briton;* and the captain wished that Adams should accompany him,—not, however, that he should be punished, but that the British administration should formally acquit him of the penalty incurred by his conduct towards captain Bligh. The grief, however, of the inhabitants was such, that he desisted. In 1825, captain Beechy touched

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at the island, and was much interested by the appearance of the excellent old man and his subjects,—for subjects they literally were. To tranquillize his conscience, the captain married him to a Tahiti woman, with whom he had long cohabited, — one blind and worn out. The only apprehension of the patriarch was, that the island would soon be unable to maintain the rapidly increasing population. It was shared by the English government, who showed a disposition to transplant the colony to Tahiti, or some other island; but the cruelty of removing the people from a scene to which they had been so long accustomed, and were so much attached, was apparent, and the project was abandoned. This attachment need not surprise us, when we perceive that a missionary, who in 1828 landed on the island, refused to quit it; that he resolved to end his days there, in the twofold office of minister and schoolmaster. The spectacle of old Adams acting as clerk to the minister, in the celebration of public worship, was a pleasing one. Adams died the following year, and his wife survived him a few months only. We leave the reader,—the christian reader,—to draw his own inferences from this relation. We hope too that it will not be lost on the infidel. (See Beechy's Voyage to the Pacific Ocean, and to Behring's Straits. Barrow, History of the Mutiny of the Bounty.)

ADAMS, (James,) an English Jesuit, born A.D. 1737; commenced his noviciate at Watton, Sept. 7, 1756; afterwards taught the belles-lettres at St. Omer. Having exercised his functions as a missionary for many years, he retired to Dublin, August, 1802, and died there in the following month of December. He was the author of the under-mentioned works. 1. 'Early Rules for Taking a Likeness;' with plates. 8vo. London, 1792; translated from Bonamici. 2. 'Oratio Academica Anglice et Latine;' London, 1793. 3. 'Euphonologia Linguæ Anglicanæ, Latine et Gallice;' 8vo. London, 1794; for which he received the thanks of the Royal Society. 4. 'Rule Britannia, or the Flattery of Free Subjects Expounded; to which is added an Academical Discourse;' London, 1798. 5. 'A Sermon preached at the Catholic Chapel of St. Patrick, Sutton-street, on Wednesday, March 7, the Day of Public Fast;' London, 1798. 6. 'The Pronunciation of the English Language Vindicated;' Edinb. 1799.

ADAMS, (Robert, b. 1540.) An architect and engraver in London, and Surveyor of the Works to Queen Elizabeth. He engraved a series of prints in 1589, exhibiting the battles between the English fleet and the Spanish armada.

ADAMS, (Joseph, M.D. F.L.S. 1756—1818.) The father of this physician was a practising apothecary in London, a rigid dissenter, whose religious scruples would not permit him to allow his son to graduate at either of the universities of Oxford or Cambridge. He, however, received a good classical education; and having been apprenticed to his father, became a member of the Society of Apothecaries. He studied under Dr. Pitcairn and Mr. Pott at St. Bartholomew's, Dr. Saunders at Guy's, and Mr. John Hunter at St. George's hospitals. In 1790 he became a member of the Corporation of Surgeons, and in 1795 published a small volume on Morbid Poisons, which being sent to the university of Aberdeen, he thereby obtained a diploma of M.D., and in the following year quitted London for Madeira, where he resided during eight years, engaged in much practice, and occupied in medical researches. He visited the lazaretto near Funchal, and made himself acquainted with the leprosy, yaws, &c.; the information respecting which, he printed in the second edition of his work on Morbid Poisons, by which he is principally known to the medical profession. He has the merit of having introduced the cow-pox into Madeira. He returned to England in 1805, was admitted an extra-licentiate (without examination) of the London Royal College of Physicians; and Dr. Woodville dying in 1806, he succeeded him as physician at the Small-pox Hospital. At this time, the practice of vaccination was slowly recovering from the effects of numerous unfounded attacks by which it had been assailed. A general report was formed under the inspection of Dr. Adams, and circulated by the committee of the hospital, to remove alarm and inspire confidence. This, together with a second report, was communicated to the College of Physicians, printed and circulated, and passed through thirteen editions. The produce of the sale was appropriated to the hospital; a net balance of cash, amounting to 1517*l.* 16*s.* 8*d.*, being invested and made available for the general purposes of the institution.

Dr. Adams was a great advocate of the opinion, that cow-pox and small-pox are

one and the same disease. This was the opinion of Dr. Jenner, and has been well established. Dr. Adams drew his arguments in favour of their identity from the near resemblance of the most favourable kinds of small-pox to the cow-pox, and presumptive proofs deduced from the laws of other morbid poisons, that the variolous and vaccine is the same. He contended that the character of the disease might be changed by a selection of the pustule from which the inoculation should take place; and that thus selecting cases of what he denominated *pearl small-pox*, and inoculating from these, similar mild affections ensued, so that it was exceedingly difficult to distinguish these cases from those of cow-pox.

Having received in 1804 an accession of private fortune, Dr. A. was enabled to indulge his task for study, and also his philanthropy towards his more indigent fellow-creatures. His attachment to his profession was very ardent: besides delivering several courses of lectures, he edited the London Medical and Physical Journal, for many years, with great credit. His death followed a compound fracture of the leg, and took place suddenly and unexpectedly on the 20th June, 1818, at the age of 62. He was buried in Bunhill-fields, with the simple motto of "Vir justus et bonus," inscribed on his tomb. He published the following works: — 1. Observations on Morbid Poisons, Phagedæna, and Cancer. Lond. 1795. 8vo. Second edit. 1807. 4to. The singular title of this work is derived from Mr. Hunter's division of poisons into the natural and the diseased;—those belonging to an animal in health, capable of affecting others, but producing no noxious effect on the animal by which it is formed; and those which are the result of diseased action, and capable of exciting a similar condition in other individuals. He treats, among other diseases, of Leprosy, or the Elephantiasis of the ancients, the Elephantiasis of the moderns, or the Barbadoes Leg, and the Lepra Græcorum, &c. He also gives an account of the Acarus Syro (Exulcerans of Linnæus) by some considered as the Itch Insect. During these researches, he inoculated himself and part of his family with the insect, to prove that the itch and the disease from the Acarus were distinct from each other. To comprehend more precisely the nature of the Sibbens or Sivvens, he made a journey into Dumfries-shire, &c.; and he has given a good summary of all that is known upon this subject. 2. Observations on the Cancerous Breast. Lond. 1801. 8vo. Second edit. 1805. He regards the existence of cysts or hydatids, possessed of a life independent of the subject in which they grow, as constituting the true essential character of the true carcinoma. Dr. Baron has since carried the matter farther, and affirms that all tumours take their origin from hydatids. 3. Guide to Madeira. Lond. 1801. 8vo. Second edit. 1808. 4. Answers to all the Objections hitherto made against Cow-pox. Lond. 1805. 8vo. 5. A popular View of Vaccine Inoculation. Lond. 1807. 12mo. 6. Reports of the Royal College of Physicians in London, Dublin, and Edinburgh, on Vaccination; with introductory Remarks, and other Papers. Lond. 1809. 8vo. These being addressed rather to the public than to the profession, are written in a popular style, and served in a measure to allay the anxiety naturally entertained on such an important subject. 7. An Inquiry into the Laws of Epidemics. Lond. 1809. 8vo. In this work, Dr. Adams assists in marking the distinction between contagious and infectious diseases. The first proposal for the establishment of savings banks appears in this volume, Appendix, No. 4. 8. A Republication of one of John Hunter's Treatises, with a Commentary, which possesses no particular claims to notice. 9. Syllabus of a Course of Lectures on the Institutes and Practice of Medicine. Lond. 1811. 12mo. 10. A Philosophical Treatise on the Hereditary Peculiarities of the Human Race: with Notes illustrative of the subject, particularly in Gout, Scrofula and Madness. Lond. 1814. 8vo. Second edit. 1815. To the latter is attached an Appendix on the Goitres and Cretins of the Alps and Pyrenees, which was originally printed in the London Medical and Physical Journal. 11. An Illustration of Mr. Hunter's Doctrine, particularly concerning the Life of the Blood. Lond. 1814. 8vo. His enthusiastic advocacy of the doctrines of John Hunter, led Dr. Adams to publish this reply to the observations in the Edinburgh Review on Mr. Abernethy's Physiological Lectures. 12. Memoirs of the Life and Doctrines of the late John Hunter, Esq. Lond. 1817. 8vo. Second edit. 1818. This life is as injudicious, as that by Jesse Foot is malicious. Sir Edward Home's is very imperfect 13. On Epilepsy. Lond.

1817. 8vo. This paper, (which is inserted in the Memoirs of the Medical Society of London,) forms a good statement of the imperfection of medical science as it regards epilepsy, its causes, modes of treatment, &c. His success in the cure of acute epilepsy has not been confirmed by subsequent experience.

ADAMS, (W.) a captain in the British navy, slain in Boscawen's unsuccessful siege of Pondicherry. (See BOSCAWEN.)

ADAMS, (Lieut.-General Alexander, d. 1836,) an officer of very high merit, who saw much service, principally in India. He joined the 78th Highlanders in India, and in 1801 was the major in command of it. He distinguished himself highly under General Wellesley, (the duke of Wellington,) in the Mahratta war, and on several occasions received the thanks of that commander. After the settlement of Java, he was appointed to a command in the army, and also as minister at the court of the emperor; and discharged his delicate duties to the great advantage of his country. He died by an accidental discharge of his gun while out shooting, in 1835. (Ann. Obit.)

ADAMS. Several persons of this name are enumerated in the American Biographical Dictionary.

1. *Eliphalet*, (1732—1809,) a great *Hebrician* (!) according to the American authorities. He left some sermons.

2. *John*, (1704—1740,) a preacher for some time in Rhode Island; but known (to Americans) as a poet and man of literature. His poems were published at Boston in 1745. The reader may like to see a specimen of this volume. Dr. Allen has selected the following lines on Cotton Mather, which are here quoted *verbatim*.

What numerous volumes, scattered from his hand,
Lightened his own, and warmed each foreign land!
What pious breathings of a glowing soul
Live in each page and animate the whole!
The breath of heaven the savoury pages show,
As we Arabia from its spices know.
Ambitious, active, towering was his soul,
But flaming piety inspired the whole.

3. *Matthew*, called "a *distinguished* writer" by Dr. Allen. He wrote some of the essays in the New England Journal: d. 1753.

4. *Amos*, (of Harvard college, 1727—1775,) a very diligent preacher. He published many sermons, and a pamphlet against Diocesan Episcopacy; being the Dudleian Lecture at Harvard college, for 1770.

5. *Zabdiel*, (1739—1801,) minister of Lunenburg, Massachusetts; wrote several sermons and controversial pamphlets.

ADAMSON, (Patrick, 1543—1591,) archbishop of St. Andrews at a very troubled period, — when the Scottish presbyterians were intent on destroying what remained of the ancient form of worship. A native of Perth, he sailed into France as tutor, and was at Bourges when the diabolical massacre of St. Bartholomew was perpetrated. He and his pupil escaped by secreting themselves seven months in an obscure tavern; but their generous host, though 70 years of age, suffered for the act: he was precipitated from the roof of his own house, and dashed to pieces. These months were not idly spent by Adamson: he translated the book of Job into Latin verse, and wrote his Latin tragedy of *Herod*. In 1573 he returned to Scotland, entered the church, was employed on the commission for the settlement of the church, was chaplain to the earl of Morton, and on the death of Douglas was raised to the archiepiscopal see of St. Andrews. In this high office, he endeavoured to retain whatever the presbyterians had left his church. For this conduct he was so detested by them, that apprehensions were entertained for his personal safety. By James VI. he was sent ambassador to the court of Elizabeth, where he abode some years. His mission was to strengthen the party for the accession of James; nor did he lose sight of another object,—that of protecting the episcopal church of Scotland. In 1584 he was recalled; was excommunicated by the presbyterian synod two years afterwards; and though on his submission absolved, he had little to expect from the people or the king. The church was, in the eyes of its opponents and of the needy in general, a fit object of plunder; and James granted the revenues of St. Andrews to the duke of Lennox. The prelate's future life was consequently wretched. Yet he cannot be acquitted of blame; he certainly exhibited a criminal pusillanimity in submitting to the General Assembly—in betraying the interests of a church which had subsisted for so many ages. Besides the works we have mentioned, he left others in MS., some of which were published by Wilson, his son-in-law, 1619. (Spottiswoode's Church History of Scotland. Mackenzie's Lives.)

ADANSON, (Michael, 1727—1806,) one of the men who has done most honour to the French nation by his researches in natural history. Attached to the household of the archbishop of Paris, by whom he was placed in the

university of that city, he received a good education. Pliny and Aristotle were his favourites; but on receiving a microscope from an eminent naturalist, he became an observer for himself. His time was well divided between his studies, his attendance on public lectures, at the king's gardens, and private collections. Reaumur, Bernard, and Jussieu were the guides of his childhood: Linnæus appeared, and gave him scope for reflection. His progress was great, but it did not equal his wishes; and on reaching his 21st year, he departed, at his own expense (thereby exhausting his slender patrimony), to the Senegal, to pursue his botanical and other researches in that unhealthy part of the world. There, with the most patient industry, he remained three years. On his return to Paris, he published his Histoire Naturel du Senegal, (4to. 1757,) which made a great impression. His attempts at a new classification, and a new nomenclature, were, however, not well received, though they have been since, partially at least, adopted by the naturalists of France. Some of his contributions to the Transactions of the Academy of Sciences were distinguished alike by their novelty and force. During so many years his written observations had attained a gigantic size, and he formed the project of publishing a natural history on a scale commensurate with the vastness of the subject. It was to be entitled Ordre Universel de la Nature, to be comprised in 27 octavos. But this was not all: it was to be accompanied by his Natural History of Senegal, 8 vols.; by a Course of Natural History; by a Universal Vocabulary of Natural History; by a Dictionary of Natural History; by 40,000 plates; and by the engraving of about 34,000 species which he had preserved in his museum. Astounded at such an announcement, the Parisian world regarded him as half mad. The government would not assist him; men of science declared his plan to be impracticable; and he was left to accumulate materials as he pleased. He was, however, more esteemed elsewhere, and offers were made him by England, Russia, Austria, and Spain, to reside in each of those countries. These he declined, from a resolution that France only, ungrateful as she was, should receive the benefit of his labours. Still he was not destitute: he had a small pension; he held the office of royal censor; he was a paid academician; and the emoluments from all would have been much more than sufficient for his wants, had he not lavishly expended all that he received on the objects of science. But when the revolution came, he was indeed left destitute. What troubled him still more, was to see his garden, his grounds, laid waste by a brutal mob. When the Institute was created, he was invited to take his seat among the members: he replied that he could not attend, because he had no shoes; and his letter induced the minister of the Interior to procure him a small pension. Many were the MSS. which he left behind, and which one day, perhaps ere long, will be turned to good account by the enterprising scientific men of Paris. (Supplement to Biog. Univ.)

ADARBI. See Isaac.

ADARSON. See Simon.

ADASCHEFF, (Alexis,) minister of Ivan the Terrible, tsar of Russia in the sixteenth century, was the only man that exercised any influence over that whimsical despot. On the destruction of the minister Zouiski, Adascheff succeeded to the post, and was usefully employed in restraining the fury of his master. He prevailed on Ivan to prepare a new code of laws; and the clergy were also required to draw up a body of regulations for the maintenance of discipline. Artisans, mechanics, men of science and literature, were, by permission of the emperor Charles V. brought from Germany to Russia, and were employed in the regeneration of the country. He accompanied his master in the expedition to Kasan, and negotiated the peace which followed. He had the sagacity to perceive the advantages which, in a commercial point of view, must accrue to Russia from a treaty with England. Richard Chancellor was the man whom our Edward VI. despatched to the court of the tsar. Alexis was the means of uniting Livonia with the empire; that is, he furnished Ivan with the pretext for invading it with 40,000 men, and thus rendering it a province of Muscovy. His services were appreciated by the tsar, who did not fail to reward him; but his success inspired envy; and Ivan, who was credulous enough, was made to believe that his minister had treasonable designs. To escape the malice of his enemies, he solicited the government of Livonia; but distance did not avail him. Orders were despatched from Moscow to throw him into prison, and in prison he died, probably through poison.

A brother of this minister, *Daniel*

Adascheff, was general of the Muscovites against the Tartars of Tauris, and was successful in his expedition. He died a natural death; an uncommon thing in the generals and ministers of this sanguinary monarch. (Karamsin. Histoire de Russie.)

ADDINGTON, (Antony, d. 1790,) a physician of Reading, who obtained much local celebrity, and who was even employed to negotiate the return of Lord Chatham to the ministry. He was the father of Lord Sidmouth. He wrote on the scurvy, and on the mortality of beasts.

ADDINGTON, (Stephen, 1729—1796,) a dissenting minister, a native of Northampton, was a pupil of the celebrated Dr. Doddridge; successively preacher at Spaldwich in Huntingdonshire, and Market Harborough in Leicestershire. He obtained some local celebrity, especially as a schoolmaster. For the benefit of his pupils, he wrote some elementary works. In 1781 he removed to London, and combined with the care of a chapel the business of tuition as before.

ADDISON, (Lancelot, 1632—1703,) father of the celebrated writer, was a native of Crosby Ravensworth, in Westmoreland. As he was the son of a clergyman, he was early designed for the same profession. At college he distinguished himself by his acquirements, and still more by his dislike of the ruling hypocrites of the day. He therefore obtained no preferment until the Reformation, when loyalty, though often overlooked, was frequently rewarded. His first preferment was a chaplaincy at Dunkirk; next, one at Tangier; in 1670 he was made king's chaplain; soon afterwards he was presented with the rectory of Milston in Wiltshire, and a prebendal stall in the collegiate church of Sarum. In 1683 the commissioners for ecclesiastical affairs conferred on him the deanery of Lichfield, in consideration of his services at Tangier. In conjunction with this preferment he held the archdeaconry of Coventry. The publications of this divine were numerous, but of no great importance. They related to Barbary—to the state of the Jews there; to the early history of Mohammedanism; to the plain duties of Christianity; to the heresy which denied the godhead of Christ. Of these it is sufficient to observe, that they were received with approbation.

ADDISON, (Joseph,) the son of the preceding, was born at Milston on the 1st of March, 1672. After receiving the rudiments of education in schools at Amesbury and Salisbury, he was placed at the Charter-house, where he continued until his 15th year, when he was entered at Queen's college, Oxford. (Wood. Ath. Ox.) A copy of his Latin verses falling accidentally into the hands of Dr. Lancaster, a fellow of Magdalen college, obtained his election in 1689 as a demy on that establishment. At the university, Addison devoted himself to the study of classical literature, especially the Latin poets, and to the composition of Latin poetry, in which he acquired considerable reputation. In his 22d year he addressed a poem to Dryden in praise of his translations, which was soon followed by a version of the greater part of Virgil's fourth Georgic, which received Dryden's high commendations. The preface to the Georgics, and many of the arguments in Dryden's translation, were written by Addison. (Dryden, Dedicat. Æneid; Tickell, Pref.) In the next year he wrote a poetical account of the most eminent English poets, which he addressed to his friend, Mr. (the afterwards famous Dr.) Sacheverell. Of this poem it is sufficient to observe, that in it he declares the desuetude of Chaucer's language to have obscured his wit, and that he criticizes Spenser, whom he did not read till fifteen years afterwards. About this time he was introduced by Congreve (with whom he had become acquainted, probably, through Dryden) to Montague, chancellor of the exchequer, afterwards Lord Halifax, by whom he was dissuaded from his original intention of complying with his father's wishes, and taking orders. Montague applied to the president of Magdalen not to insist upon Addison entering the church in consequence of "the pravity of public men who wanted liberal education." (Steele, Dedicat. Drummer.; Hurd's Edit. Add. Works, vol. vi.) A poem that Addison addressed to king William in 1695, and dedicated to lord keeper Somers, introduced him to the knowledge of that great statesman, through whom he shortly obtained a pension of 300*l.* a-year, to support him during his travels. Having taken his degrees of bachelor and master of arts, he left England some time in the course of 1698; and after having spent a year at Blois, passed through Marseilles into Italy. (Add. Remarks on several Parts of Italy.) Whilst in Italy, he wrote his famous poetical epistle to Lord Halifax, and accumulated the materials for his Dialogues upon the Usefulness of Ancient

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Medals, which he cast into form at Vienna in 1702. About this time he wrote the first four acts of his Cato, a tragedy which he had very early projected, and a sketch of which he probably completed at Oxford. (Spence, Anecd.) His pension being very irregularly paid, he was, during his sojourn abroad, reduced at times to the greatest distress, and, we are told by Swift, was compelled to engage himself as a tutor to a travelling 'squire. When prince Eugene began the war in Italy, it was intended to have appointed Addison to attend him as secretary on the part of England; but the death of king William defeated this design, and Addison returned home by the way of Germany. Upon his arrival he found his friends, Lord Halifax and Lord Somers, no longer in power; but this did not deter him from dedicating his Travels in Italy to the latter. This work is said in the first instance to have disappointed the public, who expected rather details of the customs and the political institutions of the Italian states, than criticisms in which ancient literature is illustrated by the modern appearance of Italy. Its reputation, however, afterwards increased; and, previous to the publication of a second edition, the value of copies was raised to four or five times their original price. (Tickell, Pref.) Until the year 1704 Addison lived unknown, if not neglected. Probably it was during this interval that he undertook the education of the young earl of Warwick. (Young, Letter to Mr. Tickell on the Death of Addison.) But Addison always preserved a studied silence upon this subject. (Spence.) After the victory at Blenheim, the Lord Treasurer Godolphin, lamenting to Lord Halifax that it had not been celebrated in a manner fitting its importance, inquired whether his lordship knew any one capable of doing so. Halifax replied that he did, but that as men of inferior parts were so often preferred to men of genius, he should not name him. Godolphin rejoined, that however just the censure might be, whoever Halifax might name should not find his labour lost; upon which Halifax mentioned Addison, and in consequence the treasurer sent Mr. Boyle to wait on him, and propose the subject to him. Addison readily undertook the task, and the result was—The Campaign. When he had completed the poem as far as the simile of the angel, he communicated it to Godolphin, who immediately appointed him Commissioner of Appeals. (Budgell, Mem. Boyle Fam.) In 1705 Addison is said to have accompanied Lord Halifax on his embassy to Hanover, and in the next year was appointed Undersecretary of State—an office he held first under Sir Charles Hedger, and then under the Earl of Sunderland. During his tenure of this office he wrote his opera of Rosamond, which did not succeed on the the stage. About the same time he assisted his friend and fellow Carthusian, Sir Richard Steele, in his comedy, The Tender Husband; to which he also contributed a prologue. (Steele, Dedicat. Drum.) This play Steele dedicated to him. In 1709 Addison accompanied the Marquis of Wharton, who had been appointed Lord-Lieutenant of Ireland, as his secretary—receiving at the same time the office of Keeper of the Irish Records, the salary of which was augmented in his favour. Whilst he was in Ireland, his friend Steele commenced the publication of the Tatler; the authorship of which Addison detected from finding in the 6th number an observation he had himself communicated in a passage in Virgil. He soon became a contributor.

Previous to the relinquishment of the Tatler, Addison returned to England, and shortly afterwards with Swift devised the plan of the Spectator, the first number of which was published the 1st of March, 1711. At first his contributions manifested his Whiggish predilections, but he soon resolved to avoid all party topics, and his prudence in this respect was confirmed by the success of the work. Its circulation is said to have reached at times 20,000 copies (Tickell, Pref.), but 4000 was probably the maximum. (Compare Spectator, Nos. 10, 445, 555.) Addison's contributions to this periodical are subscribed by some letters in the name "Clio." In 1713 was produced his Cato, which Steele showed, when in an unfinished state, to Cibber and Pope, declaring that its author wanted courage to suffer its performance. By the latter, Addison was advised to content himself with publishing it; and this advice he was disposed to follow, but his political connexions left him no option, and Cato was accordingly brought out at Drury-lane. Although on the first night Steele carefully packed the house (Dedicat. Drum.), Addison was so apprehensive of failure that he wandered among the back scenes in a state of the most painful anxiety. It succeeded, however, amidst the applauses of both parties, and was acted for thirty-five successive

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nights. Bolingbroke attended on the first night, and between the acts sent for Booth, who played the principal character, and presented him with fifty guineas, for having defended the cause of liberty against a perpetual dictator, alluding to the design then ascribed to the Duke of Marlborough of obtaining the appointment of commander-in-chief for life. This play, the fifth act of which was written in less than a week (Steele, Dedicat. Drum.), has been translated into the French, German, Italian, and Latin languages. A Latin translation, made by the Jesuits at St. Omer, was acted by their pupils. Cato was attacked by Dennis, in a severe criticism, to which Pope, owing Dennis a grudge, replied in so savage a manner, that Addison commissioned Steele to write to Dennis's publisher, and disclaim in his name any connexion with his avenger. Dennis, however, did not succeed in diminishing the popularity of Cato, which was so great that the queen expressed a wish it should be dedicated to her; but Addison having designed that honour for another, published it without any dedication at all. While Cato was in the course of performance, Addison contributed several papers (distinguished by having the figure of a hand subjoined) to Steele's new periodical, The Guardian; and also formed the project of compiling a great English dictionary, for which he made several collections. He also contributed extensively to the Spectator, then [18th June, 1714] newly revived, and which lasted for six months; but political employment diverted him from literary pursuits, as, on the death of the queen, the lords justices made him their secretary. In this character he was required to apprise George I. of Anne's death and his own accession; and is said to have been so overwhelmed with the greatness of the event, and so fastidious in the choice of his expressions, that the lords justices, who could not wait for the niceties of criticism, were compelled to send for a clerk of the privy council, and charge him with the task. However, it is believed, that on the arrival of the king an effort was made to obtain for Addison a secretaryship of state (Budgell, Letter to Cleomenes, p. 20); and there is reason to think he refused the honour. (Lady M. W. Montague: Works by Lord Wharncliffe, vol. ii. p. 111.) He then accompanied Lord Sunderland, who was made lord-lieutenant of Ireland, in quality of his secretary (Eusden, Letter to Mr. Addison); but that peer soon resigning his office, Addison returned to England, where he was made one of the lords of trade. He performed essential services to the government when the Scotch rebellion broke out, by publishing a political paper called The Freeholder (23d Sept. 1715), which he continued for nine months. It ceased on the 29th June, 1716. In August in this year he married, after a troublesome courtship, the countess of Warwick; a match which contributed but little to his advancement, and nothing to his happiness. In the next year (16th April) he was made secretary of state,—an office which he was soon compelled to resign from his increasing infirmities. Another motive has been, indeed, assigned—that he felt himself incompetent to his post, from his deficiencies as a speaker, and his ignorance of public business (Pope, Spence); and whether this were the case or not, it must be acknowledged he was not qualified to shine in either of these departments.

Retired from public life, Addison turned his attention chiefly to religious subjects, and continued a work on the evidences of Christianity, which he had some years before designed, and in part executed. This he never lived to complete. A new poetical version of the Psalms also occupied much of his attention. The Peerage Bill of his friend and former colleague, Lord Sunderland, giving birth to a fierce controversy, withdrew for a time his attention from these matters. The object of the Peerage Bill was to prevent the creation of more than a few new peers except on the extinction of an old title,—a measure which must ultimately have led to an oligarchy. This measure had been attacked by Steele under the cognomen of The Plebeian. Addison replied in a pamphlet entitled The Old Whig; to which Steele rejoined in a second Plebeian. It is to Addison's discredit* that he gave this paper war a personal character by alluding, in an answer he put forth to Steele's reply, to "little Dickey, whose trade it was to write pamphlets." "Dickey," however, in his retort, contented himself with quoting from Cato some lines "which were at once detection and reproof." (Johnson, Life of Addison.) Addison did not long survive this dis-

* There is also another circumstance in his conduct to Steele which seems to require censure; viz. his serving an execution on Steele for a debt of old standing of one hundred pounds. But various motives have been assigned for it; one of which was a desire to check Steele in a course of extravagance.

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pute. When he found himself dying, he sent for Gay, and told him he had injured him, and that, if he recovered, he would make him recompense. He had probably been the means of withholding from him some court preferment. He sent also for Lord Warwick, his step-son, whose licentious habits he had long striven to reform. "I have sent for you," he said, "that you may see how a Christian can die." Having given directions to Tickell for the publication of his works, he departed this life, June 17, 1719, leaving one child, a daughter, about a year old.

There have been some charges respecting Addison's character which have now to be considered. 1. He has been charged with having prompted Philips and others to traduce Pope as a Tory and a Jacobite; 2. With having, under the name of Tickell, his secretary, translated the first book of the Iliad, and published it at the time Pope had commenced the publication of his Homer; and, 3. With having hired Gildon to write a libel on Pope and his family.

1. The first charge is disproved by facts. Pope himself asserts that he was attacked by Philips in consequence of a satirical notice on Philips's Pastorals, which he had published in the Guardian, (Ayre, Life of Pope, vol. ii. p. 88,) and complains (Letter to Jervas, Works, vol. vii. p. 297) that in revenge Philips had endeavoured to influence Addison's mind against him. 2. The second charge cannot be so easily disposed of; on the subject much has been conjectured, and little is known. Pope never advanced this charge until after the death of Addison, There is no allusion to it in the famous character of Atticus, written after the publication of Tickell's Homer; there is no allusion to it in any of Pope's letters during his quarrel with Addison; nor was any mention made of it during an angry interview which was brought about between the two poets by Sir Richard Steele. (Ayre, Life of Pope, vol. i. p. 100. Rose, Life of Pope. D'Israeli, Quar. Auth.) The circumstances which tell the most against Addison, are—1. Dr. Young, Tickell's college friend, being unaware that Tickell had translated Homer. 2. Tickell's not knowing Lord Halifax at the time, although the translation was dedicated to him. 3. Tickell's saying to Pope that there was something underhand in the affair (Spence). 4. The passage in Steele's preface to the Drummer, challenging Tickell to produce another book, &c. The first two circumstances prove nothing; nor does the third do much more. Does not the fourth merely allude to the assistance of correction, &c. given by Addison to Tickell? And besides, when Addison, previous to Tickell's publication, informed Pope of his intention, he showed no displeasure, nor did he till Addison preferred Tickell's version to his. (See Spence and Pope's Works, Letter to Craggs, vii. p. 302.) Dr. Warton declares that a friend of Mr. Nicols was assured by Mr. Watts, the printer, that Tickell's translation of it was in his handwriting, but much corrected by Addison. (Life of Pope, p. 30.)

3. The third charge rests on evidence of a more direct kind than the others. Pope declares he received the information from the earl of Warwick, Addison's step-son. Sir William Blackstone (Notes to Kipp. Biog. Brit. art. Addison), has, with much ingenuity, endeavoured to explain away this story by showing certain anachronisms in Pope's statement. But still, unless we suspect Pope of invention in the main particulars, the story is undoubtedly authentic. But may it not have been an invention of lord Warwick's, who was fond of making Pope the subject of his wit? (See Pope's Works, vol. ii. p. 360; Colley Cibber's Letter to Pope, 1742, p. 48.

As a man, it must be acknowledged that there were many defects in the character of Addison, which have perhaps been too tenderly treated by his venerable biographer. Much of his life was spent in flattering the great; and he was the advocate of measures (witness the Peerage Bill) which his own judgment must have condemned. He appears to have had too little sympathy for merit in those who were poor and friendless. There appears, also, to have been a coldheartedness about him, which prevented his ever having a friend who loved him, though all admired his respectability of character. His situation in life may have given him a certain degree of superciliousness, which was set down to the account of his shyness. If it was this feeling, it was a pity that he should show it to men so far superior to him in intellectual powers as Pope and Swift.

So much for the unfavourable side of Addison's moral character. That on the opposite one much may be said, we readily admit. To set an example of piety and virtue in an age more loose than we generally imagine, was no little merit. To advocate on all occasions the interests of both, in the closet and the world, by conversation and by the pen, was a

greater; and if there was something of ostentation in the manner, there was much of sincerity in the motive. No charge save that of occasional deep-drinking, has been made against him by his greatest enemies: on the contrary, he received from all the credit of every moral virtue.

As a writer, Addison is perhaps better known than any other in our language, with the exception of Pope. The papers which he contributed to the Tatler, to the Spectator, to the Guardian, to the Freeholder—his poetry—his drama—his numerous criticisms, are familiar to all of us as the tales which delighted us in the nursery. We all too remember the splendid but just eulogium which Dr. Johnson has passed on his manner and style. To his quiet, delicate humour; to his chaste, elegant simplicity; to his sparkling imagination; to his admirable good taste; to his constantly and inimitably sustained elegance, we cannot easily award too high a praise. Yet both as a poet and a critic, he has been much overrated. In his own time he was extravagantly flattered,—partly because he was unprecedentedly fortunate; and partly because his reputation for virtue made the good willing to heap every possible honour upon him. But, as it has been well observed, "time generally puts an end to artificial and accidental fame; and Addison is to pass through futurity protected only by his genius." By a great writer he has been styled "an indifferent poet, and a worse critic." In this strong opinion, there is doubtless much severity, but there is also some truth. In the former respect, he is not exactly "indifferent." If he is feeble, he is elegant; if he has little vigour, he has much grace; if he has no ardour, no vehemence, he has always imagination, which, though it does not strike, is sure to please us. If he is seldom animated, he is always agreeable; and if he writes from books rather than from the inspirations of genius, he is seldom dull. A cultivated mind like his is sure to interest; though it may seldom delight, it often instructs. Yet Addison is scarcely a second-rate poet. Without ardour, without vigour, without invention, he may be a good versifier, but he is seldom more. And even in this respect, how many in the same century surpassed him! To say nothing of Pope, how much he is below Collins, and Goldsmith, and Johnson, and Gray!—poets whom nobody will place in the very first rank—while in fancy and vigour, in justness of description and power of genius, he is immeasurably their inferior! His Campaign has been styled by Warton "a gazette in rhyme," —a censure which Johnson regards as much too severe. It has certainly no great merit; it is throughout a forced production; and it has all the defects to which a poet, invitâ Minervâ, is liable when he has none of the requisite inspiration, when harmony is to supply the place of invention, and sound of native vigour. In such a case it is difficult to avoid bombast, and Addison has certainly not avoided it; while the meretricious ornament which he has so lavishly bestowed upon it, makes the poem doubly unwelcome.—As a dramatist, the merits of Addison have been variously estimated. Of Rosamond, and the Drummer, nothing need be said. "The tragedy of Cato," says Johnson, "is unquestionably the noblest production of Addison's genius." Yet it may be much doubted if this piece will stand a very severe scrutiny. Its unbounded applause may easily be traced to other considerations than its merits. As a Whig, the author was fond of scattering liberal sentiments over the piece; and those of his own party—we must not forget that the audience was *packed*—gave undue importance to them by their shouts of approbation. The Tories would no more be thought enemies to liberty than the Whigs: hence they applauded the very same passages, both to show that they did not feel the blow intended for them, and that they cordially joined in the sentiment. The success of the piece, therefore, must in the first instance be attributed to party zeal, at a time when that zeal was fiercer than it has ever been in our time. Its success since that period has been of a more doubtful kind: how often has it been performed within the last half century? It is, in fact, no drama, but a "poem in dialogue." There is nothing to rouse us. "The events are expected without solicitude, and are remembered without joy or sorrow." Pope advised its not being acted; and Johnson seems to take an unhandsome delight in reprinting the criticism of Dennis upon it. Before quitting the subject of his poetry, we must remark that he is the author of a few of the most popular hymns in our language.

As a *critic*, Addison's main defect was a want of acquaintance with the principles of the art, and with human motives. Well has Dennis exposed the chief canon —if such it may be called—on which he

founds his approbation of *Chevy Chase*, that the ballad "pleases, and ought to please, because it is natural." Wagstaff's criticism of *Tom Thumb* is at least as good as Addison's on the deeds of the Percy and the Douglas. Yet let us not be blind to the real merit of this writer. Before his time, criticism had been confined to the few; he made it intelligible to the many. His strictures are not indeed remarkable for knowledge of principles; he had read little in the great masters of the art: but they are pleasing; they are generally pervaded by good sense; and they are adapted to the comprehension of the multitude. It was for the multitude that Addison wrote; and he did more to refine their taste, to teach them the duties and decencies of life, than all other writers put together. This is his true praise, and a high praise it is. Had his learning or genius been greater, he would not have been thus useful; he might have blazed like a Dryden, but he would never have been the steady light he was to the half-educated people of his day.

From the preceding remarks, our opinion of Addison may be easily inferred,—that while he had neither great learning, nor great genius; while he was in nothing original, in all things imitative; while he was often feeble in sentiment and forced in diction, he had qualities which rendered him at once the most popular and useful writer of his age and country.

The following is a list of Addison's works. His Latin poems are contained in the Musarum Anglicarum Analecta, 2 vols. 12mo. Ox. 1699. His Translations and his Letter from Italy, in Dryden's Miscellanies. Remarks on several Parts of Italy; Lond. 1705, 8vo. Rosamond, an Opera; Lond. 1707, 4to. Cato; Lond. 1713, 4to. After his decease, Tickell published such works as he had directed, (4 vols. Lond. 1721, 4to,) amongst which are—Dialogues upon the Usefulness of Ancient Medals; a pamphlet, published anonymously in 1707, entitled The Present State of the War, and the Necessity of an Augmentation considered;—five papers in the Whig Examiner, the first number of which was published 14th Sept. 1710;—a pamphlet, published anonymously in 1713, entitled, The late Trial and Conviction of Count Tariff. These, together with his Freeholder, his Paraphrases of the Psalms, some miscellaneous Poems, and his contributions to the Tatler, Spectator, and Guardian, form Tickell's edition. Besides these, Steele has ascribed to him The Drummer, a Comedy, which was acted with indifferent success in 1715. A work entitled A Discourse on Ancient and Modern Learning, (4to, Lond. 1739,) has been also attributed to Addison. The authorship of the 10th and 39th numbers of The Lover, and a work entitled Dissertatio de Insignioribus Romanorum Poetis, have been also attributed to him. The Old Whig was published in 1719, 4to, anonymously. Dr. Hurd published an edition of Addison's works, in 6 vols. 8vo. (Biog. Britan. edit. Kippis. Johnson's Life of Addison. Biog. Univ. Voltaire's Character of Cato. Bowles's Life of Pope, and the authorities cited in the Life.

ADDISON, (Thomas,) an Englishman, born A.D. 1634, and joined the society of the Jesuits July 1, 1668. He died in England, March 23, 1685.

ADDISON, (G. H. 1793—1815,) author of Indian Reminiscences, or the Bengal Moofussul Miscellany, 1837. A young man of high promise, prematurely cut off in India. His knowledge of languages, his mathematical and classical attainments, his excellent qualities, and his christian character, are all highly extolled in the preface to that work. (British Mag. June 1839.)

ADDY, (William,) of the seventeenth century, who is chiefly known for a Treatise on Stenography.

ADEL, or ADIL, or ADILS,* the son of Ottar, king of Sweden, of the dynasty of the Yuglings, ascended the throne of the Swiar, or Swiones, or Swedes, whose capital was at Upsal, about the year 505. He was a noted pirate, who in summer visited and ravaged most of the coasts round the Baltic. On one occasion he descended on that of Saxony, laid waste the country, took much spoil, among which was Ursa, a lady of surpassing beauty. Of her the victor became enamoured, and he married her; but being expelled from his kingdom by Helge, the son of Halfdan, who reigned at Ledra, this queen fell into the power of the victor, who also married her, and the issue of this union was Rolfe Krake. But Ursa, who was discovered to be the daughter of Helge, returned to the court of Adils, with whom she remained during the rest of her life. On the death of Helge, in one of his piratical expeditions, Rolfe, or Rollo, young as he was, was acknowledged king of

* This article in the Biog. Univ. is erroneous, the author of it having followed Saxo-Grammaticus, instead of the Icelandic writers.

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Ledra. Adils did not long survive his enemy; he was killed by the fall of his horse. (Suorronis Sturlonis Yuglinga Saga, cap. 33. History of Denmark, &c. vol. i. Lardner's Cab. Cyc.)

ADELAIDE, empress of Germany in the tenth century, was daughter of Rodolf II. king of Burgundy. In 947 she was married to Lother, son of Hugh, count of Provence, who had disputed with Rodolf the throne of Lombardy. This marriage was not a happy one: by Berenger, marquis of Ivrea, Lother was compelled to resign the authority in favour of his son. In 950 he died, probably through poison; Berenger seized the government, and wished to marry Adelaide to his son Adalbert. The princess refused, and was long immured in a fortress on the banks of the lake Garda. She was at length delivered, conducted to the fortress of Canossa, and married in 951 to the emperor Otho I. who had resolved to annex the northern provinces of Italy to the empire. Her conduct during the life of her second husband, and of her son Otho II, was above all praise. Her charities, however, were so considerable as to make her son complain. In 978 she had the misfortune to incur the anger of Otho, who exiled her from the court. But in 980 she was recalled, and three years afterwards she had no little share in the administration of the regency during the minority of her grandson Otho III. The monasteries which she founded attested her piety; her forgiveness of her personal enemies proved that she had been taught in the best of schools. She died 999, while on her way to reconcile her nephew, Rodolf II. of Burgundy, with his subjects. Her name is not in the Roman martyrology, but by the grateful clergy of the empire she received the honours of a saint. Her life was written by St. Odilo, of Clugny.

ADELAIDE, (Marchioness of Suza,) was a contemporary of the celebrated Matilda, duchess of Tuscany and benefactress of the papal see. As mother-in-law of the emperor Henry IV., she was necessarily opposed to Matilda, who so zealously took the part of Rome. The intrigues of these ladies were the most engrossing topic of the age; but the character of Adelaide was more amiable than that of her rival. She was the founder of the dominion of the house of Savoy in Piedmont.

ADELAIDE OF FRANCE, succeeded Ausganda, who had been divorced as wife of Louis-le-Begue. Though the reigning pope would not approve the divorce, and consequently not recognise the validity of the second marriage, Charles the Simple, the offspring of this marriage, became king of France in 898.

ADELAIDE OF SAVOY, daughter of the Count of Mauriana, married in 1174 Louis the Fat, king of France. By him she had six sons and one daughter. On his death she became the wife of Matthew de Montmorency, constable of France, by whom she had a son. The year before her death (1153), she procured from her husband permission to assume the veil in the abbey of Montmartre, which she had founded.

ADELAIDE, or ALEID, a Dutch lady, the mistress of Albert duke of Bavaria, rendered herself alike memorable and odious by her interference in the troubles of Germany during the latter half of the fourteenth century. William, the son of Albert, formed a plot against her, and effected her assassination in 1392.

ADELAIDE OF FRANCE, (1732—1799), daughter of Louis XV. and aunt of the unfortunate Louis XVI., was wise enough to leave France in 1791, and to settle at Rome. On the approach of the French army in 1799, she retreated to Trieste, where she died.

ADELARD, or ATHELARD, monk of Bath in the reign of Henry I., deserves mention as a learned man in an age when, though a few were distinguished, the majority even of churchmen were comparatively illiterate. He travelled much, and was a good Arabic scholar. From that language he translated the Elements of Euclid before any Greek copy had been discovered. He wrote on the seven Liberal Arts, on Natural Philosophy, and Medicine.

ADELARDS, chief of the Guelf faction at Ferrara, in the twelfth century. We cannot, however, enter into the obscure broils of the Italian cities during the middle ages; and we can only add, that besides relieving Avesna, then besieged by a lieutenant of Frederic Barbarossa, he performed many other acts useful to his party; and that he died 1184.

ADELBERT, archbishop of Bremen and Hamburgh, (1043—1072,) received his high dignity from the hands of the emperor Henry III. and of Pope Benedict IX. If contemporary chronicles are to be followed, he had few of the self-denying virtues becoming the clerical state. He was ambitious, haughty, rapacious, venal, and an unblushing patron of simony. These qualities, however,

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were not so offensive to the German princes as his attempts to stretch the imperial prerogatives further than they had been carried since the days of Charlemagne. A conspiracy was formed to remove him from the councils of the empire; and Henry was informed that he must part with either his minister or his crown. The former alternative was chosen. On his return to Bremen, Adelbert was powerful enough to sustain a war with the duke of Saxony. It was unfortunate; but he was recompensed by being again summoned to the councils of his imperial master. At length, however, the infirmities of age creeping on him, he repaired to the monastery of Gosler, where he died. The celebrated historian Adam of Bremen (see the name) was the servant of this archbishop.

ADELBERT, (Saint,) a Northumbrian missionary, and one of St. Willebrord's companions in the preaching of the gospel to the pagan inhabitants of Holland and Frisia. As archdeacon of Utrecht, he was a valuable assistant to his Anglo-Saxon brethren, who esteemed not their lives, so that they might win these dark barbarians to the worship of Christ. He died in 740.

ADELBOLD, nineteenth bishop of Utrecht, to which see he was raised by St. Henry, emperor of Germany. In the earlier period of his prelacy, he was so far misled by the martial spirit of his age, as to engage in war with the court of Holland. On the return of peace, he applied himself to the proper duties of his station—to the foundation of churches and schools, and to the maintenance of discipline. He died in 1027. Of his benefactor, Henry II., he wrote a life, part of which only has descended to us; and that so judiciously written, that we may well regret the loss of the rest. He also wrote on the sphere, the lives of some saints, and some devotional treatises.

ADELBURNER, (Michael, 1702—1779,) a native of Nuremberg, was originally a bookseller; but that business he abandoned to lecture at Altdorf on natural philosophy, astronomy, and logic. He wrote two works on astronomy.

ADELER, (C. S. 1622—1675,) a Norwegian by birth, who went to sea, and obtained great distinction by his valour. In the service of the Venetian republic, he rose to the command of a fleet, and the Mediterranean resounded with his exploits. For one great victory over the Turks (1654), he was made a knight of Malta, and rewarded by a pension of 1400 ducats, to continue in his family for three generations. In 1663, he was recalled by his sovereign Frederic III., and placed over the Danish navy. He found few vessels to command, but he soon built some, and by his grateful master was ennobled for his services.

ADELGIS, was associated in the throne of Lombardy by his father Didier in 759. In 770 he had the honour to become the brother-in-law of Charlemagne by a double alliance. Yet this connexion did him harm instead of good; it afforded that ambitious king a pretext for invading Lombardy, which he annexed to his other states. Adelgis fled to Constantinople, and after some years was entrusted with an armament for the recovery of his hereditary possessions; he landed in Calabria, and was signally defeated in 788. Whether he died in the field, or returned to the capital of the Greek empire, is disputed.

ADELGISIS, prince of Beneventum, succeeded his brother Radelgar in 854. This principality was derived from the Lombard kingdom, of which the preceding personage, or rather his father Didier, was the last monarch; and it subsisted long after the fall of the parent state. This prince passed most of his life in fighting against the Saracens, whom fanaticism and the hope of booty brought to the Italian shores. In 856 he was signally defeated by them; and six years afterwards he became their tributary. To oppose them, he invited the aid of the Franks; and the fortune of the war was soon changed. But from one evil he fell into another; the Franks were nearly as rapacious as the Arabs. To rid himself of these troublesome guests, he rose against them, and made the emperor Louis his prisoner. But the Carlovingian princes were the lords of Europe; and they were preparing to revenge the captivity of their chief, when the terrified Adelgisis set him at liberty. In the sequel, peace was effected between them through the papal mediation; but the prince had still to fight the Mohammedans, by whom he was more than once defeated. In 879 he was assassinated by members of his own family. (Sismondi, Histoire des Républiques Italiennes du Moyen Age. Biog. Univ.)

ADELGREIFF, (J. A.) a German fanatic of the seventeenth century. Was the son of a village clergyman near Elbing. His career was a remarkable one: who would have thought that pretensions so monstrous as those which he advanced,

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would have found patient listeners? At first he was accompanied by seven angels to banish all evil from the world, and to represent God upon earth. Next he was the king of heaven, judge of the living and the dead, and God himself. In 1638 the maniac was accused of heresy and magic, and put to death. Few readers will be prepared to hear that this man was a scholar; that he was versed in Latin, Greek, Hebrew, and several modern languages. To the very last he adhered to his imposture, by asserting that he should rise on the third day.

ADELMAN, bishop of Brescia in the eleventh century, was, first, clerk of the church, next prefect of studies at Liege. He studied under the celebrated Fulbert, and had for his school-fellow the still more celebrated Berenger, whose treatise against transubstantiation made so great a sensation amongst the ecclesiastics of his age. Adelman answered that treatise, and was imitated by many other writers. A more useful work than this is his poem De Viris Illustribus sui Temporis, which he composed after his elevation to the see of Brescia in 1048. The time of his death is not exactly known; but it was between 1057 and 1061.

ADELSTAN, or ATHELSTANE, who has the glory of being styled the first *monarch* of England (925—940), was a greater prince than any of his predecessors, excepting his grandfather Alfred; and in power he greatly exceeded him. Whether Athelstane's birth was legitimate may perhaps be doubted; the probability seems to be that his father king Edward married his mother Egwina, —said to have been the daughter of a neatherd,—immediately before his birth. The jealousy with which he regarded his younger brother Edwin, whom he banished, and, if report be true, endeadeavoured to destroy, appears to confirm this conjecture. In the second year of his reign he married his sister Edith to Sigtric the Danish king of Northumberland. On Sigtric's death, he invaded the province, and incorporated it with the kingdoms of the polyarchy. He was also the first Saxon prince who established his superiority over Cumberland. Over Scotland, too, as far as the Clyde and the Frith of Forth, he was the lord paramount. The battle of Brunenburg, in which he signally defeated the united Irish, Scots, and Danes, is well known to every reader of our history. It was indeed a splendid triumph, and was as much bewailed in Scandinavia as it was valued in England. From this moment the victor was no longer satisfied with the title of his ancestors, "King of the West Saxons," he assumed that of "King of the English Saxons," or "King of the English;" and more than once we find him invested with the higher one, "King of all Britain." His generosity was equal to his power: three princes, Hako the Good of Norway, Alan duke of Brittany, and Louis d'Outre-mer of France, were educated at his court. (Saxon Chronicle. Turner's Anglo-Saxons.)

ADELUNG, (J. C. 1734—1806,) a learned and useful German writer, especially on subjects of philology. A native of Spantekow, in Pomerania, he finished his studies at the university of Halle; became professor at Erfurt, then removed to Leipsic, where he remained until 1787, when, being nominated librarian to the elector of Saxony, he removed to Dresden, where he died. It was at Leipsic that most of his great labours were accomplished. Of these the most considerable is his Grammatical and Critical Dictionary, which is an attempt to do for Germany what the academicians della Cruzca, and those of Paris, had done for Italy and France. It is much more ample than either; the first four volumes reaching to 1800 pages each. In another respect it differs from them; it gives, like the dictionary of Johnson, the etymology of words, and is, in this respect, far superior to the English work. Perhaps too, as the French and German critics assert, it is superior in the definition, filiation, and acceptation of words. But in other respects it is decidedly inferior: it does not exhibit equal judgment in the choice of writers from whom the words are taken; it does not give so good an historical view of the progressive use of words; and it has more chasms than we should expect to find. Though a new edition of this work was published, with great augmentations (Leipsic, 1793—1801), still much remains to be done before it can be called complete. Yet it is a stupendous work, and one sufficient to immortalize any writer. Adelung was a man of words; his whole life was passed in deriving, analyzing, and comparing them. One of his most useful publications was the abridgment of Ducange and Charpentier, under the title of Glossarium Manuale ad Scriptores Mediæ et Infimæ Latinitatis. (6 vols. 8vo. Halle, 1772—1784.) Three of his grammars, which are designed to explain every thing

that should be known of his native language, have been received with much applause. Two of them are little more than an abridgment of the first (2 vols. 8vo. Leipsic, 1782), which will attest the erudition of the author for ages to come. Connected with the German language are some other publications, which, though of less importance, have their use for natives, and we fear for natives only. His Cyclopædia of all the Arts, Sciences, and Trades, which minister to the Necessities or Pleasures of Life (4 parts, Leipsic, 1778—1788), is, though on a diminutive scale, exceedingly useful; since it is designed rather to explain the origin and signification of the terms employed in those arts, than the arts themselves. His History of Human Folly, his Essay on the Civilization of the Human Race, and his History of Philosophy, have no great merit: in these subjects the author was not at home; but in his treatise on German Orthography, and in his Mithridates, he was unrivalled. The latter is an attempt to establish affinities between all known languages, and to prove some one of them to be the common root of all. The first volume only, which is conversant with the Asiatic languages, is the unaided work of Adelung: for the second, which comprises the Basque, Celtic, German, &c. he collected materials, and the whole was completed by Vater, who detected some curious affinities between the Lettish, Laponic, Finnish, Hungarian, Albanian, Wallachian, &c. The third volume, also under the superintendence of Vater, contains the languages of the New World. In this branch of the subject Adelung had no concern; and the materials, we believe, were chiefly collected by the celebrated traveller Humboldt. Adelung was an extraordinary man; he has been called a universal one; and so he is, if the term is to embrace the derivations and affinities of words. He was never married: his desk was his wife; the seventy volumes which he published, or wrote, were his children. Yet he loved good cheer; he was particularly fond of choice foreign wines; and his cellar, which he called his Bibliotheca Selectissima, had as much of his regard, and probably of his attention, as any other room in his house. He was a hard student through life, often reading fourteen hours a day.

His nephew, *Friedrich von Adelung*, imperial counsellor of state in Russia, &c. has also highly distinguished himself in philological researches, especially by his Uebersicht aller Bekannten Sprachen, Petersburgh, 1820, 4to.; and his Essay on Ancient German Poetry, Königsberg, 1796. (Biog. Univ. Foreign Quarterly Rev. passim. Wolff's Cyclopädie.)

ADEN, (Guillaume,) a physician of Thoulouse in the seventeenth century; wrote several medical books.

ADENES, or, as his name was sometimes spelt, *Adans*, one of the most celebrated of the French poets who flourished during the thirteenth century. He was born in the duchy of Brabant, about the year 1240, and exhibited so much poetic genius, even in his childhood, that he obtained the especial patronage of Henry III., duke of Flanders and Brabant, who was not only the great friend of poets, but also a distinguished poet himself. Henry watched over the education of young Adenès, and, when he attained a sufficient age, made him his own minstrel. On the death of Henry in 1260, the friendship which the poet had received from him was continued by his children; and Marie of Brabant, now become queen of France, took him to Paris. His contemporaries seem to have shown their esteem for the talents of Adenès by making him king of the minstrels, and he is most commonly designated by the title of Adenès le Roi. We owe to the pen of this poet four considerable romances, Cléomadès, Ogier-le-Danois, Buevon de Commarchis, and Berte aux grans Piés. Of the latter, a very neat edition has been recently published by M. Paulin, Paris. The romance of Cléomadès, the last of his productions, consists of no less than nineteen thousand lines; in the composition of this poem he tells us that he was encouraged and assisted by his patroness queen Marie and the lady Blanche of Artois.

ADENI. See SOLOMON.

ADEODATUS, (St.) was elected pope in 614, as successor to Boniface IV. Of his short pontificate of three years, scarcely a record remains.

Another pontiff of this name was called to the chair of St. Peter in 673. His reign too was short. He is praised by Anastasius.

ADERED. See SOLOMON.

ADGANDESTES. See ARMINIUS.

ADGIL I. (d. 710), was the first Christian king of Frisia, to which dignity he was raised by Clothaire, king of the Franks. To diffuse the new religion was one of his laudable attempts: another was to raise embankments for the

protection of the land against the perpetually encroaching sea.

The second prince of this name followed a line of conduct nearly opposite, and did all he could to bring back the people to the old superstition.

ADHAD EDDAULAH, (936—983,) fourth prince of the dynasty of the Booides; succeeded his uncle, Imrad Eddaulah, in the throne of Persia, in 949. But it was in conjunction with his father, Roku Eddaulah, that he reigned for seventeen years. His exploits were more important than they were honourable. If we except the defeat of Sultan Mansoor, in Khorasan, which was a patriotic act, we find little to praise in his early conduct. When called to defend his kinsman, Az Eddaulah, sovereign of Bagdat, he effected that object, but coveted that city, which he would have retained but for the menaces of his father. After that father's death he resumed his ambitious views, marched to Bagdat, expelled the king, defeated the troops which were brought against him, and made some other important conquests. He was a great patron of learning, and his fame was great throughout all Asia. It was now that he made some amends for his former injustice, by supporting the halt, the blind, the orphans, the widows of his states; he founded hospitals, mosques, and other superb buildings. But in the midst of his prosperity he was a prey to an incurable distemper, which allowed him no rest, and which, ere long, proved fatal. His true name was Fana Chosroo; the other was a title of honour bestowed by the khalif.

ADHED LEDIN ALLAH, (Abu Moh. Abd.) fourteenth and last khalif of the Fatimite dynasty, and the eleventh that reigned in Egypt; ascended the throne in 1160. He was a weak prince; he was governed first by Thelai, then by Zarik, and lastly by Shawer, his viziers. The khalif of Bagdat, who descended from the house of Abbas, promised great rewards to the man who should rid the Mohammedan world of this anti-khalif. Adhed, in alarm, implored the succour of Amaury, Christian king of Jerusalem. A better ally was Nooreddin, atabec of Syria, who sent an army to the aid of the secluded khalif. In this army was Saladin, destined to so much celebrity in the annals of the crusaders. The traitorous Shawer was slain; another vizier succeeded; and then Saladin, who was more perfidious than the rest. Instigated by Nooreddin, by the khalif of Bagdat, and still more by his own ambition, he caused the name of that khalif to appear in the public prayers, to the exclusion of Adhed's. The dynasty, therefore, of the Fatimites, which had reigned 261 years, was at an end, (A.D. 1171.) The dethroned khalif, who was sick during this revolution, did not survive it a week.—See SALADIN. (D'Herbelot, Bibliothèque Orientale, Michaud, Histoire des Croisades.)

ADHELM, or ADELHELMUS, otherwise written *Ealdhelm*, and also *Aldhelm*, a celebrated luminary of the Anglo-Saxon church, and the first of the Saxon ecclesiastics that distinguished himself for learning. The exact year of his birth is perhaps not now ascertainable, but his family was of princely blood, his father being a kinsman of king Ina. His early studies took place in Kent, under the superintendence of the celebrated Adrian, who had been sent over by the sovereign pontiff Vitalian, to assist archbishop Theodore in administering the duties of the province of Canterbury. Under the guidance of this able instructor, he became well versed in Greek and Latin. He then retired to Malmesbury, where an Irishman, named Maidulf, had founded a monastery of the poorest kind; the means of the monks being so scant, that they not unfrequently had considerable difficulty to provide themselves with sustenance. After a while he returned to Kent, and resumed his studies under Adrian, till the feverish state of his health obliged him to relinquish them, and again retire to Malmesbury, probably in the year 666. From this retreat he addressed several affectionate letters to his old instructor, in which he mentions the subjects of his various pursuits—Roman jurisprudence, Latin versification, astronomy, astrology, and arithmetic, which last was, as he tells us, a most laborious science; and if we consider that at that period all calculations had to be performed by the help only of the seven letters I, V, X, L, C, D, M, we shall at once admit the justice of his remark. His success, however, seems to have been complete in all the branches of his varied application, as his learned reputation was so great, that persons came from Scotland and France to study under his guidance. He was ordained priest by Eleutherius, bishop of Winchester, between the years 670 and 675, in which latter year he was raised to the abbot's seat at Malmesbury. In 674 queen Sexburga died, and the

government of Wessex devolved upon Æscuine and Centwine, both of the royal blood of Mercia. These princes, at the request of the new abbot, rebuilt the abbey of Malmesbury upon a large and magnificent scale, and liberally endowed it for the support of its learned inmates; and its privileges were confirmed by Eleutherius, who had himself handsomely contributed towards the endowment. In 689 Adhelm was at Rome, whither he had gone in the escort of king Ceadwealla, who went thither for baptism; and where he obtained from pope Sergius a grant exempting his abbey from episcopal jurisdiction, and conferring on the monks the privilege of electing their abbot. Whilst abbot of Malmesbury, he was chosen by a West Saxon synod, convened for the promulgation of Ina's laws, to write a treatise against the British mode of celebrating Easter, and against their mode of tonsure. His treatise, which is said by Bede to have made many converts, Malmesbury regrets is lost; there is, however, extant a letter from him to Gerontius, king of Cornwall, on the subject, which has occasionally moved the spleen of the centuriators of Magdeburg. The English reader may find it translated in Father Cressy, who considers this letter to be the treatise itself. Adhelm continued abbot of Malmesbury till 705, when Hædde, bishop of Winchester, dying, his extensive diocese was divided between Daniel and Adhelm, the latter receiving the western portion with the title of bishop of Sherborn. For four years, says Bede, he administered the duties of his diocese with the most strenuous diligence, and died May 25, 709, near Westwood. His remains were removed to Malmesbury for interment, and at whatever places they rested in the journey, crosses were erected by the command of St. Egwin, who assures us that he had been informed of his death by revelation, and accordingly had hastened to superintend the removal of the body. His chief extant works have been printed in the thirteenth vol. of the Bibliotheca Maxima Patrum, and in the eighth of the Magna Biblioth. Vett. Patt. The latter is the work now before the present writer. It contains the poem De Laude Virginum, addressed to the abbess Maxima; the poem De octo principalibus Vitiis; the book of Ænigmas, in verse; and also certain Monostichs, attributed to him by Martin del Rio the Jesuit, for no other reason than because mention is made in them of "the eight vices," an expression which of course might be used by any imitator of Adhelm. There also is printed his prose treatise De Laudibus Virginitatis. His letter to Gerontius has been already mentioned as displeasing the centuriators; and it must be owned that it is somewhat at variance with modern notions of liberalism,* though it contains, nevertheless, much that is excellent and praiseworthy. It has been printed in Gale, as have also some other of his works. His Saxon poems, of which none are known to survive, received a very high encomium from Alfred the Great, and may therefore be considered as works of considerable merit. A long list of other works is given by the centuriators, but it cannot be depended upon, being in some parts palpably erroneous. His writings are highly praised by Bede, and after him by Malmesbury; and, indeed, for a long period he seems to have been in the very highest repute. And, doubtless, it is highly to his credit, that he was the first among his countrymen who excelled in Latin composition. But however over-estimated he may have been by his contemporaries and some succeeding generations, he appears to the writer of this notice under-rated by the present age. Dr. Lingard says "his merit is not great;" and Mr. Sharon Turner gives a selection of specimens from his works, to show his inflated and bombastic style. The specimens are perhaps hardly fair samples of his general style, which was not always so overwrought. It must, however, be admitted, that his language is very frequently overloaded with gorgeous rhetoric; still we must admire the genius and taste that could arrange such an exuberance of ornament with so much judgment and elegance, for though he may sometimes weary with the copiousness of his figurative expatiations, he rarely, if ever, nauseates or disgusts. His prose compositions show a great acquaintance with the Scriptures and the principal fathers; and his poems display a knowledge of the chief Latin poets, from whose works he occasionally borrows passages with ingenuity and success, especially from Virgil. Let him be weighed in the balance of just and liberal criticism, and allowance be made for all the disadvantages of one who is treading on unbroken ground, and the father of Anglo-Saxon literature will be

* The British were still more so in their conduct, if he gives a fair account of them.

found not wanting of the just weight and measure of a very great man.

ADHEMAR, (Guillaume,) a troubadour of the thirteenth century; was of a knightly family, but destined to remain poor. He therefore became troubadour, jongleur, and lastly, monk of the order of Grammont. Eighteen of his songs are in the public libraries of Paris.

ADHEMAR DE MONTEUIL, (Lambert de,) prince of Orange, was chief of that ancient and illustrious family. In 785 he married Madelina of Burgundy, and in her right obtained vast estates in that province. He was a great enemy of the Arabs, whom he frequently defeated on the shores of the Mediterranean. By Charlemagne he was created duke of Genoa in 800.

2. Another noble of this name and family was bishop of Puy, but not until he had distinguished himself in arms. And after he had embraced the ecclesiastical state, and reached the dignity of bishop, his propensities were no less martial than before. In 1095 he appeared at the council of Clermont, assumed the cross, collected as many clerical and lay warriors as he could, and, under the banner of Raymond, count of Thoulouse, set out for the Holy Land. The intrigues of the crusaders with Alexis Comnenus, Greek emperor, must be sought in the history of those extraordinary expeditions. At the siege of Nice he greatly distinguished himself; at that of Antioch he proved still more clearly that he was a brave warrior, a great general, and a deep politician. Perhaps he was too deep an one to be honest; for there is some reason to infer that he was no stranger to the pious fraud which produced the lance that had pierced our Saviour's side. This fraud saved the Christians, who were in a woful condition in beleaguered Antioch; and who, confiding in the virtue of the relic, now slew myriads of the misbelievers. While this great battle was fighting, Adhemar was in the van, brandishing the wonderful lance, and exhorting the Christians to conquer or to die. Nor did he trust in this fraud alone; some horsemen clad in white, who suddenly appeared on a neighbouring hill, and whom the bishop declared to be a celestial company, headed by Saints George and Demetrius, were not brought there by chance. The new vigour infused into the Christians by their arrival, led to the splendid success of this day. Adhemar died of a contagious disease at Antioch, though Tasso makes him fall at the siege of Jerusalem. His death was deeply lamented by the crusaders, who were soon notorious for want of discipline, for ill-concerted measures, and, consequently, for disasters. (Michaud, Histoire des Croisades. Biog. Univ.)

3. A third noble of this name and family was made bishop of Metz in 1327. He was no less martial than his kindred chiefs; and he doubtless esteemed it an honour to measure weapons with Raoul, duke of Lorraine, the most celebrated warrior of France. The fortune of this and a subsequent war, was dubious; in a third campaign he lost 2000 men; but in a fourth he was victorious. Pacified for a time by Philip de Valois, king of France, he was quiet until the death of Raoul at the battle of Cressy; but he found other enemies in the duchess de Blois, and the duke de Bar. He was one of the greatest warrior bishops of France; and how he could find time for the business of his diocese, we need not inquire. He died in 1361.

ADHERBAL, the general of Carthage, who, in the year before Christ 250, so signally defeated the Roman fleet under Claudius, off the coast of Sicily. Ninety-three vessels, and 8000 men, and 20,000 prisoners, were lost to the Romans.

ADHERBAL, son of Micipsa, one of the Numidian kings, who, conjointly with his brother Hiempsal and his cousin the notorious Jugurtha, divided that country between them. The last, governed by ambition, and unmindful of the generosity which had placed him on an equality with the two former, assassinated Hiempsal, expelled Adherbal, and became monarch of the state. As an ally of the republic, Adherbal applied to the senate for redress. The members, gained by the gold of Jugurtha, decided that the usurper should have the most valuable portion of the territory. Adherbal returned, was again assailed by Jugurtha, was defeated, besieged, obliged to capitulate, and, in defiance of the article which guaranteed his life, put to death, A. C. 113.

ADIMANTUS, an Athenian general, was the only one that, during the Peloponnesian war, resisted the order to amputate the right thumb of the captives. In return, when the Athenian fleet was captured by Lysander, (A. C. 403,) he was the only one not put to death by the victors.

There was also a heretic of this name, in the third century, a disciple of Manes, who wrote a book to shew that the New

Testament contradicts the Old, and consequently that both cannot be of divine authority. It was answered by St. Augustine; and in this, as in many other cases where the poison has perished, the antidote has survived.

ADIMARI. There are many Italians of this name, all sprung from a Guelf family of Florence, which from 1010 to 1736, never ceased to be before the public eye.

1. *Tegghiaio Aldobrandi*, a magistrate of the thirteenth century, was much esteemed for his firmness, and for his love of justice; but he had one great vice, for which Dante places him in hell. (See the Notes to Dante, Infern. vi. 79; xvi. 40—46.)

2. *Forese*, who in the following century fought nobly for the Guelf party in Lombardy and Naples.

3. *Alessandro*, (1579—1649,) a very middling poet, produced, between 1637 and 1642, six collections of fifty sonnets each, which he had the modesty to dignify by the names of six Muses: he would probably have run through the whole nine, had he received encouragement. He was called a good Greek scholar; yet in his bad metrical translation of Pindar, he followed the Latin version of Erasmus Schmidt. (See Tiraboschi, viii. 462.)

4. *Ludovico*, (1644—1708,) born at Naples, educated at Pisa, died at Florence, where he was professor; was esteemed in his day for his satirical poetry. Besides sonnets, hymns, and at least one drama, he wrote five satires against women. Boileau allows that there were three good ones in his time; Adimari does not know one, and he is quite sure that his readers do not. Tiraboschi (ibid.) says his version of the Penitential Psalms was much admired.

ADLER, (Philip, fl. 1518,) an engraver of great merit, most probably a German. He chiefly practised etching, and scarcely used the graver. He appears to have taken up the art of etching while in its infancy, and to have promoted its growth most wonderfully. He probably may have led the way for the Hopfers, and after them for that excellent artist Hollar. Strutt (Dict. Engravers) supposes him to have made much use of the prints marked with a W, having an *o* on the top of it, which are generally considered to be of Michael Wolgemuth, the master of Albert Durer. Some fine etchings of his exist on sacred subjects. (Strutt.)

ADLERBETH, (Gudmund G. 1751—1818,) a learned Swede, educated at Upsal, who devoted himself to law and poetry—two rather dissimilar pursuits, and also to history and antiquities. In 1809 he was made councillor of state, and baron; and was occupied in the revision of the fundamental laws of the kingdom. In 1813 he retired from his official duties, and gave up the rest of his life to literature, especially poetry. His original contributions, however, were trifling; but his translations from Racine, Horace, Virgil, and Ovid, are much esteemed.

ADLERFELDT, (Gust. de) a native of Stockholm, the historian of Charles XII, who accompanied that prince in all his operations down to the battle of Pultawa, where he perished. He left a kind of journal, which fell into the hands of a prince of Wurtemberg then with the Swedish army, who placed it amongst the MSS. of Stutgard. It next became the property of the author's son, who translated it into French, and it was published at Amsterdam, 1740, under the title of Histoire Militaire de Charles XII. An addition, comprehending the details of that fatal battle, and of the monarch's exile in Turkey, is by another eye-witness.

ADLUNG, (I. 1699—1762,) professor of music at Erfurt, and organist, wrote on the principles of harmony and the construction of organs. Two of his works bear a high reputation, viz. The Introduction to Musical Science, Erfurt, 1758; and The Seven Musical Stars, Berlin, 1768.

ADLZHEITER, (John, 1596—1662,) a statesman of Bavaria, is better known for his history of that province from the earliest period to the year 1662, under the title of Annales Boicæ Gentis. (Mon. 1662.)

ADMIRAL, (Henri, 1744—1794,) a peasant who went to Paris to earn his bread by menial labour, will be remembered in the annals of the Revolution, for his unsuccessful attempt against the lives of Robespierre and Collot d'Herbois, and for the coolness with which he met his fate.

ADO, (St. 800—875,) archbishop of Vienne, one of the most respectable churchmen of his age, was remarkable for his private devotions, for his episcopal zeal, for the encouragement of literature. He wrote some valuable works, among which are a Chronicle, a Martyrology, and the Lives of several Saints. The Chronicle has been often printed alone; the rest of his works have ap-

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peared in Canisius, Bollandus, and Mabillon.

ADOLF II. (d. 1164), Count of Holstein, embraced the party of Henry the Proud, duke of Bavaria, against that of Albert the Boar, who contended for the possession of Saxony. He took Lubeck, but had the mortification to see it retaken by Henry the Lion, with whom he quarrelled. He fell at the siege of a fortress in Pomerania.

ADOLF OF NASSAU, king of the Romans from 1292 to 1298, was raised to that dignity through the intrigues of his kinsman, the archbishop of Mentz, contrary to the wish or the expectation of the German people. The choice, however, lay not with the people, but with the seven great dignitaries called electors, whom it was not difficult to bribe. Like some of his predecessors, he made concessions enough to the men who could bestow a throne, especially the spiritual electors. But he promised more than he had the power to perform, and they were soon willing to undo their own work. Nor was his administration such as to rally round him the hearts of the people. Mindful only of his own or of his family aggrandizement; more ready to sell than to bestow offices; venal in every thing, corrupt in every thing, without any one great quality to counterbalance his many defects, he was at once hated and despised. To crowned heads he was equally base; witness the subsidy he received from our Edward I. on the condition of his going to war with the king of France, yet his refusal either to fulfil that condition or to return the money. Of his unpopularity with the great and the little, advantage was taken by his rival, Albert, duke of Austria: the electors deposed him, and Albert was raised to the vacant dignity. It was not to be expected that Adolf would quietly submit; he had many kinsmen, many vassals, many dependents, and he was enabled to bring an army into the field. He was met by Albert, and in the vicinity of Worms he fell into an unlamented grave.

ADOLF X. count of Cleves and La Marche, the second son of Adolf IX. count de la Marche, was young when elected to the see of Munster in 1357. This was a turbulent churchman, and generally engaged in war. Nor was his private conduct good. Summoned to answer for his crimes before the Pope at Avignon, he resigned his dignity, married, succeeded to the two lordships we have mentioned, and left many children, of whom, the eldest, called after his name, became duke of Cleves. Died, 1394.

ADOLF I. (1371—1448), duke of Cleves, and son of the preceding, was raised to the dignity by the emperor Sigismund, in 1417. He had to sustain a long war with his brother Gerard, for the possession of La Marche; but a compromise was at length effected. By marrying Maria, daughter of John the Intrepid, duke of Burgundy, he enlarged his states and his power.

ADOLF VIII. (d. 1459), duke of Sleswic, deserves praise for his moderation in an age more than usually ambitious. He fled from grandeur, he lived frugally, he laboured for the happiness of his people, and refused the crown of Denmark when offered to him in 1448; recommending his nephew Christian I., who was crowned in that year.

ADOLF, (1438—1477,) the only son of Arnold, duke of Gueldres, is known only for his detestable conduct towards his father, against whom he was a rebel all his life, and whom at one time he succeeded in imprisoning. The duke, however, was released and restored. This unnatural son was in his turn a captive, and on his enlargement he fell in an obscure fray.

ADOLF I. duke of Holstein, (1526—1586,) son of Frederic, king of Denmark, was a very warlike prince, whose name appears constantly in the military annals of Germany.

ADOLF, (John, 1685—1744,) duke of Saxony, was much esteemed both as a warrior and a politician, by Marlborough, Charles XII. Augustus of Poland, and the emperor Charles VI. His exploits constantly recur in the history of the times.

ADOLF FREDERIC, (of Holstein Entin,) king of Sweden, succeeded Frederic I. in 1751. His reign was a prosperous one; he was a great patron of literature and science; he founded schools and hospitals, and he endeavoured to prove himself the father of his people. But he had to contend with the aristocracy, who aimed at the establishment of an oligarchy, and left him a mere shadow of power. Some adherents, who vainly attempted to restore the power of the monarchy, he had the mortification to see beheaded. He died in 1771, with the character of a good but weak prince.

ADOLFI. There were two brothers, natives of Bergamo, of this name, both painters.

1. *Giacomo* (1682—1741).

2. *Ciro* (1683—1758). They both painted scriptural subjects, and adorned the churches of Bergamo with many admired pictures and frescoes.

ADORNO. Italy has many sons of this name.

1. *Gabriele*, doge of Genoa, (1363—1370,) the successor of Simon Boccanegra. Hitherto the dignity had been held by nobles, and Gabriele was the first plebeian, or rather humble citizen, who was raised to it. In this election, the object of the citizens was to end the contests for power which had so long distinguished the magistrates of noble family, and for ever to exile them from the honourable offices of the republic. It was soon found, however, that plebeians like the Adorni, could be quite as restless, as selfish, as turbulent as the Dorias or Spinolas. After seven years' administration, this doge was exiled.

2. *Antonietto*, brother or son of the preceding, held the same dignity four times between 1384 and his death in 1397. He was an able and most ambitious magistrate, and a principal actor in the warlike events of Italy. His triumphs over the African pirates do him much greater honour than even his deliverance of pope Urban VI. But in one respect his policy was pernicious,—that which led him to place the republic under the protection of France.

3. *Giorgio*, son of the preceding, elected to the ducal throne in 1413, held it only two years when he resigned, from his inability to repress the contending factions.

4. *Raffaelle*, son of the preceding, became doge in 1443. He had to sustain a war against the duke of Milan and the king of Arragon and Naples, until he made peace with the latter. But he too was unable to contend with faction, and in three years he resigned his dignity. (See Giustiniani, Stor. di Genov. l. v.) Tiraboschi (vi. 519) supposes it probable that Raffaelle, after resigning the office of doge, became a professor of laws,

5. *Barnabas*, seized in 1447 the seat which his kinsman had abdicated. He reigned a month, and was expelled.

6. *Prospero*, expelled the French in 1461. Jealous of the rival house of Fregoso, he was imprisoned by one of its members. The Milanese released him, but he soon quarrelled with and defeated them. At length he was expelled by his rivals, and died in 1486.

7. *Antonietto* became doge through the interest of France in 1513, and again through that of his family in 1522. He was abler than many of his predecessors, but he was no less intriguing: dissatisfied with France, he threw himself on Charles V. by whom he was maintained in his post until 1527, when Genoa was taken by the French. Such was the fate of this republic, that when there was no domestic rebellion, it was sure to be oppressed by France, or Spain, or Milan, or some one of its more powerful neighbours. In 1528, Doria espoused the cause of the emperor; and Genoa again acknowledged the protection of Charles. These changes were melancholy; they were justly attributed to the intrigues of the Fregosi and Adorni, whose administration had been more calamitous than that of the nobles; the law which excluded nobles from the magistracy was abolished, and the two plebeian families were banished. (The above sketches from Sismondi, Histoire des Républiques Italiennes; and from Biog. Univ.)

8. *Francesco*, (1531—1586,) a Jesuit, of the same family, studied in Portugal, was called to Rome, where he professed theology until he was nominated prefect of the monastic establishment at Milan. His next elevation was to the provincial administration of Lombardy. His talents, however, were not of a high order: his treatise on ecclesiastical discipline, his sermons, his Latin verses, &c. exhibit, we believe, nothing that could raise him from obscurity.

ADRAMAN, better known as "the Butcher's Son of Marseilles," was taken in infancy by the Turks, circumcised, robed, and turbaned. His abilities raised him to the dignity of pasha of Rhodes. He was strangled, however (1706), by order of his Turkish master; and though his innocence was afterwards discovered, what could this avail him? It might, however, avail some one of his twenty-two sons.

ADRAMYTHUS, king of Lydia, founder of the city which bore his name.

ADRASTUS. He lived at the beginning of the second century, was a Peripatetic, and the author of some commentaries on Aristotle, which have been lost. A work of his, however, Περὶ Ἁρμονικῶν, is said to be still preserved in some libraries, (Schoell. Hist. Lit. v. p. 159.)

ADRETS, (F. de Beaumont, Baron des, 1513—1586,) a name for ever famous in the civil wars of France. Whether at the head of the Protestants or the Roman Catholics, whether in the communion of

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Calvin or of the pope, he was equally celebrated for his valour, for his restless activity, for his ability, and for his atrocities. While general of the Protestants, he took, amongst other cities, Montbrison. He put the inhabitants to the sword, except such as took refuge in the fortress. When this was reduced, he beheaded many of the defenders: the rest he would make to leap from the summit of a high tower, as a kind of dessert after dinner. There he stood, noticing the successive descents of the victims. One soldier, forced like the rest to take a short run before he leaped, stopped short at the front of the wall. Des Adrets growled. He did so a second time. "No more of this," cried the baron: "I have no time to lose in foolery. These two times thou hast failed!" "Baron," replied the soldier, "I will allow you ten before you leap!" His wit saved him. It was because he did not think his services sufficiently rewarded, that Des Adrets embraced the royal party. "Hitherto I have made Hugonots," he observed; "now I will unmake them!" In his second party, however, he was not so fortunate; he fell rather below the expectations formed of him; and he had the mortification to hear of his two sons, both Protestants, being killed by his new friends—one in the massacre of St. Bartholomew, the other at Rochelle. Much exaggeration has existed relative to this man, but the Biog. Univ. states that his name is even now not pronounced in Dauphiné without shuddering. There are two other lives of him, one by Ablard (Grenoble, 1675, 12mo), the other by J. C. Martin, 8vo. 1803. (Lacretelle, Histoire des Guerres de la Religion.)

ADREVALD, a monk of Fleury in the ninth century, acquired some reputation by his writings. The chief of these was a Treatise on the Eucharist against Johannes Scotus. But more interesting are his lives of some saints, disfigured as they are by puerile miracles. Amidst rubbish of this description, there are always some diamonds.

ADRIA, (J. J. d. 1560,) a physician of Palermo, wrote on the plague, on the use of the lancet and the bath, and on the topography of Mazara, his native district.

ADRIAN, (P. Ælius, 76—138,) emperor of Rome, was born, according to some, in Spain, to others, in Rome; but all agree that on both sides he was of Spanish descent. He was only ten years old when he lost his father, Ælius Adrianus Afer, but the place was well supplied by his tutors. He served in Spain until he was recalled by his kinsman Trajan. Towards the close of Dioclesian's reign, he led the second auxiliary legion into Moesia. There he is said to have learned from an astrologer that he should one day command the Roman world. If this were true, it would only prove that he was ambitious at an early period, and that whoever flattered it, was sure to be rewarded; but probably, like many other instances of the same kind, it was a *post*, not a *pre*diction. When his kinsman Trajan was adopted by Nerva, though he was not much loved by that kinsman, his prospects brightened: when Trajan ascended the throne, the empress Plotina procured him the hand of Julia Sabina, a princess of the imperial family. His promotion was now rapid: he was first quæstor; in the twelfth year of Trajan's reign, he accompanied that monarch into Dacia; he was soon consul, tribune of the people; and in a second expedition of Trajan, he distinguished himself so much, that he received from the imperial hands the very diamond which Trajan had received from Nerva. This he regarded as an earnest of his future adoption. That the emperor had the intention, is probable enough; but whether it was carried into execution, is very much disputed. Adrian, during his prætorship at Rome, and archonship at Athens, had no intimation of it; nor are we sure that while governor of Syria he was acquainted with it. Some writers assert that Plotina forged the letters of adoption while Trajan was on the bed of death in Syria. The conduct of Adrian after his accession to the empire (A.D. 117) would seem to confirm the inference. He wrote from Antioch to the senate, that his soldiers had *forced* him to assume the dignity; he remitted many taxes; he pardoned all his enemies; he shared the fatigues of his soldiers; he lived frugally as they; on them, and all his chief adherents, he bestowed extraordinary largesses; and he greatly improved the administration of the laws. These acts look like those of an usurper. His conduct in other respects was distinguished by deep policy. He would not prosecute the war which Trajan had undertaken, because he was jealous of that monarch's glory, and because his soldiers were averse from it; yet, to prove that he had no jealousy, he caused the honours of a triumph which the senate wished to offer him, to be paid to the statue of his predecessor. Having remitted all the

arrears of taxes during the sixteen years preceding, and burnt the books, that nobody might be asked for them, he would now add military to his civil glory. He humbled the Sarmatians, and he might now, he thought, punish some of his personal enemies; in a letter to the senate he denounced four consular citizens, whom that obsequious body put to death. The Romans grumbled; Adrian returned, and disavowed the act. His next great object was to travel over the chief provinces of his empire: he would be like the sun, which sees every thing. First he repaired to Gaul, then to Germany, then to Britain, where, to repress the incursions of the Caledonians, he built the celebrated wall from the river Eden in Cumberland, to the Tyne, about eighty miles long. Wherever he went, he left monuments of his magnificent taste behind him: Gaul and Spain, in particular, were enriched with them. In Africa he learned the death of Plotina: he returned to Rome, placed her amongst the gods, and proceeded to Egypt. There he rebuilt Pompey's tomb. But there too he disgraced himself by his sensuality, and by his superstition: to prolong his life, the boy Antinous, the favourite of Adrian, sacrificed himself. To Antinous temples were erected, altars blazed, and priests sacrificed, while the emperor bemoaned the catastrophe more than if a favourite wife had died. When his sister Paulina paid the debt of nature, there was little pomp for *her;* and the contrast was displeasing even to the corrupt Romans. The Jews now revolted: by Julius Severus Jerusalem was retaken, and reduced to ashes, A. D. 136; but the reduction of the other places, and the complete resubjugation of the country, occupied many years. In this war above half a million Jews were slain; most of the survivors were sold in the public fairs, each for the price of a horse; and such as would not sell, were delivered to the Egyptians, to be insulted, trampled on, and put to death, just as the Egyptians pleased. Having reduced by his generals the Alans and Massagetæ, Adrian went to Athens, where, as in many other cities, proofs of his splendour soon arose; among them was an altar dedicated to himself as a divinity! Why should not he, who had made so many gods, be a god himself? After seventeen years' absence in the provinces, he returned to Rome, and adopted Commodus Verus,—for reasons, if history be true, which add infamy to his name. Verus died, and was made a god. Titus Antoninus was next adopted, on condition that he would adopt Marcus Aurelius and Lucius Verus, the son of Commodus. Seized by the illness which was destined to end fatally—the result probably of his own intemperance—Adrian became ferocious, and many were the citizens who fell victims to his suspicions. His sufferings were so great, that he called upon his domestics to kill him, but none, we are told, durst attempt it. Well for them they did not attempt it; could he not have killed himself, if he sincerely wished for a release? He took an easier way—he drank himself to death. This emperor was a poet, a judge in painting, architecture, and music. Some of his pieces remain, but they have no great merit. One of them, his Address to the Departing Soul, is well known, as the foundation of Pope's 'Vital Spark,' &c. which is still better known. Remembering only his cruelties, the senate proposed to abolish his decrees; but this was resisted by Titus Antoninus: it would have annulled his own election. After all, divine honours were paid to his memory; and the place of his sepulture was long admired: since the days of Justinian it has been used as a fortress, and known as the castle of St. Angelo. The successors of Adrian knew how to make gods as well as he did. (Suetonius. Dio Cassius. Crevier's Roman Emperors. Gibbon.)

ADRIAN. So highly did his contemporaries think of the talents of this sophist, that we should have regretted deeply the loss of his writings, had not three of his slighter pieces been preserved to prove how little confidence is to be placed in such eulogists. Born at Tyre, he went, at the age of 18, to attend the school of Herodes, at Athens, and succeeded to his chair during the lifetime of his master, having previously opened a school of his own at Ephesus. He seems to have valued himself not only on speaking extemporaneously and with great fluency, but on the universality of his acquirements—at least, if, according to Kayser, (Philostrat. Vit. Sophist.) he is the person ridiculed by Lucian in Demonact. § 14. The promise he gave in early life of future excellence was so great, that when Herodes Atticus heard an off-hand speech of his, when Adrian was very young, he observed it was the fragment of a colossus; by which he intended not only to praise the production, but to point out its abrupt character. On taking his seat at the head of the rhetorical school, he

commenced his inaugural speech by saying—' Letters have come once again from Phœnicia;' in allusion to the fact of Greece having obtained her language from the land of his birth. Like Hippias, he paid great attention to his personal appearance, and was bedizened with precious stones; and went to his lectures in a chariot drawn by horses in gilt harness. During the time when he was the star of rhetoric at Athens, Marcus Aurelius arrived there to take part in the mysteries; and he was so struck with the powers of the sophist as to invite him to Rome, where he loaded him with gifts and honours. There he passed the remainder of his days, and died at the advanced age of 82. Judging from the few fragments published by Leo Allatius, under the title of Excerpta Varia Græcorum Sophistarum, &c. (Rom. 1541,) it would seem that he took for his model Isocrates, whose perpetual antithesis gives the reader as much pain to peruse as it did the author himself to compose. They have been recently reprinted in Walchi i. Rhetor. Græc. i. 526.

ADRIAN, a writer of the fifth century,—whether a Latin or a Greek, is disputed. He wrote an Introd. to the Holy Scriptures, which obtained the praise of Photius: the Greek original is in the 9th vol. of the Critici Sacri. (Cave, Hist. Lit.)

ADRIAN, a native of Africa, and a celebrated churchman of the seventh century. He was abbot of a monastery near Monte Cassino in the Neapolitan territory; and on the death of Deusdedit, bishop of Dover (archbishop of Canterbury), in 664, pope Vitalian sent for Adrian in order to persuade him to accept the vacant see. Adrian, thinking himself unworthy, refused the honour, and eventually Theodore was consecrated to that dignity, and Adrian agreed to accompany him. He is said by Bede to have been an excellent Latin and Greek scholar, and well skilled in every thing pertaining to ecclesiastical discipline, &c. (Bede, iv. 1, 2. See more in Bollandi Acta SS. Jan. i. 595. Inett's Origines.)

ADRIAN I. (Pope, 772—795), will always be remembered for his correspondence with Charlemagne. That monarch protected him against the Lombards and the Greek emperor; in return, Adrian declared him a Roman patrician, and gave him so much influence in the eternal city, that he might be said to have succeeded to the rights of the Roman emperors. This pope was a good man; he was deeply regretted by the Romans, and by Charlemagne, whose verses on the occasion may be transcribed:—

"Nomina jungo simul titulis, clarissime! nostra:
Adrianus, Carolus,—rex ego, tuque pater.
Quisque legas versus, devoto pectore supplex,
'Amborum, mitis,' dic, 'miserere Deus!'"

ADRIAN II. (Pope, 867—872), succeeded Nicholas I. He did not seek the dignity; twice he had refused it; and nothing short of the universal cry could now induce him to accept it. His election furnishes a good illustration of the connexion between the empire and the priesthood. The ambassadors of Louis II. complained that they had not been invited to it: the reply was, that the reason was not any want of respect, but an apprehension lest the custom of waiting for the imperial envoys should become invariable,—a necessary condition. The people wished Adrian to be *immediately* consecrated; but this had not been usual, it had been the exception to the rule: and the confirmation of the emperor was solicited before it took place. The period had not yet arrived when the mitre was to be wholly independent of the crown, still less when it was to assume the disposal of the crown. When elected, Adrian had a wife; but as required by the canons, he had long separated from her;—he could not, indeed, exercise the functions of *priest* until he had for ever promised to abstain "ab usu matrimonii." Though 76, he shewed great vigour of character. He condemned Photius, patriarch of Constantinople; he held bold language to the emperor Basil; he procured the deposition of Lambert, duke of Spoletto; and he took a decisive part in the quarrels between the Carlovingian princes of his time. He evidently aspired to raise the altar above the throne. Hincmar of Rheims did not hesitate to tell him that he was stepping far beyond his proper sphere. In other respects Adrian was a good man; he had great talents, great virtues. Some of his letters are still extant. (Baronius, Annales. Fleury, Hist. Eccles.)

ADRIAN III. (Pope, 884—885), was at variance, like his predecessor Marinus, with the patriarch Photius, because the latter rejected the doctrine that the Holy Ghost proceeds from the Father *and the Son*.

ADRIAN IV. (Pope, 1154—1159), the only Englishman that ever ascended the throne of St. Peter, was of very humble extraction. His name was Nicholas Breakspear, and his native

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place was Langley, near St. Albans. Conformably with the custom of the times, his father had become a lay-brother of St. Albans; and during his childhood he himself was employed in the menial offices of that celebrated establishment. Wishing to receive the monastic habit, he applied to be admitted to his novitiate; but as he had received little education, the abbot Richard told him to attend the school longer, until he were better qualified for admission. For this the abbot is censured by Pitts; but the relation of Matthew Paris affords no ground for the censure. Adrian, however, left England in the hope that he should be more fortunate abroad. He traversed France, and entered the monastery of St. Rufus, in Provence, where he was received merely as a lay-brother. But he applied himself diligently to his studies; and his progress was rapid, and he became a favourite of the monks, who admitted him into their community. In 1137, they elected him abbot. This election of a foreigner gave umbrage to some of the monks; and they complained of him to pope Eugenius III. Such complaints were, and are, of frequent occurrence in most religious orders. The abbot went to Rome to defend his own cause; and he was honourably acquitted by the pope, who told the monks to return home, and elect another superior with whom they might be able, or rather with whom they might be willing, to live in peace. His preferment was now sure; in 1146 he was made cardinal bishop of Albano, and sent as papal legate into Denmark and Norway. In those regions, he laboured with much success to extirpate the lingering traces of idolatry, and to settle the infant church. In 1154, he was chosen successor to Anastasius, and he took the name of Adrian IV.—a name dear to the Italians. Robert, abbot of St. Albans, accompanied by some monks and three English bishops, arrived at Rome to congratulate him by order of Henry II.; and they were the bearers of rich presents. Some of them the pope accepted; the rest he refused; nor could he avoid observing with a smile, that their present liberality formed a contrast with their former want of it when they had refused him the habit. However, his good feeling prevailed over his resentment; and he exempted the monastery from episcopal jurisdiction, by placing it immediately under the holy see. To Henry, on a subsequent occasion, he granted permission to conquer Ireland. Why Henry should apply for it, and passively at least acquiesce in the monstrous claim that all insular kingdoms belonged to St. Peter, might surprise us, if we were not aware how easily he could sacrifice his policy to his immediate interests. With equal vigour, Adrian supported the interests, or we should rather say the pretensions, of the church against Frederic Barbarossa. With William, king of Sicily, he was still more energetic: he raised troops, marched against that monarch, and defeated him; but in his turn he was defeated, besieged in Benevento, and forced to grant more favourable conditions than he wished. William, however, submitted to an annual tribute. In his private life, Adrian was very respectable: he was frugal, simple, a lover of truth, and a patron of merit. That he found no joy in his elevation, is evident from his conversation with John of Salisbury. He almost wished that he had never left England. His great fault was his high notion of the papal prerogatives. Some letters and sermons of this pontiff remain; he wrote also an account of his own legation into the north, and a treatise on the Miraculous Conception. (Baronius, Annales. Fleury, Histoire. Biog. Britan.)

ADRIAN V. (Pope, 1276), a Genoese, succeeded to Innocent V., but reigned only one month.

ADRIAN VI. (Pope, 1522—1523), a native of Utrecht, in 1459, was educated at Louvain, the highest dignities of which he attained. As preceptor of Charles V. he could not fail to expect higher honours. By Fernando of Spain, to whom he was sent ambassador by Maximilian I., he was made bishop of Tortosa: after Fernando's death, he became regent conjointly with cardinal Ximenes; and in 1517 he was himself raised to that dignity. For the office of regent, he had few qualifications: he had little knowledge of the world, less of the state of parties, less still of the Spanish character; yet, had he governed it at a more fortunate period, his defects would not have been perceived. He was always sincere, always well-meaning, always ready to do the best he could. The civil war in Spain, raised by the communeros, or advocates for municipal freedom, against the authority of the crown, gave him trouble enough: had not Charles associated other persons with him, the insurrection might have

become too powerful to be crushed, even by the lord of many kingdoms. At length it was suppressed, and it was scarcely so before he received the news of his elevation to the pontifical throne, through the influence of Charles. It was unfortunate for him that he had to govern a people so fond of pomp as the Romans, and to succeed so splendid a sovereign as Leo X. They were no judges of his austere virtues, which they had not principle enough to admire. His frugality; his parsimony even; the reformations which he attempted amongst the clergy, from the highest to the lowest rank; his admission, through his nuncio, at the diet of Nuremberg, that the vices of the church had produced the heresy of Luther; his humility, his constant piety, rendered him obnoxious to the interested, to the worldly-minded, to nearly all the inhabitants of Italy. But the church was not long blessed with this admirable pontiff: in about a year he paid the debt of nature, or he was poisoned. "To the liberator of his country" was written on the door-post of his physician, who perhaps deserved the compliment. Adrian wrote several works, chiefly philosophical. Before his elevation to the chair of St. Peter, he laid down the maxim that popes might err even in articles of faith: when pope, he reprinted the work, and did not expunge the maxim. (Robertson's Charles the Fifth. Dunham's Spain and Portugal, vol. v.)

ADRIAN, *the Carthusian*, who lived at a monastery of his order near Gertruydenberg, early in the fifteenth century, is the author of a moral work, "Liber de Remediis utriusque Fortunæ," so rare as seldom to be seen.

ADRIAN, cardinal and bishop of Wells, was a native of Cornetto, a small town in Tuscany. He studied at Rome, where he distinguished himself, and where his merit was rewarded. By Boniface VIII. he was sent as nuncio into Scotland; but passing through England, the disturbed state of that kingdom prevented his proceeding to his destination. At the recommendation of Morton, archbishop of Canterbury, he was appointed the agent of our Henry VII. at Rome. As a reward for his services, he was presented successively with the bishoprics of Hereford and Wells. But he did not reside in his sees, and his duties, like his enthronement, were performed by proxy. By Alexander VI. he was invested with several dignities, and at length with the purple. His riches excited, we are told, the cupidity of Cæsar Borgia, who caused poison to be administered to him; but he recovered. Subsequently he was compelled to leave Rome, and was, it is said, degraded from the purple. Of his end we have no certain account; but the public opinion is, that he was slain by one of his servants who coveted his wealth. Adrian wrote two good works,—De Vera Philosophia, which is a religious treatise, and De Sermone Latino, which is a historyof that language. He also wrote some Latin poetry.

ADRIAN, or ADRIANSEN, (C. 1521—1581,) a native of Dordrecht, entered the order of St. Francis, interfered in the political affairs of the Netherlands, always adhered to the successful party, and was always worthless.

ADRIAN, the first bishop of St. Andrew's, in Scotland, killed by the Danes, A.D. 872. (Spottiswood.)

ADRIANI. Of this name we shall select three Italians only.

1. *Marcello Virgilio*, (1461—1521,) professor and chancellor of the Florentine republic; is chiefly known for a translation of Dioscorides, with a Commentary.

2. *Giovanni Batista*, (1513—1579,) son of the preceding, first a soldier, next a professor of eloquence; wrote a History of his Times, which may be called a continuation of Guicciardini's, and which has received much praise. He also composed the funeral oration of three princes—Cosmo I. Charles V. and Ferdinand I.

3. *Marcello*, (1533—1604,) son of the preceding, professor of belles lettres in the university of Florence; published the History of his Father, translated the Morals of Plutarch and another work from the Greek, and wrote some Lectures on the Education of the Nobles of Florence.

ADRIANO, (d. 1630,) of Cordova, a barefooted Carmelite who had a great taste for painting. His *Crucifixion* remains.

ADRIANSEN, (Alexander,) a Flemish painter, famous for representing fish; b. about 1625.

ADRICHOMIUS, (C. 1533—1585,) a native of Delft in Holland, became a Roman-catholic priest, and wrote two well known works,—Vita Jesu Christi, and Theatrum Terræ Sanctæ.

In the same century lived a Dutchman of this name, *Cornelio Adricomia*, whom Bayle has praised for his knowledge of the ancient languages, history, and theology.

ADRY, (J. F. 1749—1818,) a native of Burgundy, and a priest of the Oratory, became librarian of his order at Paris,

which post he filled until the Revolution deprived him of this employment. Then commenced his privations, and he would probably have died of want, had not private friendship found the way to relieve his necessities without hurting his feelings. He is known both as an author and as the editor of republications, to which he affixed very good prefaces, and which he frequently accompanied by notes. He wrote several treatises on biographical subjects, and two or three elementary ones. Some valuable bibliographical books also were left by him in MS. which it would be desirable to have published. See a catalogue of them in the Suppl. to Biog. Univ.

ADSON, (Hermer,) a native of the Jura mountains, who flourished in the tenth century, was educated in the monastery of Luxeuil. In that celebrated house he assumed the cowl, and became its thirty-sixth abbot, according to the catalogue of Dunod; yet since the foundation of the monastery by Columbanus, scarcely three centuries had elapsed; and we can only account for this number by the probable conjecture that the monks elected to the abbacy were generally advanced in years. The school attached to this religious foundation enjoyed considerable celebrity; and Adson was solicited by several bishops to place those of their dioceses under similar regulations. He died in 992. Of his writings, the most valuable were the lives of some saints, of which most are probably lost. That of St. Mansuetus, bishop of Toul, is in the Thesaurus Novus Anecdotorum of Martene; that of St. Walbert is in the collection of Mabillon; and there is a Treatise on Antichrist, *supposed* to be his, in most editions of Alcuin and of Rabanus Maurus. A list of his works may be found in Cave, Hist. Lit.

ADVENIER FONTENELLE, (H. A. 1773—1827,) a French engineer attached to the army, and subsequently examiner of accounts, wrote some entertaining pieces for the stage.

ADVENTIUS, bishop of Metz, (855—875,) was a prelate who had much concern in the political and religious affairs of his time. The part, however, which he took in the divorce of Lothaire from Theutberga, and the marriage of that monarch with Waldrad, do little honour to his memory. He was one of the churchmen who sacrificed conscience to the pleasure of a king. By pope Nicholas I. he was degraded, but at the instance of Charles the Bald, restored.

ÆACIDES, son of Arymbas king of the Molossi, succeeded to the throne after the death of Alexander, brother-in-law of Philip king of Macedon, on whom the Molossians were dependent. Influenced by Olympias, the mother of Alexander the Great, his conduct gave offence to his subjects and allies, and he fell in battle against those who laboured to prevent his return to Epirus.

ÆDESIUS, *of Cappadocia*, an ascetic philosopher, who, preferring wisdom to riches, was expelled from the paternal roof; but his father at length consented to receive him, and even sanctioned the continuance of his studies. Having made great progress in them, he repaired to Syria, became the disciple of Jamblichus the Chalcidian, and obtained considerable renown. On the death of the master, he was forced to become head of that pagan school,—no enviable dignity, considering the active persecution which at that very moment Constantine the Great was carrying on against all pagan philosophers. Removing to Pergamos, success still more splendid attended his instructions. Chrysanthus, Maximus of Ephesus, Eusebius, and the emperor Julian, were his disciples.

ÆGEATES, (John,) a Nestorian monk, probably of the fifth century. He wrote an ecclesiastical history, which is lost, except a small fragment.

ÆGIDIUS, a Benedictine monk, a native of Athens, flourished in the eighth century. To him is sometimes ascribed an obscene medical poem.

ÆGIDIUS, a deacon and poet of Paris, who flourished in the thirteenth century. He wrote a history of the first crusade to Jerusalem, which is in the collection of Duchesne.

ÆGIDIUS, (John,) a native of St. Albans, was educated at Paris, and was the first Englishman that joined the Dominicans. He taught and lectured in the two schools of his order at Oxford. By Grossetête bishop of Lincoln, he was removed, and made assistant of that prelate in the administration of his diocese.

ÆGIDIUS, (Peter,) of Antwerp, edited the Latin poems of Politian.

Another Ægidius, (*Gabriel*,) who lived in the seventeenth century, wrote two philosophical works. Many of this name might be enumerated, but they scarcely deserve to be rescued from oblivion.

ÆGIDIUS A COLUMNA. See Colonna (Giles).

ÆGIDIUS CORDUBENSIS. See Giles of Cordova.

ÆGIMUS, a Greek physician, anterior perhaps to Hippocrates. According to Galen, he was the first that reduced pulsation to a science.

ÆLF, (Samuel,) a learned Swedish theologian of the last century, professor at Upsal. He wrote some good Latin poetry.

ÆLFRIC, (964—1051, also written Alfric or Elfric,) a famous ecclesiastic of the tenth and eleventh centuries, to whom we owe a large portion of the Anglo-Saxon literature that has come down to us. His history is involved in considerable obscurity, but has within the last few years been much illustrated in a treatise, published without the author's name, under the title of Antient History, English and French, exemplified in a regular Dissection of the Saxon Chronicle; London, 1830. Some further light has been thrown upon the subject by Mr. Soames in his Anglo-Saxon Church. He appears to have been born about the year 965, apparently not earlier than 964, but of his parents nothing whatever is known. His education was begun under a clergyman of but meagre attainments, as we may learn from the Preface to his Translation of *Genesis*; but he seems at a proper age to have been removed to Winchester, and to have finished his studies in the celebrated school there established by bishop Ethelwold, then in his old age. Ethelwold delighted in the work of instructing young persons who were willing to learn, and his kindness seems to have made a deep impression upon the mind of young Ælfric, who ever after remembered him with the greatest tenderness and veneration. Ethelwold had been zealous in establishing the Benedictines in the place of the Sæculars, and his pupil warmly espoused his principles; he strongly advocated the monastic system, and entertained high prejudices against married clergy. Indeed he seems to have imagined that without the rule of St. Benedict, good ministerial qualifications were altogether unattainable. As he appears to have been a man of sober mind, it is probable that his preference for the monastic party was not founded on mere prejudice, but on what he thought substantial reasons. Possibly their great services to literature may have influenced his judgment; for however it may be the fashion of the present age to ridicule monkery and monks, it is quite certain that both for literature and the seminaries of literature, we and their contemporaries are deeply their debtors. His studies at Winchester he seems to have prosecuted with diligence and success, as we find him occupying an honorary rank among the monks, though what rank is here denominated by the word "præpositus,"* it is perhaps impossible now to ascertain. The venerable Ethelwold had been gathered to his fathers in 984, according to the Saxon Chronicle, and was succeeded by St. Elphegus, by whom Ælfric was selected to govern the abbey of Cerne, in Dorsetshire, lately founded by Ethelmar, earl of Cornwall. Thither then he went in the year (according to Wharton) 987. Here, beside his regular duties, he undertook and completed a work of great general utility. The clergy were bound both by usage and law to give a sermon every Sunday; and this must have been a task to which comparatively few, in that unhappy period of English history, were reasonably competent. Ælfric accordingly selected and translated forty homilies from the works of St. Augustine, St. Jerome, Ven. Bede, St. Gregory, Smaragdus, and Haymo, which he submitted to Sigeric archbishop of Canterbury, by whom they were approved, and their use authorized. These were followed by forty more, which were equally successful. It was probably during his residence at Cerne, that he was requested by his diocesan, Wulsinus, bishop of Sherborn, to compose a summary of useful information, by way of a circular to the clergy. This, like his Paschal Sermon, is particularly valuable, as containing a direct and strong testimony against the Tridentine dogma of transubstantiation. His words are translated from Rabanus Maurus; they are at variance with Rome, and precisely in unison with the doctrine of the Anglican Church. There is extant in the Bodleian an epistle to Wulstan II. archbishop of York, similar to that to Wulsinus (which latter has been frequently printed), containing an equally decisive contradiction to the Romish dogma. He also translated several parts of the Holy Scripture. The venerable Ethelwold, before he died, had restored the abbey of Peterborough, then called Medehampstead, and sometimes Burch, which had lain near a century in ruins, since its destruction by the sons of Ragnar Lodbrog. Hither was Ælfric translated with the title of abbot in the year 1004-5. Here he seems to have composed his Latin Grammar in the Saxon language, and here he completed his Life of Ethelwold. The date of this

* Wharton considers the word to mean "abbot," but there never was an abbot of Winchester.

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latter work is fixed by its being addressed to Kenulf, bishop of Winchester, who held the see but one year, and died in July 1006. He was Ælfric's predecessor at Peterborough. It was here probably that he wrote his Glossary, and also produced a body of monastic discipline, and other pieces. The learned energy of his earlier years has indeed rarely been surpassed; and though, like other Anglo-Saxons, he wrote but little quite original, yet, considering the time of his appearance, he has fully earned a foremost rank in the literature of England.

During his abode at Peterborough he seems to have been much endangered by a party of plundering Danes, but escaped safely in the escort of queen Emma, the wife of Ethelred, over into the dominions of Richard, duke of Normandy, A. D. 1013. Ethelred's sending his queen under the care of Ælfric and Alfhun, bishop of London (some say Alfdun, bishop of Durham) into Normandy, was but a preparatory step to his going thither himself. How long Ælfric remained on the continent we cannot accurately ascertain; but it cannot have been very long, since in the year 1023 we find that his remarkable qualifications had, if one may judge from the language used, for some time attracted the attention of the shrewd and discerning Canute, under whom he was promoted to the archbishopric of York, and in 1026 went to Rome and received his pall at the hands of the sovereign pontiff John XVIII. on the 12th of November. With the archbishopric of York he probably held the bishopric of Worcester also, as had been done by the three preceding archbishops. Worcester cathedral had been converted into a Benedictine abbey, which York had not; and these archbishops, being Benedictine monks, held in commendam a see which offered them a cathedral where they might reside in their character of abbot. He seems, however, to have resigned Worcester about 1034, in which see he was succeeded by Britegus. The archbishopric of York he held a quarter of a century, and died at Southwell, in the year 1051. His remains were interred in his own abbey of Peterborough. His ashes appear to have been once translated; for during the atrocities of the rebellion, Cromwell quartered himself at Peterborough in the summer of 1643, where he sacked and spoiled the church, levelling the high altar, a beautifully carved structure, with the ground. In 1651 the munificence of a private individual undertook, not indeed to restore the altar to its former condition, but to level the steps with the pavement of the choir, and thus remove the appearance of violence. The removal of this brought to light two chests of about three feet long each, one of which contained the bones of Kinsinus, archbishop of York, and the other those of Ælfric, as appeared by the inscriptions upon them. Their original coffins must, of course, have been larger; on which account it is considered that they were translated; and indeed this is clear, for Abbot John mentions that in his time they were enshrined. The shrines, according to Patrick (who wrote in 1686), still remain just northward of the high altar.

His character was upright and honourable in the highest degree, and his diligence and learning prodigious: in spite, however, of his vigorous understanding, he is said to have put full faith in the miraculous privileges of relics, and to have been a diligent collector of them. In addition to the works already mentioned, he appears to be the author of a considerable portion of the Saxon Chronicle. His treatise on the Old and New Testament has been printed by L'Isle, as also the Paschal Homily, and a part of the Epistle to Wulsinus; the whole of which last is given in Latin in the ninth volume of Cossart and Labbeus's General Councils. His translations from the Old Testament are published by Thwaites; and the preface to the book of Genesis has been reprinted in Thorpe's Analecta. There are said to be a treatise on the Marriage of the Clergy, a translation of St. Gregory's Dialogues, several Lives of Saints, a Penitential, and many other works by him in the different MS. libraries of this kingdom. Singular as it may appear, the history of this great man is involved in much obscurity; and, considering the fame and voluminousness of Ælfric, and that Osbern and Malmesbury lived but shortly after him, it seems difficult to acquit them of a deliberate intention to suppress his memory, and bury his very name under a mass of confusion and uncertainty. The evidence of this is traced by the ingenious author of the Dissection of the Sax. Chron., but cannot be entered into in a work like the present; suffice it here to say that both were adherents of Lanfranc, and the new Norman theology, and therefore bitterly opposed to the catholic doctrine of the Eucharist, so powerfully maintained by Ælfric. Those who desire to see how

his writings have been treated, are referred both to the little book above cited, and especially to Mr. Soames's Bampton Lectures, p. 428—442, in which work some other of his homilies are printed. (See also Cave, Hist. Lit. ii. 108.)

ÆLFRIC. Another ecclesiastic, partly cotemporary with, frequently confounded with, the preceding. Like the great Ælfric he seems to have been a disciple of Ethelwold, though not at Winchester. Ethelwold was then abbot of the newly-restored abbey of Abingdon; and on his removal to the see of Winchester in 963, Ælfric succeeded him at Abingdon. We meet with nothing else concerning him till the year 990, when he was preferred to the bishopric of Wiltun, and thence, in 996, to the archiepiscopal see of Canterbury. In the succeeding year he proceeded to Rome to receive his pall from pope Gregory V. and died in the year 1005, and was buried at his monastery of Abingdon. He diligently supported the monks against the seculars.

ÆLFRIC, surnamed *Bata*. This person is mentioned by Hickes as a disciple of the great Ælfric, and a very inferior man: but little is known of the particulars of his life; he has, however, preserved to us a document which illustrates the Anglo-Saxon method of teaching. It is a colloquy in Latin between a master and his pupils, written originally by the great Ælfric, for the purpose of teaching children Latin, and was afterwards considerably enlarged by Bata. It has been printed by Mr. Thorpe in his Analecta, and is accompanied by an interlinear Anglo-Saxon gloss, thus facilitating to the learner the acquisition of the Latin language by means of a Hamiltonian version. It would seem, however, that Ælfric Bata was no contemptible opponent to the new Romish theology of the Normans, for he is attacked by Osberne with a foolish story, in which the ghost of St. Dunstan is represented as appearing, and stating, as the cause of the usual miracles at his tomb being suspended, that he had been absent opposing Ælfric Bata, who was endeavouring to disinherit the church of God. Osberne's object in making this tale was evidently to brand indirectly the name of Ælfric with heresy, which he dared not do openly. Ælfric Bata calls himself a monk, though the abbey to which he belonged, as well as the dates of his birth and death, are a matter of uncertainty. Mr. Sharon Turner makes Ælfric Bata the preceptor, and not the disciple of Ælfric of York. (Ang. Sax. tom. iii. p. 424.) Bata, however, himself states the contrary; and, moreover, had the case been as Mr. Turner states, he could not have lived long enough to move the hatred of Osberne.

ÆLIAN. History has recorded four individuals of this name.

1. *Ælianus Meccius*, a physician, who lived in the time of Hadrian. He was the first to employ medicinal preparations of poisonous animals to act as an antidote for the plague, as we learn from Galen (T. xiii. p. 963, ed. Charter,) who there speaks in high terms of his oldest master.

2. *Ælianus Claudius*, who wrote a work on Military Tactics, which he dedicated to Hadrian. It was held in such esteem in former times, that the emperor Leo transcribed whole passages out of it, when giving instructions for the military department of the government. It was first edited by Robertelli (Ven. 1515), then by Meursius (Lugd. Bat. 1613), with the notes of Sixtus Arcerius. It was translated into Italian by Lilio Carani, (Fiorenze, 1552;) into French, by Louis de Machault, at the end of his Polybius, (Par. 1615;) and by Bouchard de Bussy, (Par. 1757;) and into English, by Bingham, (Lond. 1616,) and by Visct. Dillon, (Lond. 1814.) To use the language of Bingham in his dedication to prince Maurice of Nassau, "In a little volume is so expressed the whole art, that nothing is more short, nothing more linked together, in coherence of precepts, and yet distinguished with such variety, that all the motions requisite to be used in a battle are fully expressed therein." Potter, in his Antiquities of Greece, has made a considerable use of Bingham's book, which is full of learned and valuable matter, as remarked by Visct. Dillon; who has appended to his version of the Greek, a translation of the Memorial Topographique et Militaire rédigé au Depôt Général de la Guerre. The catalogue, with which it concludes, lays down the most complete course of reading for those desirous of studying the art of war scientifically. The same Ælian wrote, he says himself, a work on Naval Tactics; but which is no longer in existence.

3. This is the author of the History of Animals, the Various History, and the Treatise on Providence. Of these works, the first has, with the exception of a few lacunæ, come down to us in its original form. It commences with a Prologue and finishes with an Epilogue, and runs through seventeen books. The

Var. Hist. contains only fourteen; and even of these, according to Kuhn, merely some extracts have been preserved, as shown by the compiler's usual Ὅτι, found at the commencement of many chapters. It is quoted by Steph. Byz. (in Χερρονησος), and by Lactantius (Divin. Instit. i.) It seems to have been little else than a common-place book similar to the Apophthegms of Plutarch, and has been called the first of the *-ana;* and though the author is frequently content to retail in his own language what he found in other writers, the work is not without its use, as it communicates some facts not mentioned elsewhere. Of the treatise, Περι Προνοιας, or Περι Θειων Ενεργειων, nearly the whole has been handed down in the numerous fragments preserved by Suidas, (Herodot. vii. 11. n. 10.) Its object was to prove, what the Epicureans denied, the existence of a Providence. The account given by Philostratus (Vit. Soph.) of Ælian is, that although he was by birth a Roman, he wrote with all the purity of an Athenian; and though he was hailed by the honourable name of sophist, he bore his faculties meekly; and that, conscious of his unfitness to appear in public as a declaimer, he applied himself to compositions in the closet, where he exhibited the ease of Nicostratus and the strength of Dio. Of these compositions, one seems to have been an invective against a recently deceased tyrant,—according to Perizonius, Elagabalus; and when Ælian had read it with great spirit, and at the pitch of his voice, to the elder Philostratus, the latter observed, "that a child could trample on a dead tyrant, but a man should cut up a living one." We learn, moreover, from the younger Philostratus, that Ælian had been the pupil of Pausanias; was a great admirer of Herodes Atticus; and that so far from venturing upon a voyage, he had never put his foot on board a vessel, and knew nothing of the sea but from hearsay. According to Suidas, however, Ælian was born at Præneste; while the author of the Var. Hist. (xii. 25; xiv. 45,) calls himself a Roman; and in Hist. Anim. (xi. 40,) testifies that he had been to Alexandria, and saw there the five-footed bull, sacred to Serapis. To solve the difficulty, Perizonius conceives that Philostratus has written with his usual carelessness; while Jacobs (Præf. Ælian. H.A. p. 37) fancies that the work on Natural History was written at a period of Ælian's life later than that to which Philostratus alludes. Valckenaer (Phalarid. Epist. Præf.) supposes the two works to be written by different persons, despite the resemblance which Perizonius, with whom Jacobs agrees, has noticed in their style and sentiments. This opinion, says Wyttenbach, (Biblioth. Crit. iii. 4. 12. p. 16,) Valckenaer would have repudiated on second thoughts. Bernhardy, on the other hand, conceives (Syntax, p. 37, n. 61,) that it is the only correct view of the matter. But how much soever the learned may differ on this point, all have been ready to adopt the notion of Perizonius, that the Ælian to whom Philostratus alludes did not live under Hadrian, to whom the writer on Tactics dedicated his work, but under Alexander Severus. This, says Perizonius, is evident from considering that Philostratus takes the sophists in their chronological order, from the time of Hadrian to that of Alexander Severus; and as Ælian is preceded by Philiscus and followed by Heliodorus and Aspasius, the last of whom was a fellow-disciple of Pausanias, the Greek traveller, who is known to have lived in the time of Severus, the period of Ælian is fixed at once. Kayser, however, asserts that Perizonius is completely mistaken; that the Pausanias alluded to is not the traveller, but the sophist of Cæsarea, a pupil of Herodes Atticus; and that the words of Suidas, επι των μετα Αδριανον χρονων refer to the sophist Adrian, and not the emperor of that name. But in that case the Greek would have been επι των μετα τον Αδριανον χρονων — to distinguish the individual from the emperor, whose name is always used in such a formula without the article; and were the fact otherwise, yet as the editor of Philostratus has not destroyed the argument drawn from the chronological order in which the lives are arranged, it is not likely that he will make many converts to his opinion. The editions of the Var. Hist. are—by Kuhn, Argentor. 1685; by Perizonius, Lugd. Bat. 1701, and by Gronovius, Lugd. Bat. 1731, 4to, which contains all that is found in the other two, and something to boot; while those of the Natur. Animal. are by Gronovius, Lond. 1744, reprinted at Basle, 1750; by Coray, in his Προδρομος Βιβλιοθηκ. Ἑλληνικ. Par.; and by Jacobs, Jena, 1822, which is in reality an improved reprint of Schneider's, Lips. 1784, and is particularly valuable for the collations of several MSS. and the unedited notes of Reiske.

4. The last Ælian was a general in the

time of Valens, as we learn from a fragment of Eunapius, preserved by Suidas (in Αιλιανος and Ανεστηκως). He was born at Syedra, a town of Isauria; was of great bodily strength, and of such decision as to make action follow close upon council; nor did he suffer the roughness of the soldier to be enervated by the cultivated education of the citizen.

To the preceding must be added the unknown author of the Letters published by Aldus, Ven. 1499, 4to. These are said by Anthon (Lemprière) to be on rural affairs; but they are in fact merely imaginary letters from persons living in the country, and similar to those of Alciphro and Aristænetus. They are evidently a cento from Greek comedy, and have been applied by Bergler for the illustration of Aristophanes, oftener than once. The 18th Letter, especially, was probably taken entirely from the Γεωργοι of Menander. Jacobs attributes them to the author of the Var. Hist. and Hist. Anim.

ÆLIUS SEXTUS POETUS CATUS, a celebrated jurisconsult, was consul A. U. C. 556, at the conclusion of the second Punic war. He had previously served the office of edile with considerable reputation.

ÆLRED. See ETHELRED.

ÆLST, or AALST, (Evert Van, 1602—1658,) a Dutch painter, a native of Delft. He was famous for his paintings of game, fish, vases, &c.

ÆLST, (William Van, 1620—1679,) nephew of the preceding, also a native of Delft, and a painter in the same line of art, but of greater repute. In Amsterdam, where he lived in the latter part of his life, he could hardly satisfy the demand for his paintings. (Bryan's Dict.)

ÆMILIA, (Juliana, 1637—1706,) countess of Schwarzburg-Rudolstadt, a German poetess. She was the daughter of Count Barby, and married the Count of Schw.-Rudolstadt in 1665. She wrote many hymns, which she was too modest to acknowledge in her lifetime. About 400 (some say 600) of her compositions appeared in The Spiritual Bridal Attire of the Friend of the Lamb; Rudolstadt, 1714 (Geistlicher Brautschmuck der Freundin des Lammes); and The Daily Morning and Evening Sacrifice; Rudolstadt, 1699. There is a dispute as to the authorship of the pleasing hymn beginning "Wer weiss wie nahe mir mein ende" (Who knows how near my end may be), whether it is hers or Dr. Pfefferkorn's. (Wolff, Cyclopädie.) Chev. Bunsen (Versuch eines Allgemeinen Gesang-und-Gebet Buch, p. 887) who assigns it to her, says it was written on the sudden death of the Duke of Sachsen-eisenach. He has inserted it, with four more of her hymns, in his volume. Her poetry is simple, and the sentiments pious and good, but sometimes deficient in spirit. (Wolff, Bunsen.)

ÆMILIANUS. See EMILIANUS.

ÆMILIUS. See EMILIUS.

ÆMILIA GENS. See LEPIDUS—SCAURUS—PAULLUS.

ÆMILIUS, (Antony, 1589—1660,) professor of history at Dordrecht, who succeeded Vossius, is known as a commentator on the Annals of Tacitus.

Another writer of this name, a kinsman of Luther, wrote Latin verses, and even translated the Gospels into heroic metre—Evangelica Heroico Carmine reddita; which has been often reprinted.

ÆNEÆ, (Henry, 1743—1812,) a native of Frisia, and a philosopher, who wrote little, but whose name will be remembered in Holland.

ÆNEAS GAZÆUS. Of this Christian philosopher, who lived, as remarked by Bellarmine, (De Scriptor. Ecclesiast. p. 129,) towards the end of the fifth century, in the time of the emperor Zeno, there is only a single dialogue remaining, under the title of Theophrastus, on the immortality of the soul. The original Greek was first printed by Gesner, together with Canon. Apostol. et Veter. Concilior.; Ignatii Epistol.; Athenagoræ Apolog.; Demetrii Cydon. de Morte Contemnenda; Hermiæ Irrisi.; and Agapeti Diacon. Capit. Admonit; (Tiguri, 1559;) from whence it was reprinted in the Bibliotheca Patrum. Its latest editor was Caspar Barthius, Eques; who published it with the Dialogue of Zacharias, bishop of Mitylene, De Opificio Mundi; Lips. 1655. Clavier (Biographie Universelle) wished that some scholar would give a new edition of a treatise, written in rather a good style, and containing not uninteresting matter, especially as there is an excellent MS. of it in the Royal library at Paris. Whoever undertakes the work, we may add, should compare carefully the Latin version of Ambrosius Camaldulensis, printed at Venice in 1513; as it was evidently made from a more complete MS. than the one from which Gesner printed the original Greek. Of this fact, Barthius was not ignorant; who, in p. 59, might have elicited from the Latin of Ambrose,—"Enimvero Atticus ille priscus, Platonis imprimis studiosus amator," the Greek of

Gazæus, ὁ δε παλαιος εκεινος Αττικος, ὁ του Πλατωνος εραστης,—where the Vulgate has—ὁ δε πολυς και Αττικος;—although it is true, as remarked by Barthius, that the philosopher Atticus, who is supposed to be Herodes Atticus, could scarcely be called "the old" by an author who lived only four centuries after him. It is to be hoped, therefore, that the MS. to which Clavier alludes will offer to Boissonade, (who, as stated in his edition of Theophylacti Simocattæ Epistolæ, intends to publish Æneas Gazæus and Psellus,) a better reading than the Vulgate πολυς, our παλαιος, and the προηλος which is found, says Barthius, elsewhere. Of the value of the Paris MS. some specimens are given by Boissonade, in his Anecdota. The Dialogue was translated into French, as stated by Verdier, (Bibl. Gall. p. 16,) and appeared in German at Frankfort, 1671. To the same author are attributed some of the Epistolæ Græcanicæ, published by Aldus at Rome, 1499; and which, says Fabricius, (Bibl. Gr. ii. 10,) were unjustly considered spurious by Barthius, (Adversar. iii. 20.)

ÆNEAS SYLVIUS. See Pius II.

ÆNEAS TACTICUS. Of the period when this writer lived, nothing is known for certain. Hoffman (Lexicon Universale) says he flourished in the time of Aristotle. Casaubon, who first published the original Greek at the end of his Polybius, (Paris, 1609,) thinks it not improbable that he is the Æneas of Stymphale, mentioned by Xenophon. (H. Gr. vii. 3. 1.) His work, to which allusion is made by Polybius, (x. p. 615. A.) was abridged, says Suidas, by Cineas the Thessalian, for the use of Pyrrhus, king of Epirus; and it is probably the abridgment only which is now extant. The latest edition of it was published by Conrad Orelli, under the title of Æneas Tactici Commentarius, sive Supplementum Polybianæ editionis Schweighæuseranæ; Lips. 1818. It forms likewise an Appendix to the Polybius by Gronovius, Amstel. 1670; and by Ernesti, Lips. 1763. To the arguments of Casaubon, with whom Schneider agrees in Xenophon, (K. A. ix. 7. 13,) it may be added, that the story of the manner by which a panic in an army was stopped, (as detailed in § 27,) is the identical one told by Xenophon, (K. A. ii. 2. 20,) to whom however no reference is made by Æneas, who would assuredly have quoted his author, had he lived in the time of Aristotle; and a similar remark is applicable to his allusion to the events which took place at Platæa, where, without any reference to Thucydides, the story is told as if it were well known and of recent occurrence.

ÆNESIDEMES, a philosopher of Crete, and contemporary of Cicero. He taught at Alexandria, and according to Diogenes Laertius, wrote eight books of sceptical philosophy, of which a fragment only remains in Photius. He was the restorer of the Pyrrhonists, who had then fallen into disrepute.

ÆPINUS, (John, 1499—1553,) a fellow-labourer of Luther in the great work of the Reformation. In England he became a friar of St. Francis; and on his return to Germany, he pursued his theological studies under Luther, at Wittemberg. The opinions of that reformer he soon embraced, and was anxious to introduce them into his native province, the march of Brandenburg; but in that region he had no success: he was even imprisoned by his countrymen. Yet, having obtained his freedom, he preached, first at Stralsund, next at Hamburg, with a reputation little inferior to that of Calvin at Geneva. More fanatical than Melancthon, or even Luther, he opposed most of the overtures of conciliation made by Charles V. He assailed, however, the Anabaptists. His works are controversial, and chiefly directed against the Roman catholics.

A philosopher of this name (1724—1802,) a native of Rostock, studied electricity and magnetism with more success than any man of his time. His Tentamen Theoriæ Electricitatis et Magnetismi is said to exhibit a profound knowledge of principles established by successive experiments. His Reflections on the Distribution of Heat over the Earth's Surface, are mentioned with equal honour; and so indeed are many of his contributions to the philosophical journals of the Continent.

AERIUS, founder of the heresy which bears his name, flourished in the fourth century. The fundamental point of his discipline was, that bishops are not superior to priests,—that the New Testament makes no distinction between them. In this he was wrong; the apostolic fathers, especially St. Ignatius, could have taught him better. Another of his notions, that we need not pray for the dead, is more deserving of praise. In the time of St. Augustine, the sect was numerous. (See Mosheim, vol. i.)

ÆRTS, (Richard, 1482—1577,) son of a poor fisherman of Wyck in North

Holland. He lost his leg in youth; and showing a talent for painting, he was educated as an artist. He painted much at Haerlem and Antwerp. (Bryan's Dict.)

ÆRTSEN, (Peter, 1519—1573,) a Dutch painter, a pupil of Albert Claessen. His great work is the altar-piece of the church of Our Lady at Amsterdam, representing the Death of the Virgin, and also the Nativity, and Adoration of the Magi. M. Coxie, the famous Mechlin painter, declined to work at Amsterdam, saying, that while Peter Ærtsen was there, they had no need of him. (Bryan's Dict.)

ÆSCHINES. Of this name eight individuals are mentioned by Diogenes Laertius, ii. 64.

1. The Socratic philosopher.
2. The author of The Science of Rhetoric.
3. The orator, and rival of Demosthenes.
4. A pupil of Isocrates, and by birth an Arcadian.
5. The Rhetoro-Mastix of Mitylene.
6. The academic philosopher of Naples, and the pupil of Melanthius of Rhodes.
8. The sculptor.

Of these it is probable that the second and fifth were the same person, and that a portion of The Science of Rhetoric was devoted to the flagellation of the rhetoricians, and in a style more caustic than the irony and ridicule which Plato and Lucian adopted towards the sophists and philosophers of their day. To the preceding list Menage adds six others:—

1. The son of Nothon, who is described by Herodotus (vi. 100) as the leading man of Eretræa.
2. The son of Sellus, ridiculed by Aristophanes in Ορν. 823, as boasting of his wealth although really poor.
3. The physician of Athens, mentioned by Pliny, H. N. xxviii. 4.
4. The Elean, whose two victories at the Olympic games are recorded by Pausanias, vi. 14. p. 488.
5. The physician of Chius, by whose skill Eunapius, in Proæres. p. 76, ed. Boissonod. says, he was rescued from death.
6. The historian quoted by Eusebius.

To the foregoing list Fabricius (Bibl. Gr. ii. 24. p. 691,) has added three more:—

1. The contemporary of Synesius, mentioned in Epist. l. 3.
2. The physician of Lampros, whom Plutarch speaks of in Aristid.
3. The Eleusinian, whom Apollonius, in his life of the orator, identifies with the author of The Science of Rhetoric; and who is supposed by some persons to be the same as the Milesian, whom Cicero, in Brut. ii. 95, describes as remarkable not only for his flowery style, but for his polished wit.

Amongst the whole number, however, only two have been able to obtain any place in history; these are, the pupil of Socrates and the antagonist of Demosthenes.

Æschines the Philosopher was the son of Charinus, the sausage-seller, or, as Photius says, (in Biblioth. cod. 61,) of Lysanias. At an early age he attached himself to Socrates, to whom when he presented himself he said, as we learn from Diog. Laert. ii. 34, "Money I have none; but what I have I will give—myself." "Know you not, then," said Socrates, "you are giving me a thing of the greatest value?" This compliment, so delicate, and so completely in unison with another remark of Socrates, who said that "Æschines alone knew how to do him honour," has been rendered almost ridiculous by the laboured overlaying of Seneca, de Benefic. i. 8. After the death of Socrates he was compelled by poverty to emigrate to Sicily; where, says Plutarch (ii. p. 67), he was at first neglected by Dionysius, until, at the intercession of Plato, he was received at the court of Syracuse. There, according to Lucian, (in Parasit. § 32,) he soon unlearned the precepts of the philosopher, and, adopting the practice of the parasite, forgot entirely the advice of Socrates, who told him that "a poor man should always borrow from himself, by diminishing the cost of his food." After his return to Athens, he seems to have opened a school, where the auditors paid for the privilege of attending, and to have employed himself in writing speeches for persons concerned in law-suits; and in which, by taking Gorgias for his model, he gained some reputation, and especially by his defence of the father of Phæax. The dialogues attributed to him are the following:—1. Alcibiades; 2. Aspasia; 3. Axiochus; 4. Callias; 5. Miltiades; 6. Rhinon; 7. Telauges—together with those which, from the abrupt manner of their commencement, were called "the headless," under the titles of Draco, Erasistratus, Eryxias, Phædo, Polyænus, and The Scythians. Of these the first has been attributed to Antisthenes, as stated by Diogenes Laertius. To the second, fourth, and seventh,

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allusion is made by Athenæus, in v. p. 220, and who there details a portion of their subject-matter. The fifth is quoted by Lucian, in Parasit. § 32. The seventh is mentioned by M. Antonin. vii. 66, and by Pseudo-Demetr. Phaler. §. 310; the latter of whom observes, that it is hard to say whether it was written in a vein of real admiration or of concealed banter. It would seem that of the whole number, not a single one has been preserved; although a fragment of the Aspasia is found in Cicero de Invent. i. 31. There are two, indeed, under the titles of Axiochus and Eryxias amongst the Pseudo-Platonic Dialogues; yet the former has been attributed to Xenocrates by Ficinus, and abjudicated by other scholars, on the authority of Pollux, vii. 135, who says that Æschines used the word *αλεκτρυοτροφοι* in his Axiochus, which is not to be found in the still-existing dialogue of that name. Athenæus too, in v. p. 220, testifies that Æschines in his Axiochus ran down Alcibiades; a remark that cannot apply to the Axiochus we now have, where no mention is made of Alcibiades at all. On the other hand, the Pseudo-Platonic Sisyphus, which is one of "the headless," has been attributed to Æschines; and if the dialogue be really his, one would suspect that the title *Σκυθικοι* given by Suidas is a corruption of *Σισυφος*; and this with the greater probability, as it contains in § 3 an allusion to an Æsopic fable, preserved in its original Choliambic form in the Vatican MS. (De Fur. No. 351), and which both Lucretius, in i. 968, and Cicero, N. D. i. 20, seem to have had in their eye. Thus, too, we can account, not only for the suspicions of Aristippus, who, when he heard Æschines read one of his dialogues, cried out, "Where did you get those ideas, you thief?" but likewise for the tradition that states that Æschines obtained from the widow of Socrates the unpublished MSS. of his master, which he passed off for his own productions: and though, says Diogen. Laert. (ii. 61) they wanted the nerve of a genuine Socratic dialogue, (by which he probably meant those of Plato,) yet, according to Aristides, (Orat. Platon. i. p. 367, ed. Cant.) they were a more faithful representation of the real sentiments of Socrates; "for Æschines," says he, "appears to have put down what he actually heard, or something very like it, while Plato has put into the mouth of his master much of what it is confessed he never uttered." With regard to the style of Æschines, it is described by Hermogenes (*Περι Ιδεων*, ii. 2, p. 394, Walch.) as far superior to Xenophon's in ease and simplicity, as the latter exceeded that of Plato; and hence it was considered by Phrynichus the grammarian one of the models of Attic propriety, as we learn from Photius, cod. 61. An edition of the Pseud-Æschinean dialogues, with numerous notes, was given by Fischer, Lips. 1786, and reprinted in the Variorum Plato, Lond. 1826, while a solitary epistle, falsely ascribed to Æschines, is to be found in Orelli's edition of the Socraticorum Epistolæ, Lips. 1815.

Æschines the Orator was the son of Tromes; who, says Demosthenes, (*Περι Στεφαν.* § 129,) afterwards called himself Atrometus,—to conceal, it would seem, the fact of his being originally a slave; for the Greek *Τρομης* would thus answer to the Latin *Dromio*. His mother's name was Glaucis, or Glaucothea, in allusion probably to her grey eyes; while her nick-name was Empusa (*Εμπουσα*), that being the appellation given to the children's *bugaboo* at Athens; and which was the more applicable to her, as she is said to have kidnapped young persons in her dishonourable trade of a procuress, or in the situation she held as the attendant on the ablutions, which those about to be initiated in the mysteries were required to undergo. Lucian, in Somn. calls her a *τυμπανιστρια*, literally a player on the tambourine, unless it conceals an allusion to some other meaning. In the early part of his life he attended his father's school as an usher; but conceiving from his clear voice that he should make some figure on the stage, he attached himself to a histrionic company, and appeared as a third-rate performer. But falling clumsily on the stage while, in the character of Œnomaus, he was pursuing Pelops, he left the stage and became a lawyer's clerk. Being thus brought into contact with the courts of law, he turned his attention to politics, and soon figured as one of the leading demagogues of the day. He was at the head of those who wished peace to be preserved with Philip, at any price, and opposed, therefore, to the war-party of which Demosthenes was the leader. Of the preceding account so disparaging to his rival, Demosthenes has furnished the principal materials, but it is singularly at variance with the story told by Æschines himself; who, in the *Περι Παραπρεσβ.* § 42—49, says that his family was connected with the Eteoboutadæ,

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from whom was selected the priestess who presided in the temple of the tutelary deity of Athens; that his father, then ninety-two years of age, was one of the oldest citizens; that previous to losing his property by war, he was driven from home by the Thirty Tyrants, and had served as a soldier in Asia, where he gained some reputation by his contempt of danger; and that his ancestors on his mother's side were all freemen; while of himself he says (p. 49) that as soon as he was of a military age he served with the young troops, and subsequently obtained at one place the praises of the commanding officer, and at another the victor's crown. During his political career he was employed on two embassies sent by the Athenians to Philip; and on both occasions he seems to have sacrificed the interests of his country through bribery or blindness, for which he was threatened with an impeachment by Timarchus; but by a dexterous manœuvre he turned the tables upon his accuser, and in his speech against him exposed so completely the licentious life and immoral conduct of the prosecutor, that the latter destroyed himself, as we learn from Photius (cod. 264) and the Pseudo-Plutarch's life of Æschines: both of whom evidently drew from the same source, as that to which Tzetzes had recourse in Chiliad vi. 61. The story is, however, doubted by Taylor, because no allusion is made to it by Demosthenes in his speech Περι Παραπρ.; as if a skilful advocate would not designedly omit a circumstance so likely to prejudice his cause, from the inference to which it would lead respecting a consciousness on the part of Timarchus of the truth of the charges brought against him, and from the infamy of which he could escape only by an act of suicide; to say nothing of the bad logic of drawing an argument from the silence of one writer against the positive assertion of another. But however able Æschines might have been to crush an inferior antagonist like Timarchus, he must have fallen himself under the more vigorous attack of Demosthenes, had not his patron, Eubulus, come to his rescue, and, by an arrest of judgment, obtained a virtual acquittal for Æschines. The story seems, however, at variance with the tradition, which states that the speeches of neither parties were actually spoken, as hinted by Plutarch, in Demosthenes, §15, who remarks that the account given by Idomeneus of Æschines escaping by only thirty votes does not seem to be credible; as neither Æschines nor Demosthenes alludes to the cause respecting the embassy coming to trial; nor is it unreasonable to suppose that the trial went off by a tacit consent of the parties while preparing for the great contest on which their future fortunes were to hang. Although we are told by Philostratus, (Vit. Soph. i. 18), that Æschines could speak *extempore* with considerable effect, still it is evident that his attack upon Ctesiphon was the result of much study and deep reflection; so skilful is the arrangement of all its parts, and so judiciously are the facts and arguments made to bear upon each other. Of his orations only the three alluded to, and which went under the name of "the Graces," have been preserved; but they were deemed so exquisite in their kind, that when Dionysius had read them, he remarked, says Photius (cod. 61), in allution to the commencement of the one against Timarchus, where Æschines takes credit to himself for having never brought a charge against any other public character, that he wished he had "brought many such;" so delighted was Dionysius with the speech in question. The place which Quintilian has assigned to Æschines as being second only to Demosthenes, is the one which he still holds; and such was the admiration which Cicero felt for the oration against Ctesiphon that he translated it into Latin, as we learn from Sidon. Epistol. ii. 9. His style is rapid, yet not without weight; and though he was defeated by his mighty rival on the merits of the general question,—whether Demosthenes deserved the crown,—yet on the legal point he proved incontestably that Ctesiphon had violated the law in proposing that Demosthenes should be crowned in the theatre of Bacchus, and during the time when the new tragedies were brought out on the stage. For his power in arranging his ideas with precision, and clothing them in a transparent garb, he was indebted, says Philostratus, to his attendance on the schools of Plato and Isocrates; while his eventual opposition to the politics of Demosthenes, with whom he at first fought against the party of Philip, arose from a difference in their dispositions. The austere and ascetic life of the latter, whose drink was water, was little suited to the temperament of the former, whose beverage was the juice of the grape; and who found far more to admire in the policy of a liberal prince, ready to supply the wants of his friends, than in that of a money-grudging people,

ever underrating the services done to the state, and who considered banishment as the best reward for those who had checked or cherished the prejudices of the many-headed mob. After his defeat he went to Ephesus, in the hope that Alexander would restore him to his country; but hearing of the death of the king, and the differences that arose amongst his successors, he retired to Rhodes, where, on being urged to open a school of rhetoric, he said that he knew nothing of the art of speaking; nor was he willing to mix himself up with law-pleadings, conceiving that, as he had failed at home, he was not likely to succeed elsewhere. Settling eventually at Samos, he took up his father's trade of a schoolmaster, and died there at the age of 75. During the time of his residence at Rhodes, he is said to have read in public his speech against Ctesiphon; and when his auditors expressed their astonishment at the failure that followed such an oratorical display, "You would not have wondered at all," he said, "had you heard the monster roar," in allusion to the stentorian voice of his antagonist. With regard to the twelve epistles attributed to Æschines, although Photius (cod. 61) acknowledges nine of them, which he says were called "The Muses," to be genuine, yet, from the time of Taylor, they have been all rejected as spurious. So, too, upon Æschines was fathered a Delian oration; but that, says Photius, was assigned by Cæcilius to a contemporary of the same name. The orations and epistles are to be found in the edition of Reiske, Lips., and the reprints of it by Schæfer and Dobson, and in that by Bremi, Turici, 1823, who might have improved the text by paying a greater attention to the manuscripts. The last edition is by Dindorf, who has given the readings of a Copenhagen MS.

ÆSCHRIO. Of this name there were six writers. 1. The poet of Samos, a few of whose Choliambic verses have been preserved by Athenæus and Tzetzes on Lycophron. 2. The epic poet of Mitylene, who, says Suidas, was a friend of Aristotle, and accompanied Alexander in his march to Asia, and wrote, as Fabricius infers from Tzetz. Chil. viii. 198, the Ephemerides, or Daily Chronicle of the expedition, probably in verse, and similar to the Dionysiaca of Nonnus, and the Alexandreis of Gualter. 3. The father of Lysanias, mentioned in Diog. L. vi. 23. 4. The preceptor of Galen, as we learn from the pupil's dissertation, De Simplic. Medic. Fac. ii. p. 148; Bas. He was a believer in astrology, as well as a physician; and in prescribing a remedy for the bite of rabid animals, he recommends that the shell-fish whose ashes form a part of his medicine, should only be burnt in a certain season of the moon. 5. A writer of a work on Agriculture, quoted by Varro. 6. The grammarian mentioned by Eustathius in Il. λ. ii. p. 841, 24.

ÆSCHYLUS, the son of Euphorion, was born B.C. 525, at Eleusis, one of the 174 burghs of Athens, and was descended from one of the aboriginal families of Attica. While yet a boy, and employed in watching a vineyard, he fell asleep, and dreamed that Bacchus appeared to him, and bade him turn his talents to writing for the stage. The story, says Pausanias (ii. 21), was told by Æschylus himself; but as neither the place nor occasion are mentioned, it is probable that the fact was got from some comic writer, who put it into the mouth of Æschylus, when he was introduced on the stage after his death, just as he appears in 'The Frogs' of Aristophanes. To the same source, perhaps, is due the anecdote mentioned by Philostratus, Vit. Apollon. vi. 6; who says, that "the Athenians considered Æschylus as the father of tragedy, and invited him when dead to the Dionysia;" a passage, which in the original Greek evidently conceals a comic distich; unless it be said that Philostratus alluded to the remark put by Aristophanes into the mouth of Æschylus, that though he is dead himself, his plays are not, like those of Euripides, defunct. Be the origin, however, of the story about the dream what it may, it seems to have given rise to the report, perpetuated by Lucian (Encomium Demosth. § 15), and by Plutarch, (Symp. i. 5), that Æschylus wrote under the influence of liquor; that he felt with Cratinus, whose sentiment has been translated by Horace, that "water-drinkers make only milk and water poets;" and that, to do honour to the god of wine, he did not hesitate to introduce drunken characters on the stage, as we learn from Athenæus, x. p. 428, E. But when, in connexion with this anecdote, it is stated that Sophocles sneered at Æschylus for writing well without knowing it, the remark carries its own refutation on the face of it; for Sophocles must have known from his own experience that proper words do not fall into proper places, except after continued medita-

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tion. Of the events of his private life little is known, except that he acted up to the sentiments he has put into the mouth of Amphiraus, who, though conscious of his impending fate, chose rather to brave danger than to fly from it; nor was it with little self-satisfaction that he wrote the following epitaph upon himself:—

"This tomb of Æschylus, Euphorion's son,
At Athens born, the land of Gela shows.
Let Marathon tell what feats by him were done,
And what the vanquished long-haired Mede well knows."

To understand this allusion to Gela it should be stated, that after a residence of three years in Sicily, he met with his death there in rather a singular manner. His Greek biographer tells us that when Æschylus arrived in Sicily, Hiero was building the town of Ætna, and that to gratify his host, the tragedian wrote a play under the title of 'The Ætneans,' auguring, as the Poet does in 'The Birds' of Aristophanes, every thing fair and fortunate for the new city; and that while Æschylus was sitting with his head bare in some open space, an eagle, mistaking his skull for a stone, dropt upon it a tortoise, for the purpose of breaking the shell of the animal, whose flesh it was anxious to get at; and that this accident verified the prophecy—

"Thee, Æschylus, a dart from heaven shall slay,
When treacherous skies portend a fatal day"—

where the second verse, omitted by the Greek biographer, has been preserved in the Latin of Pliny; whose words are, in Hist. Nat. x. 3, "Sors interemit poetam Æschylum prædictam fatis, ut ferunt, ejus diei ruinam secura cœli fide carentem."

The residence, however, of only three years, mentioned by the biographer, seems at variance with the assertion of Athenæus, who says that he stayed long enough in Sicily to impair the purity of his native tongue, as shown by the use of some Sicilian words, still to be found in the remaining plays. To meet this, and other difficulties started by Boeckh, Hermann supposes that Æschylus went twice to Sicily, with an interval of some twelve years between the two trips.

He first gained the prize in the dramatic contests B.C. 484, the very year when Herodotus was born; and he was beaten by Sophocles B.C. 468, a year no less remarkable for the birth of Socrates. The vexation arising from this defeat has been assigned by Plutarch, in Cimon, § 8, as the cause of his quitting his native land; and on this defeat Æschylus has been thought to have said, as we learn from Athenæus, (viii. p. 347,) that he dedicated his tragedies to Time, from whom he felt assured he should receive the honour due: and so the event proved; for after his death not a few of his plays were brought upon the stage, and carried off the prize. Besides, such failures were surely too common at Athens to lead any person to leave the country of his birth, and to break off all the endearing ties connected with it. It is far more reasonable to suppose that he had made himself obnoxious to a people, whose temper was more than usually fickle; and he was, therefore, unwilling, like Aristotle in after times, to trust himself to the tender mercies of the many, after he had wounded their superstitious prejudices, by alluding in too open a manner to the Mysteries. That this was a dangerous ground for a public man to tread upon is shown in the case of Alcibiades, who owed his condemnation less probably to the mutilation of the Hermæ, than to his ridiculing the dress and ceremonies of the initiated. But as Æschylus was guilty of this indiscretion oftener than once, according to Eustratius, in Aristot. Nicomach. iii. p. 40, quoted by Stanley on Ἱερεῖαι, Fr. 3, it seems strange that he should not have been checked at first, rather than suffered to repeat the allusions in four different plays; unless it be said that all four were brought forward at one time, and made up a single tetralogy. Another account attributes his migration to Sicily to the mortification he felt at being defeated by Simonides, when the dramatic and lyric poets were competitors for the prize to be given to the best writer of the epitaph upon those who fell at Platæa. Of the one said to be composed by Simonides the following is the translation:—

"Farewell, ye chieftains of the war, whose fame
Hath shed on Athens' youth an honoured name;
Who, first of horsemen, for your land didst yield
Your life, and foremost braved the battle field:"

while that of Æschylus was to this effect:—

"Still lives of dead the fame, whose dust the sod
Of Ossa keeps, and tells where brave men trod;
Whom dark-eyed Destiny hurried to the grave,
What time the spear they raised their land to save."

The story is, however, rejected by Blomfield (Præf. Pers.) on the ground that there is no other evidence to prove that Simonides was ever concerned in an elegiac contest. It would perhaps be a stronger ground to state that Æschylus, whose mind, as remarked by his biographer, had little in common with the frivolity of elegiac poetry, would scarcely

have deigned to enter the arena with one better fitted by nature for such a simple style of writing; and hence the pathos of Simonides is well contrasted with the sublimity of Æschylus by Basil, Epist. 379, quoted by Vossius on Catull. p. 93.

Another reason assigned for the self-banishment of Æschylus is in the wish to avoid the punishment he would have otherwise have suffered for his representation of the Eumenides; when, says his biographer, "mothers miscarried, and children were frightened into fits," by a scene the counterpart of the concluding one in Don Giovanni; as if even at Athens the life of a dramatist would be put into jeopardy by a prosecution on such grounds. It is true that another version of the story states that the Eumenides was written with the view to turn aside the rising storm of popular indignation, by throwing round the court of the Areopagus a halo of holiness, which the dramatist had in other plays called in question; and when, according to Ælian (V. H. v. 19), he was saved from destruction only by his brother coming forward and pointing to his own mutilated arm, and the many wounds Æschylus himself had received in the naval victory at Salamis.

The last reason assigned is that to which Suidas alludes; who says that when Æschylus and Chærilus were the competitors of Pratinas, the benches were broken on which the spectators were standing. But if the accident took place when all the three poets were engaged in the same contest, the mere circumstance of its happening during the representation of a play of Æschylus could hardly be laid to the poet's charge, unless we suppose that one of the characters was then uttering an impious sentiment, enough to call down the vengeance of the gods, and the punishment of the spectators; some of whom, according to Libanius (Argument. in Demosth. Olynth. 1), got a few bruises, and others some broken bones. Besides, if this accident were really the cause of the ill-will felt by the people towards Æschylus, he would surely have left his country at an earlier period, and not have remained there till he was nearly 66 years old. Thus, then, it appears that the real motive for Æschylus expatriating himself is left in its original obscurity, and all that seems to be positively known respecting his residence in Sicily is, that he there wrote some new plays, and reproduced some old ones. Amongst the latter was The Persians, which his Greek biographer says was revived at the request of Hiero; and to the former has been assigned by modern critics The Prometheus, from its containing an allusion to an eruption of Mount Ætna, which took place not long before the arrival of Æschylus in Sicily. Of the plays which he wrote, the number, says his biographer, was about seventy; the titles, however, of ninety-nine have come down to us: but of these it were easy to show that about thirty have been reckoned twice under different titles; and though only seven out of the seventy have been preserved, it is gratifying to know that they are some of the author's best pieces, and completely confirm the character given of his high-sounding words, and spirit-stirring sentiments, by one to whom the whole seventy were known, and who, in a fragment preserved by the biographer of Æschylus, says, that the tragedian—

> "With altars, trumpets, tombs, and ghosts,
> And furies made the folks stare;"

evidently in allusion to the Choëphori, the Seven Chieftains, and the Eumenides of the dramatist. The peculiar features of Æschylus have been thus delineated by an admired son of song, and a still more exquisite painter of fictions in prose. "At his summons," says Sir Walter Scott, "the mysterious and tremendous volume of destiny, in which are inscribed the doom of gods and men, seemed to display its leaves of iron before the appalled spectators, and the more than mortal voices of deities. Titans and departed heroes were heard in awful conference. Olympus bowed and its deities descended. Earth yawned and gave up the pale spectres of the dead, and the yet more undefined and grisly forms of those infernal deities who struck terror into the gods themselves." But though the dramas of Æschylus are full of terrible interest, they are deficient in grace and softness. His sublime conciseness deviates into harshness and obscurity, and his plots appear rude and inartificial, contrasted with those of his successors. It is scarcely fair, however, to censure an author who lived at an early period of the drama, for the want of those embellishments to which the progress of the art gave rise; and it is still less fair to infer from the seven plays before us that all the sixty-three unfortunately lost, exhibited a similar want of dramatic invention: and though it may be conceded

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that the masculine mind of Æschylus would rather reject than adopt such resources of art, as being at variance with the simplicity of nature, which requires a play to reflect life as it is, not what fancy may paint it; yet we know that he not only made improvements himself upon the practice of preceding dramatists, but adopted those introduced by others. Thus, previous to his time the whole business of the play was carried on by the chorus and a single actor, to which he added a second, and as soon as Sophocles had introduced a third, he immediately adopted a plan by which he saw a wide field would present itself for stage effect. We must remark that Thespis had already turned the vintage hymn to Bacchus, and the extemporary parody upon it, into a settled entertainment, consisting of a hymn or ode, the foundation of the chorus (where the allusion to Bacchus was soon lost—see Bentley on Phalaris, p. 293, ed. Dyce), and an address by a regular member of the company of players. (See PRATINAS, HEGEMON, and EPICHARMUS.)

After the introduction of a single interlocutor, the step to a second would scarcely fail to present itself, whose business would be at first to act the part of a messenger, and to tell of something that happened at a distance, and of which he had been the eye-witness; and it was probably by a pathetic description put into the mouth of a messenger, that Phrynichus drew tears so plentifully from the audience, in the Taking of Miletus; and thus led the way to similar descriptions in succeeding writers for the stage. Of this dramatic device, The Seven Chiefs of Æschylus exhibits a remarkable instance; where one-third of the play is taken up with the descriptions of the messenger. The last innovation in the number of interlocutors in tragedy—for in comedy there was no limit—was begun by Sophocles, who added a third speaker. The practice was adopted eventually by Æschylus, who is thought to have introduced even a fourth speaker in the Choëphori; but the passage has been corrected by Burges on Eumen. 415, and the law of Horace vindicated, which forbids more than three characters to keep up a conversation together. Hermann, however, in Dissertat. de Æschyl. Psychostas. p. 16, thinks the tristich, which Burges assigns to Electra, was spoken by Pylades when off the stage, and who appeals to the oracle of Apollo, as if he were the unseen God himself, and thus acts a part similar to the Ghost in Hamlet, who, speaking from the grave, urges Laertes to swear, as Pylades does Orestes, to kill his mother. Before, however, Æschylus fell into the new fashion, he chose to take an intermediate step. Thus, although in the Prometheus and Agamemnon, three characters are brought on the stage, yet the conversation is kept up by two alone; and neither Prometheus nor Cassandra open their lips, until in the former case Vulcan and Force, and in the latter Agamemnon and Clytæmnestra, have left the stage. Whatever was the number of the *dramatis personæ*, they were all required to be performed by only three actors, who changed their dresses, the female characters being also represented by male performers. As the number of characters and actors increased, that of the chorus diminished. Thus in the Suppliants, the oldest play of Æschylus, where the characters are only three, and the actors two, the chorus consists of the fifty daughters of Danaus; while in the Eumenides, the last of the plays of Æschylus that have come down to us, while the characters are five, and the actors three, the chorus is reduced to three, as Blomfield has shown satisfactorily, in Præf. Pers. p. 24; nor can any argument be drawn in favour of a greater number from v. 571, which is faulty on other grounds, and has been corrected by Burges. We find indeed, in the Prometheus, six characters and three actors, while the chorus consists of the numerous daughters of Ocean; but it is evident that the whole fifty did not appear together upon the stage, for they are represented as coming in a single winged car, and are supposed to be standing on the *plateau* of the rock, to which Prometheus was chained. It is, therefore, reasonable to suppose, that if the Prometheus was ever acted—of which there is no evidence — the number of the chorus was diminished considerably. With regard to the tradition preserved by Pollux, iv. 120, touching the large number of the chorus in the Eumenides, and the laws which subsequently reduced it, in consequence of the fright into which the audience were thrown, Blomfield has well observed that the effect would be the same whether the number were fifty or three; for the horror of the scene arose from beholding unearthly beings, with hair, where snakes acted the part of curls, and who brandished their torches, filled with resin, to increase the glare. The last question of dramatic history to which the

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life of Æschylus naturally gives rise, is respecting the trilogy, or the simultaneous representation of three pieces. The author of the Argument of the Agamemnon says that Æschylus gained the prize in Ol. 80 (B. C. 458), with the Agamemnon, Chöephori, and Eumenides, and the satyric Proteus. So, too, the Schol. on Aristoph. Βατρ. 1155, tells us that Aristarchus and Apollonius acknowledged the trilogy, but omitted the satyric drama. Hence, says Blomfield, in Museum Criticum, ii. 77, "the three tragedies were sometimes of a kindred argument, as in the case of the Agamemnon, Choëphori, and Eumenides, all of which related more or less directly to the story of Orestes; and hence the trilogy of which they formed the principal part, was called τετραλογια Ορεστεια; under which name Aristophanes alludes to the Choëphori in Βατρ. 1124." We must however remark, that in the few trilogies of which we have any account, and they are all collected by Musgrave in his Chronologia Scenica, prefixed to his edition of Euripides, neither the same story, nor even parts of the same story, are ever found as the subject of the three plays; and that in the Agamemnon, the very name of Orestes is not mentioned at all. Surely, then, in Aristophanes, the word Ορεστειας agrees with τραγωδιας understood, and not τριλογιας.* Moreover, if in Aristophanes we are to understand not a single play, but a trilogy, how could Æschylus guess that Euripides alluded only to the Choëphori? But the best argument that the trilogy did not embrace three plays on the same subject, is the story of Œdipus. Did we not know, from indisputable sources, that the Œdipus Coloneus was written forty years after the Antigone, and that it was never acted at all till after the death of Sophocles, none would have hesitated to put the two, Œdipus and Antigone, in the same trilogy; just as the Scholiast on the Frogs has the Orestean, and the Scholiast on Thesmoph. 135, the Lycurgean; which, he says, embraced the Bassarides, the Edoni, the Young Men, and the satyric Lycurgus. In truth, the whole question respecting the trilogy of the Athenian stage, is involved in great obscurity; nor have all the labours of Welcker, Hermann, and others, thrown the least light upon it.

* May not the τετραλογια Πανδωνις (Schol. Ορν. 280) refer to one play, although, perhaps, one of a set on the same subject, composed at different times.

Speaking of the stage improvements introduced by Æschylus, Horace says, "Et modicis instravit pulpita tignis, Et docuit magnumque loqui nitique cothurno." With regard to his other scenic improvements, Philostratus (Vit. Apell. vi. 61) tells us that he was the first to practise the Horatian precept of not killing persons on the stage; he has, however, neglected the unities of time and place in the Eumenides, where the scene shifts from Delphi to Athens. But it should be borne in mind that the characters introduced are deities, who can fly without let or hinderance from pole to pole, &c. It is probable the same license would not have been taken in the case of mere mortals. As a philosopher, Æschylus is ranked by Cicero, in Tusc. ii. 9, amongst the Pythagoreans; but it is scarcely fair to judge of an author's real sentiments by those which he puts into the mouth of fictitious characters. Of the seven remaining tragedies, none seem to have been translated by the dramatists of Italy. The fragments of Accius, quoted by Cicero and others, are taken from the Prometheus Unbound, and Prometheus the Fire-be[illegible]. The most complete editions of [illegible]mains are by Butler, who first p[illegible]e MS. notes of Stanley, by Bl[illegible]who has given the Prometheus, Sept. Theb., Persæ, Agamemnon, and Choëphori, which Burges has completed with his Eumenides and Supplices; and by Wellauer, who has, however, omitted the Fragments; and so did Porson, in the Glasgow edition, so celebrated for a few of the choicest emendations ever made upon an ancient author, and which were unblushingly pillaged by Schutz in his second edition. The most complete edition of the Fragments is by Dindorf, assisted by a review of Schutz's fifth volume, which appeared in the Allgemeine Literatur-Zeitung, March 1822.

ÆSCHYLUS. Of the less known persons of this name, history records—1. The pupil of Hippocrates, mentioned by Aristotle in Meteorol. i. 6. 2. A rhetorician of Cnidus, of whom Cicero speaks in Brut. § 91. 3. The Eretriæan, described as an opponent of Meredemus by Diogen. L. ii. 141. 4. The Corinthian, alluded to in Plutarch. Timoleon i. p. 237, and Maxim. Tyr. xxiv. p. 283, Davis. 5. The Argive, in Plutarch. Arat. i. p. 1038. 6. The Sicilian in Cicero. Verr. iv. 22.

ÆSOP. See Esop.

ÆTHERIUS, a Greek architect in the

reign of Anastasius I., is said to have erected the great wall at Constantinople, to protect the city against the Goths, Huns, Bulgarians, &c. It was eighteen leagues in length and twenty feet in breadth.

ÆTION, a Greek painter, whose Marriage of Alexander and Roxana was beheld with high admiration at the Olympic games.

ÆTIUS, a celebrated heretic of the fourth century, a native of Antioch. Without fortune or connexions, and hating industry, he became an adventurer. First he practised medicine, then taught dialectics, to which he added theology. Of the last science, he had little knowledge; and as he was imaginative, rash, unrestrained by love of truth, he fell into many dangerous errors. Of 300 propositions contrary to the faith of the church, about 70 have been noticed by St. Epiphanius. He contended that the Son of God was not like the Father; that many vices are merely the physical necessities of our nature; that faith alone, without works, can save us; that the prophets and apostles often erred, even in matters of faith. By Constantius he was exiled. This was enough to raise him in the estimation of Julian, who invited him to the imperial court, and gave him estates in the neighbourhood of Mytilene, in Lesbos. He afterwards became an Arian bishop.

ÆTIUS, the celebrated Roman general of the fifth century, who performed so memorable a part in the last decline of the Latin empire. His father was Gaudentius, a Scythian, whom some rebellious soldiers murdered. Educated amongst the guards of the reigning emperor, he was one of the hostages delivered to the dreaded Alaric; and while he remained in that situation, he learned the art of war, and formed connexions likely to assist him in his future life. At first the enemy, he became the friend of Valentinian, whose mother, Placidia, then governed the Roman world. Favoured by that princess, his intrigues soon commenced. He persuaded Boniface, the African governor, to revolt; the Vandals were invited into Africa; and though an interview between Placidia and Boniface discovered the treachery of Ætius, he could not be openly punished, because he was then in Gaul, at the head of the Roman legions opposed to the Franks and Burgundians. The only revenge she could take was to confer high honours on Boniface. The enraged Ætius immediately invaded Italy, fought Boniface, and was vanquished, but he had the satisfaction of killing his rival in the battle. He then fled to the Huns, and returned with 60,000 barbarians, to ask the pardon of Placidia. Restored to his honours, he returned to Gaul, and served the empire well, so long as his own passions did not interfere with his duty. Over the isolated tribes which had just crossed the Rhine, he triumphed; but the approach of the terrible Attila required all the forces he could raise. Against this common danger, he had the dexterity to array those very tribes, together with the Saxons and Wisigoths. In 451 he met, on the plains of Chalons-sur-Saone, that scourge of God. The result is well known; Attila was checked, and glad to retreat. Whether Ætius, had he persevered, could have destroyed Attila, may be doubted; but he might certainly have prevented the royal Hun from doing any more injury to the empire. It was not his policy either to destroy his enemies, and thereby render his own services less needed,—or to aggrandize his allies; hence he suffered Attila quietly to decamp, and take the way of Italy. His tragical end is well known; being summoned to the presence of Valentinian, he was assassinated by that despicable monarch, A.D. 454. With him fell the only support of the Western Empire. (Orosius. Gibbon. Sismondi, Histoire des François.)

ÆTIUS. There were three physicians of this name; one a Sicilian, to whom has been ascribed the book De Atrabile, which has been attributed to Galen, and is certainly drawn from his writings; the second born at Antioch, lived in the time of Julian the Apostate, abandoned physic for the church, and arrived at the dignity of a bishop in the fourth century (see the name above); and the third born at Amida, a city of Mesopotamia, on the banks of the Tigris, to whom this notice refers. The period in which he lived is not quite certain, but it was probably about the beginning of the sixth century, as he refers to St. Cyril of Alexandria, and Petrus Archiater, physician to Theodoric. His writings consist of a collection or digest from other authors, interspersed with observations, the result of his own practice. He has preserved several fragments of ancient medical writers, whose observations are nowhere else to be found—of Soranus the methodist, Leonides the eclectic, and Marcellus Sidetes; an author who, according to Freind, lived under Adrian

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and Marcus Antoninus, and who wrote forty-two books concerning distempers, in heroic verse. Ætius studied at Alexandria, where he is supposed to have derived all his knowledge; and for the time in which he lived, he is very copious in his description of the symptoms of diseases, and the modes of cure. He has no anatomy, but his surgery is extensive, and diffused through his writings. He details many operations, and varieties in the mode of performing them. He describes castration, scarification for anasarca, and is remarkably copious on the diseases of the eye. In his seventh book he treats of no less than thirty different diseases of this organ, and his account appears to be the result of personal experience, and not derived from previous writers. Celsus describes only thirteen maladies of the eyes. Ætius collected carefully from all preceding writers, and gives several of the receipts of his predecessor Oribasius. He relied much upon external remedies, and devotes nearly an entire book to the subject of plasters. He is sarcastic upon the quacks and impostors of his day, and gives the composition of some of their boasted remedies, apparently with the view of ridiculing them. Dr. Freind says, that Ætius seems to be the first Greek writer in physic among the Christians who gives us any specimen of medicinal spells and charms, so much in vogue with the old Egyptians. He is conjectured to have been a Christian, as he makes mention of a short prayer, in which he recites the raising of Lazarus from the tomb by Jesus, and Jonah's coming out of the whale's belly; but in calling upon St. Blase to remove a bone which had fixed itself in the tonsils, he prudently suggests to the physician the propriety of catching the patient by the throat (vol. ii. cap. 50.) Among his most favourite applications was the cautery, either actual or potential, for the relief of paralysis, asthma, phthisis, empyema, &c. For these he recommends several eschars to be made, and describes the mode in which they are to be produced, by which it is clear that issues are not of modern invention. He directs no less than fourteen to be made in different parts of the trunk in cases of inveterate asthma. In paralysis he quotes from Archigenes, and urges the making one in the nape of the neck, near the origin of the spinal marrow, two more on each side, and three or four on the crown of the head, one in the very centre, and three others surrounding it; and he remarks, that if the discharge continues for some time, hopes may be entertained of recovery. Almost the only subjects of surgery on which he has omitted to treat are those of fractures and dislocations, of which he says nothing. He gives an account of hydrophobia, recommends the cautery to be repeatedly used to the bitten part, and that should the wound heal up, it is to be again opened, and made to discharge for forty or sixty days. He is the first from Leonides to describe the Dracunculus, or Guinea Worm. He particularly treats of the diseases of children. As there is nothing of anatomy in the writings of Ætius, so there is but little of physiology. The doctrine of temperaments distinguished into hot, cold, dry, and humid, he appears to have considered as governing or controlling the various functions of the body; and those states are applied to the different viscera of the chest, abdomen, &c., to explain some of the phenomena of the animal economy. His pathology is humoral. In the treatment of acute diseases he accords with the practice of Hippocrates, and recommends bleeding in the exanthemata when the fever is unusually violent.

The Editio Princeps of Ætius, in the Greek language, was published in folio by Aldus at Venice in 1534. It contains only eight books. The first Latin edition was printed in folio at Venice by L. A. Junta in the same year. It was made by J. B. Montanus and Janus Cornarius. An edition by Frobenius was printed at Basle in 1535. These contain the eight books of the Greek edition translated into Latin, and others collected by the translators. The most complete edition was made by Cornarius, and published at Basle in 1542, and again in 1549, under the following title: Ætii Amideni Contractæ ex Veteribus Medicinæ Tetrabiblos, hoc est, xvi. Sermones; Basileæ, 1542, folio. (Inserted by Henry Stephen, in his collection Medicæ Artis Principes post Hippocratem et Galenum; Paris, 1567.) Six Discourses, De Cognoscendis et Curandis Morbis, were published at Basle in 1533, in folio. A ninth book, printed from a Greek manuscript, was printed at Leipsic in 1754, in 4to.

AFANDOPOLO, (Caleb,) a Caraite Jew, who lived about the close of the fifteenth century. He has left many works, which are still preserved in MS. by those of his own sect. The following are his chief works:—1. Gan Hammelek, The Garden of the King (see No. 4).

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2. Sepher Hasharah Maamaroth, The Book of the Ten Treatises, a commentary on the 119th Psalm. 3. Chimà, On the Laws about Incest. 4. A Supplement to the work of his master, Elias Bescitzi, called Adereth Eliab. In this he refers to No. 1, which he calls his great work. R. Mardocheus, in his Notice of Caraites, speaks highly of Afandopolo. (De Rossi.)

AFER, (Domitius, B.C. 15—A.D. 59,) an orator, a native of Nismes. Raised to the prætorship, he became ambitious of higher dignities, scrupled not to turn informer against Claudia Pulchra, cousin of Agrippina; and gained the cause. He soon ranked among the first orators; rose high in the favour of Tiberius, who hated Agrippina, yet he incurred not the resentment of the latter, who little suspected that he was the author of the process. More distinguished for his ability than his probity, and rendered daring by success, he next impeached Quintilius Varus, the son of Claudia; and still advancing in repute, he became colleague in several causes with Publius Dolabella; and finding that the disreputable career he had chosen was the surest path to wealth and honours, he persevered in these accusations, till age had greatly impaired his faculties. Yet on one occasion, the adroitness of Afer in flattery appears to have saved his life. He had erected a statue to Caligula, and in the inscription upon it stated that Caligula had twice been consul at the age of twenty-seven years, (the laws fixing the age at twenty-five for the consulship.) He intended this as a compliment to the merits of Caligula. He, however, feeling jealous of Afer's reputation for eloquence, took this occasion to accuse him of having satirized his youth, and spoke against him in person in the senate. Afer threw himself at the feet of his accuser, repeated the most brilliant passages of the speech, and declared that he feared his eloquence more than his sovereign power, &c. Caligula was softened—nay more, he was charmed, and obtained the appointment of Afer as consul. Afer maintained his position under Claudius and Nero. Quintilian was his scholar;—perhaps this is the most creditable circumstance in his life. It speaks well for his talents, and thus may diminish the contempt his profligacy of principle and vicious habit create. He wrote two treatises,—one on Witnesses,—spoken very highly of by Quintilian; the other, on the Art of Oratory. Quintilian also speaks of the witty anecdotes he used to introduce in his speeches, and of a collection of his bon mots.

AFESA, (Pietro, fl. about 1650,) a Neapolitan painter, whose works adorn many of the churches in Naples. Domenici, in his "Lives of Neapolitan Painters," speaks highly of him. (Bryan's Dict.)

AFFAITATI, (Fortunis,) a philosopher of Cremona, who, coming to England, was drowned in the Thames in 1550; whether voluntarily or accidentally, is not very clear. Of his works, one dedicated to pope Paul III.—Considerationes Physicæ ac Astronomicæ, merits attention for the singularity of two treatises contained in it—De Variâ Gemellorum Fortunâ, and De Androgyne à se ipso concipienti. How came the pope (inquires the Italian biographer) to accept the dedication of such a work?

AFFICHARD, (Thomas L',) born at Pont-Floh, in the diocese of St. Pol de Léon, 1698; was a theatrical writer who devoted himself to the French and the Italian theatres. A list of his works is found in the Dictionnaire des Théâtres de Paris. He would appear to have been a dramatist of very moderate talent, if there is any justice in the humorous epigram of one of his contemporaries:—

"Quand l'afficheur afficha l'Affichard
L'afficheur afficha le poëte sans art."

AFFLECK, (Sir Edmund,) a naval officer of considerable repute. He entered the navy at an early age, and during the stirring times of George II. served in the several capacities of lieutenant, master-and-commander, and post captain. In the succeeding reign, after a lapse of long and continued toil, he had conferred on him the higher rank of an established commodore,—a rank prized in the service as one not only ensuring its possessor the certainty of active employment afloat, but also as indicating, in the authorities administering the naval affairs of the nation, a public recognition of professional merit.* It was not, however, until the year 1782 had become,—as it might be historically stated, — a memorable epoch in the maritime annals of England, and that valour, ability, and boldness in battle, had retrieved for the nation its naval name, that opportunity had been

* It is well worthy of remark, that the majority of officers who have attained the rank of commodore, will be found enrolled in the list of the most celebrated chiefs the British navy has produced.

afforded to Affleck to acquire celebrity and establish his professional fame.

About this period his broad pendant (the commodore's symbol of office) was flying on board the Bedford, attached to the fleet then employed in the West Indies, under the orders of Sir Samuel Hood. In the cautious and somewhat speculative* encounter which took place in Basse-terre Roads,† between Hood and the celebrated Count de Grasse, it fell to the lot, or,—as he would have said himself,—good fortune of Affleck, who each day commanded‡ the rear division of the British line, to sustain the brunt of the enemy's attack. His conduct on this occasion drew from the commander-in-chief, a public expression of praise.

"The enemy," says Sir Samuel, in his official despatches, "gave the *preference* to Commodore Affleck, but he kept up so noble a fire, and was so well supported by his seconds, Captain Cornwallis and Lord Robert Manners, that the loss and damage sustained in those ships were very trifling, and they very much preserved the other ships in the rear."§

In furthering the fond aspirations of Affleck, time was any thing but tardy. On the 9th and 12th of April ensuing, opportunity was again afforded him to increase his laurels. In the well-known conflicts which took place on those different days between Rodney and the Count de Grasse, and particularly in the memorable battle of the 12th, the commodore, in bringing up the *rear*‖ of the centre division of the British fleet, manifested the most noble bearing. For the services rendered to his country in this glorious achievement, his sovereign conferred on him the dignity of baronet of Britain; and out of compliment to his gallantry and general conduct, the electors of Colchester returned him to represent that borough in parliament. In turn he attained his flag rank, but in the capacity of admiral he was never employed afloat. He died in London on the 19th of November, 1787.

AFFLECK, (Philip,) a British admiral—a younger brother of Sir Edmund. Although not equally fortunate in having had opportunities afforded to him to win for himself a degree of distinction similar to that which had been acquired by the commodore; still Philip, when serving afloat, had often encountered the enemy, and, on more than one occasion, evinced considerable daring in conflicts which are technically termed "cutting out;" indeed at the siege of Louisburgh, he obtained his commander's commission for the intrepidity and courage he displayed in boarding, and capturing with the boats of the squadron, two French vessels of war of considerable force. After a series of constant and active service he attained the rank of admiral, and was considered an officer of such professional experience as to become, in the year 1793, one of the commissioners selected to execute the office of Lord High Admiral.

AFFLITTO, (Matthew, 1430—1510,) a lawyer, the grandson of Matthew Afflitto, councillor royal in 1409, under Ladislaus, was a native of Naples. Early in life he so much distinguished himself in his profession, that he was promoted to the council of state by king Ferdinand I., and also was in the confidence of his son, afterwards Alphonsus II. Being appointed president of the royal chamber, he was employed in important transactions under five successive kings of Naples. To the deep knowledge shown in his works he joined the utmost probity and kindness of heart with very engaging manners. He reached the advanced age of eighty, notwithstanding the distractions of the times in which he lived, and his numerous labours. His chief works are,—1. Commentarius in Constitutiones Siciliæ et Neapolis; Francf. 1603, fol. 2. 2. Commentarius super tres Libros Feudorum; Venice, 1534, fol.; Lyons, 1548 and 1560; Francfort, 1598, 1608, 1629. 3. Decisiones Neapolitanæ Antiquæ et Novæ; Venice, 1564, 1600, and 1635, fol.; and Francfort, 1616, and 1635, fol.; besides numerous other works on law and jurisprudence.

AFFLITTO, (John Mario,) a Dominican, who applied mathematical science to the art of fortification. Invited by Don John of Austria to Spain, he there

* In the application of this phrase the reader is not to suppose that the slightest shadow of censure is cast on the conduct of the British chief. A reference to the Memoir of Sir Samuel Hood will at once explain the propriety of the term employed.

† Anchorage or roadstead in the waters of St. Christopher.

‡ The 25th and 26th of January, 1782.

§ Despatches are sometimes strangely worded. Surely "the other ships in the rear," were competent to contribute to their *own* preservation.

‖ A singular error appears in Rodney's official account of this battle. Sir George says, "Nor can less [praise] be given to commodore Affleck for his gallant behaviour in *leading* the centre division." Now it happens, that instead of "*leading* the centre division," Affleck's ship, the *Bedford*, was the last but one of that squadron. Captain Sol. Thompson of the *America*, the eldest seaman in the fleet, *led* the centre division of the British line; and this will be seen by a reference to Rodney's *own* return of his line-of-battle.

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published a treatise upon the art in 2 vols. 4to. He also published theological and philosophical tracts, and died at Naples 1673.

AFFLITTO, (Gaetan Andrew,) an advocate; printed Pleadings and Decisions of Law.

AFFLITTO, (Cesar d',) an able jurisconsult, wrote Inquiries into Feudal Tenures, &c.

AFFLITTO, (Father Eustace d',) a Dominican, who wrote Memorie de gli Scrittori del regno di Napoli, 4to.(Naples, 1782,) but left the care of completing his undertaking to the Abbé Gualtieri, one of the royal librarians of Naples, afterwards bishop of Aquila. Vol. ii. was published 1794. It is a work far superior to that of Toppi, of Nicodemo, or Tafuri, but was never completed. It appears, (says Weiss, in the Biog. Univ.) to have been conceived on so vast a scale that there was no chance of completing it. Vol. i. only contained the authors in letter A. See Tiraboschi, Stor. della Liter. Ital. i. p. 114, note, who speaks very highly of the learning and accuracy of this work.

AFFO, (Ireneus,) a native of Bussetto, was professor of philosophy at Guastalla, where he wrote his Historia di Guastalla, 4 vols. 4to. It commenced with the reign of Charlemagne, comprised the three dynasties of this petty state, up to 1776, viz. the Torelli's, the Gonzago's, and the Bourbons. So great was the reputation it acquired him, that he was appointed superintendent of the valuable library at Parma. Though a diffuse writer, his researches are valuable, and his statements correct. He wrote also, Historia di Parma, 2 vols. 4to, and other works connected with the antiquities of these states. He died at the age of 60, and left a manuscript History of Peter Louis Farnese. Tiraboschi constantly quotes his works with approbation, especially his Poetical Dictionary, and his Memoirs, and other pieces inserted in the Raccolta Ferrarese di Opuscoli.

AFFRY, (Louis Auguste Augustin d',) son of François d'Affry, lieutenant-general in the service of France, was born at Versailles in 1713; entered the army and was present at the battle of Guastalla, where his father was killed. He subsequently distinguished himself both as a commander and a diplomatist, and sustained the high reputation he had gained in several active campaigns, and important embassies. He was also colonel of the Swiss guards, commanded the troops charged with the protection of Louis XVI., and on the dreadful days of the 5th and 6th of October, 1789, evinced the utmost zeal in the service of that unfortunate prince. On the departure of the king for Varennes, though enfeebled by age, he was the first to offer his sword to the National Assembly. Subsequently to 1792, he took no part in political events, but was arrested, and thrown into prison on the 10th of August. Being fortunate enough to obtain his liberty, he retired to his castle at Barthélemy, in the canton de Vaud, where he died in 1793, inconsolable for the death of his son, slain at the Tuilleries on the day of his own arrest. (Biog. Nouv. des Contemporains, &c. &c.)

AFFRY, (Louis Augustin Philippe, Comte d',) son of the preceding, born at Friburgh in 1743, was early destined for the military profession. He accompanied his father in quality of attaché to the Hague; became major in the Swiss guards; and, subsequently, lieutenant-general. On the breaking out of the revolution, he commanded the army of the Upper Rhine, till the disbanding of the Swiss in 1792, when he withdrew into his native place and joined the secret council of Friburgh. He was appointed to the command of the troops when this canton, in common with all Switzerland, was in 1798 threatened at once with a revolution and with an invasion. The count, in this emergency, conducted himself with singular prudence, and succeeded in protecting his native city from the horrors of war and civil discord. Upon its occupation by the French troops, he became one of the members of the provisional government, but was removed during the period of the revolution. He took no part against the new Helvetic government, kept aloof from the insurrections of 1801 and 1802, but willingly accepted an appointment to Paris, when the first consul, offering his mediation, summoned the Swiss deputies to that capital. He was distinguished among the deputies by the chief consul, who selected him for the establishment of a constitution, and presented with his own hand the act of mediation, in which the count was appointed "Landammann" for that year. Upon his return into Switzerland, he was nominated by his fellow-citizens, chief magistrate of Friburgh, and showed equal energy and skill in repressing violence and allaying the animosities of party. He took the same leading part in the affairs of his country,

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up to the close of his useful career, his last public embassy being to congratulate Napoleon on his marriage with Maria Louisa of Austria. Before he could give an account of his mission, he was seized with apoplexy, and died on his way to Berne, the 26th of June, 1810. His memory will long be held dear by the Swiss states.

AFFRY, (Charles Philippe Comte d', 1772—1818,) son of the preceding, was a lieutenant in the Swiss guards on the 10th of August, 1792, and escaped the massacre of that day by having been detached with his company into Normandy. He retired to his native place, but subsequently became colonel of a Swiss regiment, and distinguished himself in several campaigns against the Russians, particularly in the terrific retreat of 1812. He was employed after the restoration, and on the return of Napoleon resisted offers personally made to him by that ruler, and continued faithful to the king, by whom he was afterwards rewarded and promoted.

AFRANIA, a Roman lady of the time of Cæsar, remarkable for pleading public causes, but whose satirical attacks were so severe as to tend to the adoption of a law that no woman should be allowed to plead.

AFRANIUS, (L.) a comic poet of Rome. He lived about 100 B.C. He was one of the writers of that class of comedy called togata, and appears to have imitated Menander. Mention is made of him by Horace, Cicero, (Brutus,) Quintilian, who says, "In togatis excellit Afranius;" and by Gellius, xiii. 8, who quotes a couple of lines from him. Quintilian, however, blames him on the score of indecency. The following extract is from the Encyclopædia Metropolitana, Hist. Div. vol. ii. "The principal writers of the Comœdia Togata were Trabia, Lamia, Pomponius, Atta, Titinius, and Afranius. The loss of the writings of the last-mentioned poet, which were committed to the flames by the intemperate zeal of Gregory I., is an irreparable calamity to literature. From the character which he possessed among his countrymen, and which has been so beautifully given in one line by Horace—

'Dicitur Afrani toga convenisse Menandro'

there is reason to believe that his dramas were at once excellent and original; and it must have been curious to see what the vigorous mind of a Roman dramatist could have produced, when, drawing from the great model—nature, he continually corrected and refined his copy from the elegant proportions of the Attic Thalia. Stephens has collected a few scattered fragments of this author; and though little judgment of the poet can be formed from them, some of them evince great delicacy and elegance; it must, however, be remarked, that Quintilian blames him for the indelicacy of some of his dramas. The few fragments which remain of Afranius may be found in the Corpus Poetarum of Maittaire (London, 1713), and the Collectio Pisaurensis.

AFRANIUS NEPOS, (L.) served under Pompey, and was raised by him to the consulship, the year of Rome 694, when he began to dread the influence of Cæsar. On the breaking out of the war he was in Spain, commanding as Pompey's lieutenant with Petreius; and after Cæsar entered that country, they joined their forces, and gave him battle near Lerida. Cæsar was beaten in the first action, and was completely blockaded in his camp by the rising of two rivers. It was believed at Rome that he was lost, and the wife of Afranius received congratulations on her husband's success. But the genius of Cæsar triumphed; and he compelled Pompey's generals to lay down their arms. At Pharsalia Afranius commanded the right wing of Pompey's army; and he was afterwards, with Faustus Sylla, defeated and taken prisoner by Sitius, one of Cæsar's lieutenants, by whose soldiers he was killed.

AFRICANUS, (Julius,) a christian historian, born at Nicopolis, in Palestine, in the third century. He wrote a chronology by the title of Chronographia, which was divided into five books, forming an universal history from the creation of Adam, to the third year of the reign of Heliogabalus, viz. A.D. 221. Only that portion of it has survived which is found in the Chronicon of Eusebius, and the Chronicon Paschale and Syncellus. He wrote a letter to Origen concerning the history of Susannah, which he judged to be spurious, and one to Aristides, to reconcile the genealogical tables of St. Matthew and St. Luke. These afford one of the earliest specimens, as Neander has remarked, of *critical* inquiries applied to the New Testament. The rebuilding of Nicopolis on the spot where the village of Emmaus stood, was undertaken by Heliogabalus at the special recommendation of the historian, who

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resided there. A mathematical work, entitled Οἱ Κεστοι, has also been attributed to him. Such fragments as remain were printed among the Mathematici Veteres at Paris in 1693, folio, and were translated into French by M. Guiscard. Cave supposes that he died at an advanced age, about the year 232; but Lardner thinks not so soon. See more on this writer in Cave, Hist. Lit. i. 110.

AGANDURO (Rodrigo M.), an Augustinian friar; was one of the most zealous of his order in propagating the gospel in Japan. But he was too zealous for the interests of religion: like most of the Roman-catholic missionaries, he baptized before he had instructed. Hence, though the progress of the faith was apparently rapid, it was transitory; the people relapsed into their ancient idolatry; and those of Lucon only transmitted to their children any tincture of the truth. In 1640 Aganduro was sent to Rome to lay before Urban VIII. the homage of the new converts. He is the author of two works, which may be consulted with profit by the future historian—a Relation of the Mission to Japan and the Philippine Islands, and a History of the Philippine and Molucca Islands.

AGAPETUS, deacon of the church of Constantinople in the sixth century, presented the emperor Justinian with a work which has been called Charta Regia, containing advice upon the duties of a christian prince. Its high reputation caused him to be ranked amongst the best writers of his age. It was printed in Gr. et Lat. at Venice, 1509, 8vo, and is often printed in the same volume with various editions of Æsop's fables. The most correct edition is that of Banduri, in his Imperium Orientale. Paris, 1711. 2 vols. fol. Louis XIII. in his youth translated it from Latin into French. It was printed in 1612, and has often been reprinted.

AGAPETUS I. (S.), raised to the papal chair June 535; was a Roman, and became archdeacon of the church during the period when Italy was under the scourge of the Goths. Agapetus was, in fact, sent by the king Theodotus on an embassy to Constantinople, with a view of diverting the emperor Justinian from his design of reconquering Italy, which took place some years afterwards by the famous Belisarius. So great was the poverty of his holiness, that he was compelled to take the sacred vessels of the church to defray the expenses of his travels. His embassy failed, and he devoted himself, thenceforward, to his religious duties, and regulating the conduct of the patriarchs. He died at Constantinople in the year 536.

AGAPETUS II., elected pope in 946, when Italy was a prey to rival pretensions; embraced the party of Otho, the king of the Germans, in opposition to Berenger, who aspired to the crown. He sent a legate to Otho, urging him to assemble a council, which was held at Ingelheim, in which the claims of the contending monarchs were vainly discussed. He died, regretted for his virtues, in 956.

AGAR, (Jacques de, 1640—1716,) a French portrait painter, who visited England, and ended his days at Copenhagen, where he was much patronized by the court. (Bryan's Dict.)

AGARD, (Arthur,) a learned antiquary, born 1540, at Foston, in Derbyshire; was the son of Clement Agard, by Eleanor, daughter of Thomas Middleborough, of Egbaston, in Warwickshire. He studied for the law, but does not appear to have been at either of the universities; became a clerk in the Exchequer office; and in 1570 was made deputy-chamberlain,—a place which he held during forty-five years. He had thus ample leisure to indulge his natural taste, and formed large collections in every branch of antiquarian science calculated to illustrate his native country. His zeal procured him the friendship of Sir Robert Cotton, which lasted through life. But Agard's antiquarian knowledge cannot be attributed to this acquaintance (as it has been by Wood, Athen. Oxon.), as Sir Robert was born only in the same year that Agard came into office. He numbered, indeed, among his coadjutors and friends, all the most eminent and learned men of his age; and when, in 1572, the first society of antiquarians was formed by Archbishop Parker, his name appeared at the head of the list of distinguished members. In this society he read three essays, published by Hearne in his collection of Curious Discourses, 1720 and 1725, 2 vols. Agard's discourses are— 1. Opinion touching the Antiquity, Power, Order, State, Manner, Persons, and Proceedings of the High Court of Parliament, in England. 2. On this question, Of what Antiquity Shires were in England? In this Mr. Agard was of opinion that King Alfred was the author of this division. 3. On the Dimensions of the Lands in England. 4. The Au-

thority, Office, and Privileges of Heralds in England. He considered this office to be of the same antiquity with the institution of the Garter. 5. Of the Antiquity or Privileges of the Houses or Inns of Court, and of Chancery. Here he observes, that before the time of Magna Charta, our lawyers were of the clergy; that in the time of Edward I. the law received its proper form; and that the Exchequer was formerly styled the "mother court" of all courts of record. It was then, he supposed, that lawyers began to have settled places of abode, but he knew of no privileges. 6. Of the Diversity of Names of this Island. From this we find that the first Saxons came into this island in the year 435; that the reason why England was not called Saxon-land, was because the Angles, after the subjection of that part of the island, were more numerous than the Saxons. After this conquest the name of Briton grew into distaste; all valued themselves on being Englishmen. The Society was dissolved in 1604, and did not revive until the last century.

Agard endeavoured to explain Doomsday Book in a treatise which is preserved in the Cotton Library, under Vitellius, No. 9. He compiled also A Catalogue of all such Records as were in the Four Treasuries belonging to his Majesty. All the rest of his collections—more than twenty volumes, he bequeathed to Sir Robert Cotton, in whose library they were deposited. Previous to his death he had a monument erected for himself and his wife near the chapter-door, in the cloister of Westminster Abbey. He died August 22, 1615.

AGAS. See Aggas.

AGASIAS, a sculptor of Ephesus, scholar or son of Dositheos. According to Fuseli, it is possible that he may be the Egesias of Quintilian and Pliny; and he considers the letters of the inscription to indicate the same age as that attributed by Quintilian to Kalon and Egesias. The great work of Agasias is the statue of *The Gladiator*, as it is called, although it is now pretty well agreed upon that it does not represent a gladiator at all. Winkleman and Fuseli both speak of it most highly. It was found with the Apollo Belvedere at Nettuno, the ancient Antium, the birth-place of Nero, where he had deposited a large number of the chef-d'œuvres collected in Greece by the freedman Acratus. This statue, The *Fighting* Gladiator, or The *Borghese* Gladiator, as it is called from having been in the Borghese Villa, is placed by K. O. Müller (Handbuch der Archäologie der Kunst, 2d ed. Breslau, 1835, p. 155) in the fourth period of Greek art (from 336 to 146 B.C.); and he observes that there were three Ephesian sculptors of this name, and he refers to Böckh, Corp. Inser. 2285 b. for the second of them (Agasias, the son of Menophilos). With regard to the Fighting Gladiator, he remarks, this statue, described in Visconti and Clarac's Catalogue of the Louvre,* No. 304, (edition of 1830,) is probably a warrior defending himself, with his shield and lance, against an enemy on horseback, and was probably taken from a larger group of warriors, in order to treat it with every refinement of art. (See Maffei, Racc. 75. Piranesi, Stat. 13. Mus. Roy. i. 8. Clarac, pl. 304.) Lessing (Werke, vol. ii. p. 384, or Laocoon, § xxviii.) thinks it the statue of Chabrias, as described by Cornelius Nepos in his life of that warrior. Müller adds that Mongez (Mem. de l' Inst. Nat. Litt. ii. p. 43) considers it an *athlète;* Gibelin (Ibid. iv. p. 492) and Hirt a *discobolus* (Ballon Schleudrer); and Quat. de Quincy (Mem. de l'Inst. Roy. vol. iv. p. 165) makes it an *hoplitodromos.* In another part of the same work he enumerates (from Jean Galbert Salvage, Anatomie du Gladiateur Combattant, Paris, 1812) the muscles delineated in this statue. An engraving of it will be found in the Encyclop. Metropol. Mixed Sciences, vol. iii. art. Sculpture. (Biog. Univ. Müller's Handbuch.)

AGASICLES, a king of Sparta, mentioned by Herodotus, of whom nothing remarkable is recorded.

AGATHA, (St.) a christian martyr, born at Palermo, or Catana, of a distinguished family; was early devoted to a religious life. Quintianus, governor of Sicily, struck with her charms, availed himself of the existing edicts against the Christians to seize her person. She was brought before his tribunal, but resisted alike his threats and his allurements; was thrown into prison, where she endured the most cruel torments with heroic constancy; and died with a praver upon her lips.

AGATHANGELUS, an Armenian historian, lived in the fourth century. He was secretary to king Tiridates, whose life he wrote, as well as that of St. Gregory the Illuminator—the latter at the

* This statue was one of those carried away to France, but now restored to Rome. It is (the writer believes) now in the Vatican.

particular desire of the king. But it cannot be ascertained in what language the historian wrote his work. Some, however, assert that the history was written in Armenian, with Greek characters; others in Greek, and that it was translated into Armenian. The latter is the most probable, as a complete history of Agathangelus, written in the Greek language, exists to this day. It was published at Constantinople in 1709. (Audall's Armenia, Pref. p. xxv.)

AGATHARCIDES was born at Cnidus, by profession a grammarian and rhetorician, and a philosopher of the sect of Peripatetics. He lived in the time of Ptolemy Philometor, and wrote a work in 10 books upon Asia; in which he touched upon the exploits of Alexander the Great, and the history of his successors, as Fabricius infers from Josephus, p. 1050, and who would assign to the same work a passage in his Φρυγιακα, which is quoted by Pseudo-Plutarch on Rivers, p. 1154. Photius likewise mentions a work of his upon Europe, in 49 books; and attributes to him an Epitome of what he had previously written on the Red Sea, together with five books on the Troglodytæ, (cavern-dwellers,) on the Winds, and an epitome of the Lyde of Antimachus. The last was, however, in all probability, merely a commentary upon the histories introduced into the elegy of the grammarian and poet of Colophon; who no doubt gave as much trouble to scholiasts, as Apollonius has done by his learned allusions in the Argonautica. To the Cnidian has been referred a work on Persia, quoted by Plutarch in Parallel. p. 305. But as the writer is there described as a Samian, Fabricius conceives that Agathyrsides of Samos is the person alluded to, whose Περσικα is quoted by Stobæus VII.; and in like manner he would substitute Agathyrsides for Agatharcides in Pseudo-Plutarch, p. 1153. He affected, it seems, an Attic purity, although, says Photius, he sometimes used a word belonging to a lower age. Of all his works only some fragments have been preserved by Photius, cod. 250; and to them is to be referred the Epitome of the Collection of the Wonderful Things of History, and a Dissertation περι της προς φιλους ὁμιλιας. He has given a detailed account of the manner of working gold mines near the Red Sea; and it appears from Pliny, Hist. Nat. vii. 2, that he told a marvellous tale of a nation in Africa, called the Psylli, from whose bodies exuded a poison fatal to serpents, and the very smell of which put them to sleep. The fragments are to be found in Geographi Minores, ed. Hudson. Oxon. 1698.

AGATHARCUS, an ancient painter, son of Eudemus, was born at Samos, and pursued his art at Athens. He was remarkable for his rapidity of execution, and for his skill in painting ornaments and decorations. Zeuxis, on hearing him boast of this rapidity, which is always unfavourable to excellence, replied coolly, "that *he* piqued himself on his slowness." From his connexion with Zeuxis and Alcibiades, it is probable Agatharcus lived about the 95th Olympiad, or 400 B. C.

AGATHEMERUS. Neither the time when, nor the place where this geographer was born, has been made out satisfactorily. From internal evidence, however, furnished by the word Ἱσπανια, first applied to Spain by Ptolemy, to whom Agathemerus refers, and from an allusion to the fact of Babylonia becoming a Roman province under Severus in A. D. 201, Dodwell places the author in the commencement of the third century. From the sixth chapter of the first book, it appears that Agathemerus wrote his Delineation of Geography for the use of one Philo. But the work has come down to us in a very imperfect state, is full of contradictions, and very obscure. Malte-Brun conceives the two books to be extracts from the same course of lectures on geography. They were first printed from a MS. belonging to Chiflet by Tennulius at Amsterdam, 1671, and subsequently reprinted by Hudson in his Geographi Minores, Oxon. 1703, and by Gronovius in Geographia Antiqua, Lugd. Bat. 1700. St. Croix accuses Hudson of having neglected some correct readings which Holstein had obtained from the Paris MSS.; and confirms the inference drawn by Dodwell, touching the age of Agathemerus, by showing that the Greek geographer alludes to the wall which was drawn across England during the reign of Severus.

AGATHIAS, of Myrine, a city of Æolis in Asia Minor, was the son of Memnonious and Periclea. He was brought up to the study of the civil law at Alexandria, from whence he went to Constantinople. He began his literary career as the writer of amatory and other poems, which he called Daphniaca; and was the editor of the new circle of Greek Anthology, which he arranged under

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nine different heads. Of his own epigrams nearly one hundred have come down to us. Dissatisfied, however, with writings from which little honour was to be acquired, and which, as he grew older, he perhaps conceived to be little suited to the character of a Christian—for to that creed he is supposed to allude, when he speaks of "the most correct doctrine," which the Franks had adopted—he turned his talents to historical composition; and continued the history of Procopius, which he has brought down to the defeat of the Huns by Belisarius, A. D. 569. It appears, however, that he could give only his spare time to letters, being compelled to gain his livelihood by his professional pursuits. "I would wish," says he "were it in my power, to unite the Graces with the Muses,"—where he alludes to a passage in the Hercules of Euripides, v. 673. His talents as an historian and poet are much upon a par. In both he is rather the imitator of the thoughts of others, than the promulgator of his own; but though we may lament his want of originality, we cannot but do justice to the correctness of his taste in selecting the best authors for his models. So closely has he followed the footsteps of his predecessors, that a critical reader of Thucydides will find in the pages of the Byzantine historian something for the emendation of the text of the Athenian. Amongst the curious facts detailed by Agathias, the one most interesting to the present age is where he states how Anthemius imitated the effects of an earthquake by the explosion of a steam-boiler, and almost verified the story of Archimedes setting fire to the Roman fleet at Syracuse by means of burning glasses of extraordinary power. The history of Agathias was first published in an imperfect form in the Latin translation of Personna at Rome, in 1516, and afterwards in the original Greek by Bonavent. Vulcanius; Lugd. Bat. 1594; which was reprinted at Paris in 1660; and it now forms a part of the Corpus Byzantinorum Scriptorum, of which the last edition is by Niebuhr, who has, however, made no use of the V. MSS. which still exist in the Vatican uncollated.

AGATHO. Of this Athenian dramatist, and the young friend of Euripides, and in honour of whom the older tragedian, is said by Ælian (V. H. ii. 21) to have written his play called Chrysippus, nearly all that is known is through the medium of the comedies of Aristophanes and the dialogues of Plato; the latter of whom has made Agatho's house the scene of his banquet, where he has put into the mouth of the host a speech in favour of love, in unison, no doubt, with the sentiments expressed by Agatho in the very play whose success the banquet was given to celebrate,—at least if any inference can be drawn from the numerous fragments of verse to be detected in the speech of the dramatist. That he possessed no inconsiderable talents is shown by the fact, that Aristophanes thought proper to make him the principal butt for his ridicule in the Thesmophoriazusæ; from whence we learn that he was equally effeminate in dress, manners and mind, and was much given (as remarked by Aristotle oftener than once) to antithesis and other rhetorical ornaments; while Philostratus in Vit. Sophist. i. 497, tells us, evidently in allusion to that identical play of Aristophanes, that he, whom Comedy called the sweet-tongued Agatho, frequently talked like Gorgias—a passage that plainly seems to lead to γοργιζει in Thesm. 56, spoken by Mnesilochus, in ridicule of Agatho, instead of γογγυλιζει,—a word which is very unsuitable in all respects. Only a few of the titles and fragments of his plays have been preserved; although more would doubtless have been discovered, had we fuller scholia on the latter plays of Aristophanes; for we learn that the opening verse of the Ecclesiazusæ was taken from Agatho. Once only is it stated that he got the prize. He was the first to introduce, says Aristotle, Poetic. § 7, extraneous matter into the choral songs, and to destroy the simplicity of the argument by a multiplicity of events; and according to Plutarch, in Sympos. iii. 1, he made in The Mysians some alterations in the choral music, to suit probably his own voice; for it appears, from the Schol. on Aristoph. (Thesm. 101) that he was an actor as well as dramatist. The titles too of his plays were connected neither with the chorus nor the principal character of the piece; and he thus led the way to the sentimental dramas of the new comedy. Like Euripides, he left Athens for the court of Archelaus in Macedonia; a circumstance to which allusion is made in The Frogs of Aristophanes, (v. 84,) where the Scholiast, transcribed by Suidas, evidently read something more than we have at present in the text; for, as it is absurd to suppose that Aristophanes would stultify himself by ridiculing Agatho in one play and praising him in

another, so is it reasonable to suspect that he wrote what is still visible in the Greek commentary, and asserted that Agatho was a doer of good, and regretted by the clever fellows, the pupils of Socrates, by whom, although he kept a splendid table for them, he was still made their butt. As a specimen of Agatho's language, Aristotle has quoted a distich, of something like the following sense :—

> If I speak true, I shall not give delight;
> But if I please, my words will not be right.

AGATHO, a confessor, imprisoned in Diocletian's persecution, A. D. 304. The account given of him and Agape the martyr, in Baronius and Surius, is stated by Henschen to be a spurious document. (See Ruinart. Acta Sincera Martyrum, p. 390.)

AGATHOCLES, a tyrant of Syracuse, was born about the year 359 B. C. For some time he practised the trade of his father Cercinus, a potter, but soon abandoned it for the more active life of a common soldier. His noble figure and great strength drew the admiration of the general of the Agrigenti, a man of abandoned manners, who promoted him to the rank of chiliarch, or leader of a thousand men. After the death of his commander, he espoused his widow, the heiress to immense wealth, and thus at once became a powerful and dangerous citizen. Upon the death of Timoleon, Syracuse, a prey to anarchy, favoured the designs of Sosistratus, who compelled his democratic rival to fly and seek refuge in Crotona. Both there and at Tarentum, he again usurped the public authority, experienced the same fate, but still made himself formidable as the leader of a powerful banditti. Sosistratus, in his turn, having incurred the enmity of the people, Agathocles was recalled to lead the rival faction, and became distinguished for his military discipline and prowess. He defeated his rival, supported by the Carthaginians; seized the supreme power, and exercised it with so much severity as to drive the Syracusans to appeal for aid to the Corinthians. Suddenly attacked from without, and by the indignant citizens, Agathocles only escaped death by giving his own arms and dress to a soldier who greatly resembled him, and who being taken and slain, still farther favoured the tyrant's escape. What then was the surprise, the terror of Syracuse, when he reappeared with a formidable army before its walls; then, adding stratagem to force, he offered to spare the city and to maintain the public liberty, if restored to his former authority and rank. But no sooner was he firmly seated, than he gave the signal to his troops, and the nobility, the wealth, and the beauty of that princely city became the spoil of his mercenary and ferocious troops. During successive nights and days, Syracuse was abandoned to rapine and slaughter, and when they ceased, the tyrant calmly informed the survivors, that it was done to establish a democracy upon the heads of their haughty and wealthy enemies, whose riches the commonwealth might now enjoy. For his share, he declared that he was only desirous of retiring to a private station and living in peace. At these words, throwing away his sword, he mingled with the populace, as if leaving them to "wield their fierce democracy" at pleasure, and his ferocious bandits and assassins in consternation and dismay. The ruse succeeded; his chief soldiers gathered round, and decreed him the supreme authority and a crown. His first act was to abolish all debts, and make an equal distribution of the lands. Gratified by his popularity, he affected an affable demeanour, promulgated some equitable decrees, and restored order and public credit. He then increased his army and the number of his vessels, and within two years became master of nearly the whole of Sicily. The Carthaginians, taking alarm, sent Hamilcar to oppose him: but he was routed, and his camp was being pillaged when a strong reinforcement arrived; and the victors were put to flight. Agathocles, undismayed, formed the hardy design of carrying the war into Africa; he obtained a naval victory, and having effected a landing, he burnt his own fleet to cut off every hope except that of success. He overthrew an army of 40,000 men, the flower of the Carthaginians; and by intrigue and treachery gained yet more than by arms. Towns and cities fell before him; and aided by the Lybians, he prepared to lay siege to Carthage itself. He also assumed the title of king of Africa; while the people of Syracuse, equally fortunate, repulsed and took prisoner Hamilcar in a great battle, and sent his head as a trophy to their monarch. Several towns of Sicily, however, having formed a league against him, Agathocles gave the African command to his son, and hurried back to Sicily. The fame of his victories restored obedience, even before the terror of his presence; and

he returned to prosecute his African campaign. He found his army in flight; rallied, and led them at once against the enemy. He was repulsed and hard pressed by the enemy; the Africans abandoned him, and his own troops revolted. He was seized by them and imprisoned,—the Carthaginians advanced, and in the panic, Agathocles effected his escape. Upon his return, he succeeded in placing himself at the head of another army,—committed the most fearful excesses, and triumphed over all his enemies. He subsequently devastated parts of Italy, and the Lipari isles; and on his return, every vessel except the one in which he sailed was lost. A more terrible death was reserved for him. A poison was administered to him by one of his own grandsons, and his sufferings were so extreme, that he caused himself to be placed alive upon a pile, and fire to be applied to it. Thus perished Agathocles, in the 72d year of his age, and the 28th of his usurped power, in the year 287 B. C.; a death so extraordinary as to have excited the doubts of many historians. A number of classical writers concur in bearing testimony to the military genius and the extraordinary powers, and versatility of character, possessed by the greatest conqueror and tyrant Syracuse ever knew. A Life of Agathocles was published in London in 1661, and translated into French by Eidous; Paris, 1752. 8vo. It was intended as a sort of satire upon the usurpation of Cromwell. The same work supplied Voltaire with the subject of his last tragedy; and M. Philippon also published a little work, entitled, Agathocles et Monk, ou l'Art d'abattre et de relever les Trônes. Orleans, 1797. 8vo.

AGATHON, (St.) Pope, born at Palermo, entered the order of St. Benedict, and became treasurer of the church. He was remarkable for his humility and his love of doing good. His reputation caused him to be raised to the pontifical seat, 26th June, 678; he abolished the tribute before exacted by the emperors at the papal election, and signalized his pontificate by the condemnation of the monothelites, adjudged in the sixth general council held at Constantinople, in which the reigning emperor assisted. He died in 682, regretted and honoured by the church.

AGAY, (François-Marie Bruno Comte d',) born 1722, was intendant of Picardy, and advocate-general to the parliament of Franche-Comté. He was afterwards called to Paris, where he filled several legal offices of importance. He promoted the prosperity of his native province, by encouraging works of great importance connected with commerce and the arts, and by modifying the restrictions upon agriculture, manufactures, and all useful trades. Amiens owes to him some of its noblest public edifices; and canals, roads, and various public works, both useful and ornamental, bore testimony to his activity and zeal. Nor were literature and science forgotten; he was the friend of Delille and Sélis, and took delight in fostering talent in those institutions calculated to diffuse knowledge and a taste for intellectual pursuits among the people. But Agay lived in unhappy times; the subintendants and public men connected with him were not actuated by the same principles, and through their acts he incurred his share of public odium at the outset of the revolution. He was compelled to fly with his family to Paris, where he continued concealed during the whole period of the revolution. He died there at the advanced age of 83, in 1805, so completely forgotten that not a single journal announced his decease. He wrote several treatises, chiefly upon scientific subjects, national improvements, and the useful arts.

AGAZZARI, (Agostino,) born of a noble family, at Sienna, about 1578, was taken into the service of the emperor Mathias, and became director of music at Rome. He acquired the theory of Harmony from Viadana; and upon returning to Sienna, towards the year 1630, he was appointed superintendent of the cathedral chapel. His compositions are various, both of a temporal and sacred character; and his hymns, and other ecclesiastical pieces, as well as his treatises upon the art, were much appreciated during the latter period of his life.

AGAZZIN, (Alphonsus,) a native of Sienna, born in 1549, the first Jesuit who was rector of the English college at Rome, over which he presided for nine years, to which post he had been appointed in 1579. He died at Rome, March 30, 1602. (See More's Hist. Prov. Aug. 57, 138. Sacchini, iv. p. 210.)

AGELADAS, or AGELAS, a Greek sculptor, some of whose works, the Infant Jupiter and the Young Hercules, were highly admired. He is supposed to have been the master of Phidias. Sillig. (Catalogus Artificum, p. 17,) places his birth, B. C. 540. See more concerning him in that work.

AGELET, (Joseph le Paute de,) born at Thone-la-long, near Montmédi, in 1757. He studied astronomy under Lalande. He accompanied an expedition to Australia, in 1773; became a member of the Academy of Sciences, to which he presented his journals, containing more than 1600 observations on the planets and fixed stars. In 1785, he joined the expedition intended to sail round the world under Peyrouse, in which unfortunate voyage he perished.

AGELLIUS, or AGELLI, (Antonio, d. 1608,) bishop of Acerno. This learned man, a native of Sorrento, and a Theatine monk, having attracted the attention of Gregory XIII., was selected by him to examine the Septuagint, and superintend the edition of it then publishing at Rome. He was also made superintendent of the Vatican press, and afterwards bishop of Acerno. His chief works are—Commentaries on Jeremiah, Habakkuk, Psalms, Proverbs, &c.; and an edition of Cyrillus Alexandrinus contra Nestorium.

AGELNOTH, in Latin, *Achelnothus*, archbishop of Canterbury, in the reign of Canute the Great, was the son of the earl of Agilmer, and was surnamed the *Good*, from his extraordinary benefactions. He went to Rome, after being promoted to his see in 1020, and received his pall from pope Benedict VIII. He was much in favour with king Canute, and employed his influence to excellent purposes. By his advice, large sums were sent over for the support of the foreign churches; and Malmesbury says that the king was only restrained from vicious actions by the regard he had for the archbishop. Upon Canute's death, Agelnoth refused to crown his son Harold, declaring that he had given the king a promise to set the crown upon none but the issue of queen Emma. He died Oct. 29, 1038. Sir F. Palgrave, Hist. of England, (Fam. Libr.) calls him *Ethelnoth*.

AGER, or AGERIUS, (Nicholas), professor of medicine and botany at Strasburgh, in the seventeenth century, was the contemporary of the learned brothers, John and Gasper Bauhin. In honour of him, a species of the genus Pæderota, which he first made known, was named Ageria. He was also distinguished for his knowledge of natural philosophy and natural history. He published, Disputatio de Zoophytis. Strasburgh, 1625, 4to; and De Anima Vegetativa, ibid. 1629, 4to.

AGESANDER, a sculptor of Rhodes, executed, in concert with his sons Athenodorus and Polydorus, that splendid monument of Grecian art—the group of the Laocoon. This is supposed to be the same that decorated the baths of Titus in the time of Pliny; it was discovered in those baths in the time of Julius II. A.D. 1506. Borghini and Winkelman place the Laocoon and its sculptors in the most brilliant era of Grecian art; while Lessing, in his 'Laocoon,' attempts to prove that the statue was made after the passage in Virgil; and from its exquisite finish, compared with the works of the Grecian artists, he considers that it was executed under the Cæsars. Müller (Handbuch der Archäologie der Kunst) places Agesander in his fourth period of Greek art (from 336—146 B.C.) He thinks the Laocoon too theatrical for the earlier times, and too deeply imbued with pathos. The age of this sculptor is therefore, it would seem, highly uncertain. (Plin. xxxvi. 4, 11. Müller, &c.)

AGESILAS. See AGIS IV.

AGESILAUS II., son of Archidamus, king of Sparta, on the death of his elder brother, Agis, aspired to the crown in opposition to his nephew. Agesilaus carried his point, and ascended the throne in the year 399 B.C. Sparta was then in the height of her glory; the power of Athens had fallen with its walls. By advice of Lysander, Agesilaus resolved to push the war vigorously; embarked at Aulis, and passed into Asia with 8000 men, B.C. 395; and through Lysander's means became successful, and was soon master of the greater part of Asia. It was only by bribery that Artaxerxes arrested the progress of his arms, and formed a league against the Lacedemonians. Upon quitting Asia, he passed through Macedonia and Thessaly; and afterwards, in Bœotia, he gained a signal victory over the combined forces of the Bœotians, the Argians, and the Athenians. He was next successful in the Peloponnesus, and afterwards compelled the Arcananians to accept terms. He was not present at the battle of Leuctra, so fatal to Sparta; but being invested with extraordinary powers by the state, he did much to retrieve the loss, and eventually saved Sparta in the battle of Mantinea. Agesilaus subsequently passed into Egypt, took the command of the troops of Tachos, who had risen against the Persian king. He next entered the service of Nectanebus, a cousin of Tachos, and his rival, and

obtained for him two brilliant victories; and having established him upon the throne, set sail for Sparta, loaded with treasures. Being overtaken by a storm, he put into Menelas, on the African coast, where he died, in the year 361 B.C. aged 84. His life was written by Xenophon, who has shown, perhaps, too much partiality to his hero, although it must be confessed that his merits were great.

AGESIPOLIS I. son of Pausanias, king of Sparta. He was still a child at the time his father was compelled to fly and abandon him and his brother Cleombrotes. Aristodemus, also of the race of the Heraclidæ, was his tutor. On assuming the government, he led the Lacedemonians in several expeditions against the Argians and the Arcadians, greatly signalized himself in other actions, but died suddenly in the flower of his age, 380 B.C.

AGESISTRATE, mother of Agis IV. See Agis.

AGEZIO, (Thaddeus,) a Bohemian astronomer and physician of the sixteenth century, at the court of the emperor Maximilian, was the first modern writer upon the science of physiognomy; afterwards so much extended and methodized by Lavater. He published a Description of the Comet of 1578. A Treatise upon Metoposcopy, in other words, Physiognomy, his favourite study. Aphorisms on the same; besides some polemical tracts.

AGGAS, (Ralph,) an engraver and surveyor, who flourished in the latter half of the sixteenth century. The few plates which he engraved are now very rare: his Plan of London, which was republished by Vertue in 1748, was his first work; and Vertue's plates were purchased by the Society of Antiquaries some time afterwards: he also drew plans of Oxford, Cambridge, and Dulwich in Suffolk, but it is uncertain whether the second of these was published. He also wrote a Treatise on Surveying, the only copy of which that we have seen was in the late Mr. Heber's library. In MS. Lansd. Mus. Brit. No. 73, is "a note for the perfection of land-measure and exact platting of cittyes, castles, &c." addressed to Lord Burghley, by R. Agas, and dated 22d February, 1592.

AGIER, (Pierre-Jean,) president of the chamber of the Cour Royale at Paris, was born in 1748, distinguished himself both at the university and the bar, and was elected deputy in 1789 to the States-General. He became president of the Tribunal of Ten, of the Tribunal d'Arrondissement, and was required to take the oath of liberty and equality to the Tribunal. He refused, and retired till January 1795, when he was induced to resume his legal functions, and in 1796 was called to preside in the national court convened at Vendôme to try Babeuf and his accomplices, but took no part in the deliberations of the jury. After the establishment of the consular government, he was made judge of the Court of Appeal at Paris, and president of the Criminal Court for the department of the Seine. Upon the restoration of the Bourbons in 1815, he was confirmed in his functions, and became justly reputed for the equity and impartiality of his decisions. Agier devoted much of his time to other studies besides jurisprudence; he took part with the Jansenists, and was an unflinching advocate for the liberties of the Gallican church. He died at Paris the 22d September, 1825. His works are—1. Le Jurisconsulte National, ou Principes sur les Droits les plus importants de la Nation; Paris, 1789, 3 parts in 1 vol. 8vo. 2. Vues sur la Réformation des Lois Civiles, d'un Plan et d'une Classification de ces Lois; Paris, 1793. 3. Du Marriage dans ses Rapports avec la Religion et les Lois Nouvelles; Paris, 1800, 2 vols. 8vo. And in addition to these we might cite a number of religious compositions, and some political tracts, for a list of which the reader is referred to the Biographie Universelle.

AGIER, (Charles Gui François,) a cousin of the preceding, and member of the Constituent Assembly, was born 1753. He was also elected deputy from Poitou in 1789 to the States-General; and in all the stormy discussions of the period, he was remarkable for the judgment and moderation of his councils, but chiefly confined his attention to the affairs of his own province. He voted for the suppression of the monastic orders, substituted the name of communes for that of parishes, declared for the non-responsibility of municipal officers, and opposed the demand of Robespierre to try the king. Soon afterwards he retired to his native province, where he was imprisoned during the reign of terror. He was made procureur du roi upon the return of the Bourbons, and died in 1828. His son was councillor to the Royal Court at Paris, and elected member of the Chamber of Deputies for the department of Deux Sèvres.

AGILAN, (549—554,) the fourteenth king of the Spanish Wisigoths, from

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Ataulphus (Adolf), who first established his throne on the confines of the Pyrenees. The predecessor of Agilan was Theudisel, a monster of licentiousness, whom a conspiracy hurled from the throne to make room for the new king. But these conspirators were not the nation, which refused to ratify the choice; and the reign of Agilan was signalized by civil war. Cordova was the first great city to oppose his government; he marched against it, was defeated, and was forced to fly to Merida. This disaster increased the number of his enemies; all Andalusia joined the people of Cordova; Athanagild, a noble Goth, assumed the command; to strengthen himself the more, he invoked the assistance of the imperial troops, which held some of the maritime forts; and with their aid the king was again defeated. Short in those days was the progress from defeat to worse evils; and Agilan, whose vices hastened the catastrophe, perished by domestics in his fortress of Merida.

AGILES, (Raymond d',) a canon of Puy, who wrote L'Histoire de la Croisade de 1095, in which he accompanied his bishop Adhemar. The count of Tholouse made him his chaplain, and gave him also a place in his councils. Upon his return he arranged the materials which he had collected, and produced his History, in which he gives a faithful account of the events which he had witnessed. Its fault is the want of dates; it is difficult to follow the narrative; but it served as a guide for William of Tyre.

AGILMAR, or AIMAR, a bishop of Clermont in the ninth century. The date of his birth and that of his death are equally uncertain; but he is supposed to have been descended from the counts of Amaous in Upper Burgundy, where he sought shelter with his kindred when the incursions of the Normans drove him from his episcopal see. In 876, he was one of the bishops who joined in the council of Pontigny; and in the year following we find him at Pavia, in Italy, swearing fidelity to Charles the Bald. In 878, he was sent from pope John VIII. to king Louis le Bègue, and was bearer of a letter of credence, of which a fragment has been printed in the Acta Sanctorum of the Bollandists, and in some other works.

AGILULPHUS, duke of Turin, and king of Lombardy. When Antharis the third king died, the chiefs invited Theodelinde his widow to select another consort, whom they promised to recognise as their head, and she chose Agilulphus, a warlike prince, who, to uncommon grace of person, added the most fascinating manners and engaging address. Nor were his merit and virtues less conspicuous; and the queen having already fixed her heart upon him, took upon herself to negotiate the affair. Without announcing her intentions, she requested the pleasure of his company at her court. She took with her an escort to meet him as far as Lomello. When they met, she called for a cup of wine, and having drunk half of it, she offered the other to the duke. On returning the cup, he kissed her hand as a mark of respect; when, turning to him, covered with blushes, she said, "That is not the salute I ought to expect from my lord and husband." She then acquainted him with the wishes of the Lombards, and her own choice—and the duke became a king. The Lombards had been long at war with the Greeks, who still possessed the exarchy of Ravenna and the duchy of Rome. They incited many of the Lombards, and the duke of Berengia, against the new king; who, however, beat the duke, and laid siege to Rome. Pope Gregory the Great was in the greatest terror, the more as he knew that the king and his whole army professed Arianism; but Theodelinde, being attached to the Catholic religion, interposed her good offices. Grateful for the clemency shown him, Gregory succeeded in negotiating a peace between the king and the Greek emperor Maurice in 599; but the exarch having, after repeated insults, attacked and carried off the son-in-law of the king, with his whole family, the warlike prince laid siege to Padua, carried it by storm, and razed its walls to the ground. He then took Cremona and Mantua, liberated his daughter and her family, and concluded a peace. About the same time he abandoned Arianism, and embraced the Catholic faith; then assembling his chiefs at Milan, associated his son with him in the government, and had him solemnly crowned in presence of the people. He renewed the national league with the king of the Franks, whose ambassadors assisted at the inauguration of the young prince; embellished and fortified Ferrara, a mere village before that period; and erected walls and public edifices so as to render it one of the most important cities of Italy.

After a prosperous and vigorous reign

of twenty-five years, this fortunate prince, who had so singularly attained royal power, died in the year 615 or 616, regretted by his subjects, leaving his son Adelvald already in possession of the throne. He also left the kingdom of the Lombards in a state of perfect tranquillity, its power extending over the whole of Italy with exception of Ravenna and Rome. The crown of gold worn by this prince was richly decorated with figures of saints; it was long preserved in the cabinet of medals belonging to the imperial library, whence it was stolen in the year 1504, and believed to have been melted down by the thieves.

AGINCOURT. See SEROUX D'AGINCOURT.

AGIS I. son of Eurysthenes, king of Sparta, reigned about 980 B.C. It is conjectured that he was the first who brought the inhabitants of Helos under the yoke, and it is known that the Spartans sent out many colonies in his time. He was succeeded by his son Echestratus, and the kings of his family assumed the name of Agiades.

AGIS II. son of Archidamus, the second branch of the Spartan kings, mounted the throne about 427 B.C. in the fourth year of the Peloponnesian war. He commanded the Lacedemonians in several expeditions; but having concluded a peace with the Argians at a moment when he might have struck a decisive blow, he was brought to judgment, but escaped being condemned. Soon afterwards, the war being renewed, he attacked the Argians near Mantinæa, and gained a complete victory. He was successful also against the Athenians and other enemies, and died honoured for his victories in 399 B. C. It was this Agis who is reported to have replied to an ambassador whose address had been none of the most brief, "Go, and tell your employers that you were sadly perplexed to finish your speech, and I to listen to it!"

AGIS III. son of Archidamus, the second branch of the Heraclides, and grandson of Agesilaus, mounted the throne 338 years B. C. In his youth he was sent on an embassy to Philip, king of Macedon, then in the height of his power. Seeing him unaccompanied, while numerous deputies from a single state in honour of him stood around, Philip exclaimed: "What! Sparta sends only one ambassador!" "One," replied Agis, in a laconic style, "is enough for one man!" He succeeded his brother 346 years B. C. and though he abhorred the dominion of the Macedonians, he patiently waited the departure of Alexander upon his grand expedition. After the battle of Issus, a number of Greek mercenaries in the pay of the Persian king, having sought an asylum in their own country, Agis enrolled a body of 8,000 with the money sent him by Darius, and equipping a fleet, set sail for the isle of Crete, part of which he subdued. When Alexander won the battle of Arbela, Agis incited many of the Greek states to shake off the Macedonian yoke, and raised an army of 40,000 men. Antipater, governor of Macedonia, advanced against him with superior numbers, but Agis, with the old Spartan spirit, scorned to shun the combat. The battle was sanguinary; but after long sustaining the shocks of the Macedonian horse, the Lacedemonians were broken, and Agis wounded. He refused to be borne from the field, and died bravely fighting where he fell, after a reign of nine years. He was succeeded by his brother Eudamidas.

AGIS IV., son of Eudamidas II., was king of Sparta, 243 years B.C. The state was then rapidly falling to ruin; there remained only 700 Spartiates, of whom 600 had no proprietorship, the territory being parcelled out among 100, and the greater number women, all who had been left to inherit the possessions of a race of kings and heroes. Agis did every thing to arrest its progress; and though brought up with tenderness, and even effeminacy, by his relatives, he had the resolution at 20 to renounce the pursuit of pleasure. His colleague, Leonidas, who had beheld the pomp of Asiatic courts, and formed luxurious and expensive habits, incited a party in opposition to him. It did not deter Agis, however, from his purpose. Assisted by Lysander, he proclaimed the abolition of debts, and a new partition of lands; the adoption of strangers; and threw the whole of his own lands and six hundred talents in silver into the common stock. But the wealthy citizens warmly opposed him, and he was constrained to confine his views to the abolition of debts. Agis, being obliged to march to the assistance of the Achæans, carried with him those young men who were most attached to him. He was victorious, after giving the most brilliant proofs of courage; but his enemies, profiting by his absence, excited the people on the ground of his abandonment of the public appropriation of lands;

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and finding himself on his return utterly deserted, he sought an asylum in the temple of Minerva. He was, however, allured from his retreat, seized, and condemned. No executioner could be found to execute so unmerited a punishment, when Democharès, formerly his friend, but who had now denounced him to the Ephori, himself dragged him to the place of his execution. Seeing one of the executioners weep, "My friend," said Agis, "do not weep for me. I have done nothing to merit punishment. I am happier than the men who have condemned me contrary to law and justice." His mother, Agisistrate, and his grandmother, Archidamia, both shared the same fate; but his brother, Archidamus, succeeded in making his escape. The death of Agis has furnished the subject of several tragedies, and in particular of one by Alfieri. He perished 235 B.C.

AGIS, or, according to some, HAGES, according to the acoounts of Quintus Curtius, one of the most wretched of poets, and as bad a parasite. Arrian describes him in the same colours; yet he obtained the favour of Alexander by perpetually repeating the same theme: that "on his arrival in Olympus, Hercules, Bacchus, Castor and Pollux, would each vie in giving up his seat to him." Athenæus records that he wrote also on a subject better adapted to his powers—on the culinary art.

AGIUS DE SOLDANIS, (Pietro Francesco,) a learned Maltese, born in the isle of Gozo the beginning of the last century. Embracing an ecclesiastical life, he became a canon, and spent his time between the discharge of his duties and the study of archæology. In 1780, he went to Rome, where, among other labours, he published a Maltese Grammar, under title, Della Lingua Punica presentemente usata da Maltesi. Rome, 1750. 8vo. This is curious and interesting from its antiquarian and historical researches; and he added also a Maltese Italian and Italian Maltese Dictionary Indeed, he published a variety of interesting works upon language and antiquities. In one of his treatises upon the shipwreck of St. Paul, in the Adriatic, he attempts to prove that he actually landed at Malta; Avignon, 1757. He published also Commentaries upon the Comedies of Plautus. Rome, 1758.

AGLAOPHON, a painter of Thasos, flourished in the 90th Olympiad, 420 years B.C. Quintilian says, that the simplicity of his colouring, announcing the dawn of the art, was preferred for its nature and truth to the high finish of the great painters who followed him. Athenæus says, that he painted Alcibiades and the courtezan Nemea.

AGLIATA, (Francesco,) of Palermo, son of the prince of Villa Franca, author of Chansons Siciliennes, in the seventeenth century. He must not be confounded with Gerard Agliata, of another family, who in the sixteenth century composed some verses inserted in the Collection of the Academy of the Accesi at Palermo. Francis Agliata was prothonotary of Sicily in the time of Alphonso and Joanna II.; he left some productions under the title of Allegazioni; and there were others of the family who became eminent in poetry and letters.

AGLIO. See CORRADINO DALL AGLIO.

AGLIONBY, (Edward,) educated at Eton, and elected to King's college, Cambridge, 1536, where he distinguished himself, and became a fellow and M.A. He was afterwards justice of peace in Warwickshire; wrote the genealogy of queen Elizabeth, and was presented by her with an annual pension of five pounds. He was author of a Latin poem, which is printed in Wilson's Epigrammata. 1552. 4to.

AGLIONBY, (John,) an eminent divine, of an ancient family whose name was De Aguilon, corrupted into Aglionby. The son of Edward Aglionby and Elizabeth Musgrave, of Crookdayke, was admitted a student of Queen's college, Oxford, in 1583. He went into orders, and became an eloquent preacher; travelled abroad, where he formed an acquaintance with cardinal Bellarmine; on his return was made chaplain to Elizabeth, and took his degree of D.D. in 1600. He took a considerable share in the translation of the New Testament ordered by king James I., to whom he was also chaplain; and his name occurs among those of other Oxford divines, who were to translate the Gospels, Acts, and Apocalypse.

Dr. Aglionby died at Islip, Feb. 6, 1609-10, aged 43. He was deeply read in the fathers, and also a distinguished scholar and critic.

AGNAN, (St.) called by historians Anianus, a native of Vienne in Dauphiny, was ordained priest,—had charge of the monastery of St. Laurent des Orgerils,—and succeeded to the ministry of the holy bishop Euverte. He rebuilt

the church of Sainte Croix, and is said to have first established the privilege peculiar to the bishops of Orleans of liberating the prisoners on their entrance into that town. He occupied this episcopal see sixty years; and when Orleans was attacked by Attila in 481, having foreseen the storm, he applied for assistance to Aetius, general of the Romans. He sustained the courage of the besieged till succours arrived. The town was saved, and the grateful inhabitants attributed their deliverance no less to the virtues and the prayers of their pastor than to the courage of the Goths and Romans. This virtuous prelate died in 453; and as recently as the year 1803 there was published in French at Orleans an Abridgement of the Life and Miracles of St. Agnan. 8vo.

AGNEAUX DEVIENNE. See DEVIENNE.

AGNELLI, (Giuseppe,) a learned Jesuit, born at Naples, and for many years governor of the colleges of Monte Pulciano, Macerata, and Ancona. He wrote numerous works, and died Oct. 8, 1706. The most celebrated is Il Parrochiano Instruttore. Rome, 1677.

AGNELLO, (Andrea,) a priest of Ravenna in the ninth century, and author of the Liber Pontificalis, or, Lives of the Bishops of Ravenna; published by Bacchini in 1708, and inserted by Muratori in the 2d vol. of his Scriptor. Rer. Ital. His family had suffered from the popes, and he is unfavourable to Rome; but although an author of no great merit, his work contains information not to be met with elsewhere. He must not be confused with Agnello, archbishop of Ravenna, who lived three centuries before him. (Tiraboschi, iii. 212.)

AGNELLO, (John,) lord of Pisa, a merchant sprung from an obscure family at Pisa; but being sent as envoy to Bernabas Visconti, lord of Milan, was instigated by him to usurp the supreme power in that small republic. He supplied the merchant with money and soldiers; and at midnight in August, 1364, the traitor made himself master of the public palace, roused the magistrates from their slumbers, and acquainted each separately that the Virgin Mary had invested him with the lordship of Pisa, and exacted from them an oath of fidelity at the point of the sword. Surrounded by his satellites, he assumed royal pomp, and condemned the inhabitants to a servitude the most galling and humiliating. His severity made him dreaded; and on the 5th Sept. 1368, he took the title of Doge, conferred upon him by the emperor Charles IV. Completely armed, he ascended a magnificent stage, on which he had before received the emperor, to exhibit himself to the people in his new character. Suddenly the scaffolding gave way, he was precipitated to the ground, and broke his thigh; on learning which, the inhabitants ran to arms, drove his hirelings from the fortresses, and recovered their freedom.

AGNES, (St.) a virgin martyr, aged only thirteen years, when in 303 Diocletian commenced his persecution of the Christians. Having refused, under the heaviest threats and penalties, to offer sacrifice to the pagan idols, she was denounced as a Christian. She went to the place of punishment not only with serenity, but with joy. Thus much St. Ambrose attests, lib. i. De Virginibus, cap. 2, (if this treatise is genuine.) Prudentius, in his hymn on the subject, relates other circumstances; such as her being condemned at first, not to death, but to violence of a different nature; and he adds, that on the son of the prefect's approaching her, he was struck blind, &c. St. Augustine mentions her death and constancy. Sermo. 273, cap. 6. The circumstances mentioned by Prudentius appear to be poetical embellishments. A church was erected on the site of her tomb: pope Innocent erected another upon the spot, it was declared, where the chastity of the virgin saint had been exposed to danger. The fête of St. Agnes is mentioned in all the books of martyrology, but not on the same day. (See Ruinart, Acta Sincera Martyrum, pp. 457—461.)

AGNES, of France, empress of Constantinople, and sister of Philip Augustus, was born in 1171. At eight years of age she was betrothed to the young Alexis, son of the Greek emperor, and sent to Constantinople, where her nuptials were celebrated with great magnificence. When only eleven she saw her betrothed husband assassinated before her eyes, by order of the savage Andronicus Comnenus, and became the prey of the murderer along with the imperial crown. Four years afterwards, the tragical death of Andronicus freed her from so revolting an union before she had borne any children. She remained at the court of Constantinople in widowhood during a period of twenty years; after which, in 1205, she espoused Theodore Branus, governor of Adrianople.

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AGNES, queen of France, daughter of the duke de Meranie, became the consort of Philip Augustus in 1196, after his divorce of Ingelburga, daughter of the king of Denmark. The pope, highly indignant, proceeded to such extreme measures, that Philip, on the point of being condemned by a special council, hurried to the convent where his former wife was immured, and brought her back to his court. Agnes de Meranie died at the castle of Poissy in 1201, the same year in which she had been compelled to renounce her title of queen.

AGNES, of Austria, daughter of the emperor Albert I. and granddaughter of Rodolph, of Hapsburgh, was born in 1280. She had the same firmness and vigour of character as her sires; and without her the house of Austria would have fallen from its high position after the death of the emperor. She ascertained that his assassination was not caused by the general detestation in which his tyranny was held, but from revenge on the part of one of his nephews. She instantly roused her brothers Frederick and Leopold to take arms against the conspirators, who had taken refuge in one of the fortresses; but being unable to defend themselves they took to flight, and the inhabitants of all the towns through which they passed bore the punishment of having been even visited by them. At the instigation of Agnes, her brothers put to death the garrisons of the successive places that had given them a temporary asylum. Death was decreed on all their domestics and vassals; confiscation of goods, and perpetual banishment against their families. The widow of Albert added her ferocious vengeance to that of his daughter. One of her sons, Frederick, wishing one day to stop the effusion of blood, "It is plain," exclaimed his mother, "that you regarded not the bloody corpse of your father, and my husband. I would consent to live by the work of my hands, or to beg my bread on the highways, to recall my Albert to life." Seated on a kind of throne, Agnes dealt out the severest punishments to the unhappy peasants brought before her, because they belonged to the estate of one of the assassins. During the execution she repeated the words of an ancient legend attributed to St. Elizabeth, "I bathe me now in the soft dews of May." She bound Rodolph de Wart to the wheel, and witnessed his dying agonies; and would have strangled with her own hands his infant son, had not her own soldiers snatched him from her grasp. Ten thousand victims are recorded to have perished, sacrificed to the manes of Albert. Agnes then founded a convent on the spot where the murder was committed, and devoted herself strictly to a religious life continued upwards of a period of fifty years. A poor hermit, it is recorded, on his way from Switzerland, arrived at the gates, where he was received by Agnes with every demonstration of respect; but bending on her a severe eye, he said, "Princess! houses built with the blood and spoils of innocent families are hateful in the eyes of God and of his servants. Heaven requires forgiveness of injuries, compassion, and pity." Agnes, in 1296, had married Andrew, king of Hungary, who died shortly after their marriage. She lived to upwards of 80 years of age.

AGNES SOREL, or Soreau, daughter of the Seigneur de St. Gerand, attaché to the court of Clermont, was born at Fromenteau, in Lorraine, about 1409. To the advantages of education she united the most brilliant beauty and sweetness of manners. At fifteen she was placed as maid of honour with Isabel of Lorraine, duchess of Anjou, one of the most accomplished women of her times. Agnes accompanied her to Paris in 1431, when she created a lively sensation, no less by her transcendent beauty, than by the vivacity of her manners, the charm of her conversation, and her fine genius, which shone conspicuous even in the refined circles of the court. Charles VII. struck with so many charms, sought to retain her at his court by giving her the same situation near the queen, which she now occupied with the duchess. For some time she resisted his importunities; but the numerous favours showered on her relatives, and the magnificence and costliness of her establishment, soon removed the veil of mystery so cautiously thrown over their loves, and gave rise to considerable scandal, particularly at a court the most indigent of any in Europe. When in 1437 she appeared in the queen's suite, the indignation of the people, expressed in loud murmurs, deeply offended the sensitive Agnes, and she expressed her opinion of the Parisians in no very flattering terms. Half France was then under the dominion of the English; and Charles, who had distinguished himself in several engagements against them, seemed now to despair of his country, and, sunk in the lap of pleasure, was deaf

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to the remonstrances of his best friends, and even of the queen. The lovely Agnes roused him from his trance. An astrologer having appeared at the court, in the fashion of the day, Charles conversed with him in the presence of his mistress. The learned seer, turning to her, said it was predestined she was long to fix the heart of a great monarch. Taking advantage of these words, Agnes made a profound obeisance to the young king, and requested his permission to retire to the court of England, that she might fulfil her destiny. Brantôme says that Charles was so affected by this appeal to his honour, that he shed tears; then at once throwing aside all frivolous pursuits, he led his armies against the enemy, and drove them from the country.

Whatever degree of credit may be due to this anecdote, it is certain that Agnes employed her influence in awakening him to a sense of what he owed to himself and to his people. This appears clearly from the opinion entertained at the court of Francis I., and from the elegant lines attributed to that prince :—

" Gentille Agnès, plus d'honneur tu mérites,
La cause étant de France recouvrer,
Que ce que peut dedans un cloître ouvrer
Clause nonain ou bien dévot hermite."

The king's triumphs gave increased influence to his favourite, and drew upon her the resentment of the dauphin, afterwards Louis XI. It is related that in one of his spleenish fits he actually struck her a box on the ear, at the castle of Chinon. The king, however, continued fondly devoted to her; but in 1445 she retired to Loches, where Charles had built for her a beautiful castle, besides presenting her with a number of rich seignories. She ceased to appear at court during five years, though she maintained an intimate correspondence with the king, who made frequent excursions into Touraine. At length, in 1449, she was prevailed upon by the queen to return to the court, and took up her residence at the castle of Masnal-la-Belle, about a league from the abbey of Jumiège, where Charles had taken up his winter quarters. Here, it is said, she acquainted the king with a conspiracy formed against his person, which she had detected, and conjured him to be upon his guard. Before she had outlived the love so long inspired, she was attacked by a severe illness, so sudden and singular in its symptoms, as to lead to a suspicion that she had taken poison—a suspicion strengthened by the character and enmity of the dauphin. She died February 1450, and was interred in the collegiate church of the castle of Loches. Her epitaph attested the numerous benefactions she had bestowed upon that church; and when, subsequently, the canons of the town petitioned Louis XI. to have the tomb removed, as an object of scandal, he intimated his willingness, provided they first paid back the sums of money which they had received from her.

Few historians are agreed in their opinion as to the character of Agnes; some speaking of her with severity, as the cause of the dissipation, the extravagance, and the sort of lustre given by her qualities and accomplishments, to infamy and vice. Others extol her as the liberator of France, and the inspirer of noble actions in her lover; equally gentle, spirited, beneficent, and kind to all around her; and so amiable and fascinating as to win the love and admiration of the queen herself. She never abused her power; and continued affectionately attached to Charles, whose interests, in common with those of his people, were dear to her heart.

AGNESI, (Maria Gaetana, 1718—1799.) This lady, a native of Milan, was early distinguished for her proficiency. She has acquired by her profound knowledge of mathematics, a reputation something like that of Madame du Châtelet, or Mrs. Somerville. At five years of age she spoke French with the same facility as her native tongue; and at eleven, it is said that she wrote with taste and correctness, in the following languages—Italian, French, Latin, Greek, German, Hebrew, and Spanish. At fourteen she translated Il Combattimento Spirituale del. P. Lorenzo Scupoli, into Greek, and some Latin works into Italian, French, German, and Greek. For her own use she composed a Greek and Latin lexicon of 13,300 words, in three small volumes. Having shown such powers of acquisition, the most celebrated literary men of Italy interested themselves in her improvement. Fathers Manara and Casati taught her Euclid and the elements of physical science; and in 1738 she published, under the title of Propositiones Philosophiæ, 191 theses, which she had maintained. Ramir Rampanelli, of Brescia, a very able man, now instructed her in the higher branches of pure mathematics, and she justified the pains he had bestowed on her by her great proficiency. After ten years' labour she produced her celebrated Instituzioni

Analitiche, 2 vols. 4to, 1748. This work, which is said to have some value even now, was the first work of this nature in Italian, and it caused a great sensation in the scientific world. It was translated into French by Anthelmi, with notes by Bossut. It was also translated into English by the Rev. J. Colson, Lucasian professor of mathematics at Cambridge, who is said to have learnt Italian at an advanced age, solely for the purpose of reading this work. His translation was published at the expense of Baron Maseres, 2 vols. 4to. 1801. In 1750 Benedict XIV. made her honorary professor of mathematics at Bologna, but without her own solicitation. Indeed the common account that she took her father's place as professor of mathematics, is erroneous, for he never occupied that chair. She retired, latterly, into a convent at Milan, where she died. Her eloge, written by Frisi, and translated into French by Boulard, is published separately, and is also to be found at the end of the Bienfaits de la Religion Chrétienne, 2 vols. 8vo. 1807. (Biog. Nouv. des Contemporains, &c.)

AGNODICE, a young Athenian girl, disguised herself in manly attire in order to enter the medical schools, entrance into which was forbidden by law to the female sex. Having studied for a considerable period under the celebrated Herophilus, and still preserving her disguise, she practised with distinguished success, although she chiefly devoted her attention to the branches of midwifery and the diseases of women. Several physicians, envious of her reputation, cited her to appear before the Areopagus, alleging that she had only made her profession the means of corrupting the morals of the sex. The discovery of her own sex was a sufficient answer to this calumny; and she was then more boldly accused of having violated the existing law. This being known, the wives of the most celebrated men of Athens came forward to support her, and finally succeeded in repealing the obnoxious statute.

AGNOLO, (Baccio d',) born at Florence in 1460, a sculptor and architect; distinguished for the beauty of the inlaid work with which he decorated the stalls of the church of Santa Maria Novella. The beautiful carved work on the organ is also by his hand, as well as that on the altar of dell'Annunziata. He went to Rome to study architecture; and made designs for triumphal arches when Leo X. passed through Italy. Yet he continued to give exquisite specimens of his carved work; and on returning to Florence he opened an academy, to which amateurs and strangers, as well as students, resorted. Raphael and Michael Angelo are said to have been present at these parties. He soon became employed on some of the most splendid edifices in Florence; but his best work is to be seen in the Bartolini palace and gardens. Baccio lived to the advanced age of 83, and died still in high respect for his works in 1543.

AGNOLO, (Gabriel d',) a Neapolitan architect, who lived about 1480; and abandoning the ancient Greco-gothic manner, studied the classic monuments at Rome, and assisted in restoring the reign of good taste. The rival of Novello di San Lucano and Gio. Francesco Mormando, he made designs for the palazzo Gravina, erected the churches of Santa Maria and San Giuseppe, and some other public monuments.

AGNOLO, (Angelo da Siena.) See Agostino.

AGOBARD. This distinguished prelate was born in 779, in Spain, as it is said, though of a Gallic family. In 782, his family settled in the district known by the name of Gallia Narbonensis, from whence he went to Lyons. He was perhaps carried thither in 798, by archbishop Leidrade, who was ever afterwards his constant friend. Leidrade's confidence in his integrity and abilities was so great, that, early in the ninth century, when the infirmities of old age rendered him unequal to the duties of his station, he entrusted to Agobard the administration of his diocese. He also conferred upon him the episcopal ordination, and, in 816, by the consent of Louis le Debonnaire and of a council of French bishops, Leidrade instated Agobard in his own episcopal see, and, without resigning it himself, retired into a monastery, so that there were two archbishops of the same see at once. This anomalous proceeding made much noise at the time, and was severely censured by some, whilst others tried to excuse it. However, the friends of Agobard triumphed, and as archbishop of Lyons he was one of the most learned and distinguished men of his age.

Agobard was a zealous champion of truth, and seems to have been led by an enlightened judgment, which was much superior to the age in which he lived. In 818, he was busily engaged in combating the errors of Nestorianism, as they had been revived by Felix d'Urgel. He acted with much vigour in repressing the

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insolence of the Jews, who were then numerous at Lyons, and wrote various treatises against their doctrines and conduct. He attacked unscrupulously the corruptions which had crept into the church, and on that account his works have been often quoted with advantage by protestant writers. Indeed, the Roman Catholics of a later period were so much scandalized by his treatise against the worship of images, that the edition of Agobard's collective works was visited by the censure of the Inquisition. He was not only opposed to the superstitions of the clergy, but he did his best to extirpate the popular superstitions of the vulgar. He also carried this reforming spirit into the civil affairs of the state. By his writings, and by his personal exertions, he obtained the abolition of the law of trial by ordeal and by personal combat. Many instances are recorded of Agobard's firmness and zeal.

So far, nobody can differ in estimating the honesty of Agobard's character; but his interference in politics has subjected him to the censure of many. He took an active part with Lothaire, in the rebellion against Louis le Debonnaire, and distinguished himself by his writings against the king's party; he is even supposed to have composed the letter which pope Gregory IV. published against him, and he presided over the bishops who assembled at Compiegne in 833, to pronounce the deposition of that monarch. (See, however, P. De Marca, De Concordia Sacerdotii et Imperii, iv. 11.) Whilst Agobard was with Lothaire in Italy, in 835, the council of Thionville deposed him from his archbishopric. But towards the close of the year 837, after peace had been established, he was restored to his see; and even succeeded in gaining the good graces of king Louis le Debonnaire, who honoured him with his confidence, and frequently employed him in public business. While thus occupied, Agobard died at Saintonge, on the 6th June, A. D. 840.

The writings of Agobard are numerous, though none of them very long. They exhibit much good sense and sound judgment, though his zeal sometimes leads the author to use rather violent expressions. His principal works are,—a Treatise against Felix d'Urgel; various Tracts against the Jews; one against the law of Gondebaud, which ordained the trial by combat; a Treatise on the Privileges and Rights of the Priesthood; a Discourse against the Popular Belief of the Lyonese in Sorcery; and the celebrated Treatise against the Worship of Images. Papyre Masson, accidentally finding a manuscript of the works of Agobard in the hands of a bookbinder, who was going to cut it up to make covers for books, bought it, and printed from it the first edition, in one octavo volume, Paris, 1605. This edition was full of faults, which induced Baluze to give a more correct and complete edition of the writings of this celebrated prelate, in 2 vols. 8vo, Paris, 1666. The text was reprinted from this latter edition in the fourteenth volume of the Bibliotheca Patrum, fol. Lyon, 1677, with the injudicious omission of Baluze's notes. (Histoire Littéraire de la France).

AGOCCHI. See AGUCCHIO.

AGONIDES, one of those Athenian sophists, who had the temerity to advance a charge of impiety against Theophrastus. It was rejected in the public assembly with indignation, and the orator himself had nearly fallen a victim to his own folly. Being exiled by Antipater, with many of his contemporaries, after that general's death, he got permission from Phocion to return. He became instrumental in that great man's death, and justly paid the penalty of his criminality by suffering the same fate.

AGORACRITUS, of Paros, the favourite pupil of Phidias, who to place him above all his rivals, inscribed his name upon the productions of his own hand. The imposture, however, was soon discovered; for Agoracritus contending with another of his pupils, a native of Athens, for the prize—a statue of Venus—had the mortification of seeing the work of the young Athenian preferred to his own. In a fit of indignation, Agoracritus sold his statue to the inhabitants of Rhamnus in Attica, under the express clause that it should never be sent to Athens; and to perpetuate his resentment, he gave to it the name of Nemesis. Hence, it is asserted, was derived the adjunct of Rhamnusian sometime bestowed by the ancients upon the goddess of Vengeance. Varro considered it one of the finest statues of antiquity. Pausanias, however, (I. 33. 2.) calls this the work of Phidias. (See Sillig. Catalogus Artificum.)

AGOSTI, (Giulio,) an Italian writer of Reggio, who died young, in 1704. He wrote two tragedies, Artaxerxes (1700), and Ciunippus (1709). He is mentioned with praise by Apostolo Zeno, who regretted his early death.

AGOSTIN, (Miguel, 1560—1630,) one of the few Spanish writers who has conferred much benefit on agriculture. His Libro de los Secretos de Agricultura, which has been frequently reprinted, is much esteemed in Spain.

AGOSTINI, (Niccolas degli,) a Venetian poet of the sixteenth century; author of a poem in Ottave Rime on the Wars of Italy; was criticized by his contemporaries, and is mentioned by Tiraboschi as a poet, who had no merit beyond that of writing in verse. He was the author of several romantic poems in imitation of Ariosto, the titles of which are undeserving of mention.

AGOSTINI, (Lionardo,) an antiquary of the seventeenth century, who resided in the court of Cardinal Barberini, under the pontificate of Urban VIII. and afterwards received the appointment of examiner of antiquities in the Roman territory from pope Alexander VII. who is said to have had a great esteem for him. His great work upon Sicilian medals, founded on that of Filippo Paruta, was reprinted at Lyons, 1697, but the original edition is the most esteemed. It was published at Rome (1649, folio), from the original edition of Paruta at Palermo, 1612. The most complete is that which Havercamp published in Latin at Leyden, 1723, 3 vols. folio, with a commentary; they form part of Græ-vius's Thesaurus. Another work, no less useful and valuable, as throwing considerable light upon the historical researches of modern writers, is his work upon Ancient Gems, which added greatly to the reputation he had before acquired. A splendid edition was published at Rome, in 4 large vols. 4to, with a vast number of additions by Maffei, though the first, on account of the singular beauty of the plates, is still held in the highest esteem.

AGOSTINI, (Giovanni degli,) a learned monk of Venice, distinguished for his extensive knowledge and researches in various branches of learning, particularly history, antiquities, and the arts. He gave lectures in the different convents belonging to his order, and in 1730 was appointed librarian in that of La Vigna, which he enriched with a valuable collection; and from his extraordinary memory and acquirements was extremely courted by the learned and the great, among whom were Mazzuchelli, Costadoni, and Marco Foscarini, afterwards doge of Venice. All were passionately attached to literary history, and at the warm suggestions of his friends, Agostini undertook to write the literary annals of his native country, a design which he abandoned only upon hearing that Sforza, with the cooperation of ApostoloZeno, was engaged in a work on a similar plan. The death of Sforza, however, led him to resume the subject; and the result was that excellent critical work so much valued by Mazzuchelli, and so useful to the critic and bibliographer in treating of the Italian writers of the middle ages, entitled Notizie Istorico-critiche intorno la Vita e le Opere degli Scrittori Veneziani, &c. 2 vols. 4to. The first appeared in 1752, and the second in 1754, and together contain the lives of sixty-six authors, who flourished between the years 1315 and 1591. The style is rather diffuse, but the work is remarkable for the accuracy of its facts and dates. The titles of some other productions of less extent are to be found in the work of father Moschini, La Storia della Letteratura Veneziana del xviii. Secolo.

AGOSTINO, (Paolo,) of Valerano, an eminent musician, born in 1593, was the scholar of Nanini, and successor to Soriano, in the pontifical chapel. He became celebrated for his scientific compositions in every branch; and when master of the chapel of St. Peter's at Rome, astonished the musical world with his productions for four, six, and eight choruses, which might be sung in four or six parts only, without diminishing or enervating the harmony. Agostino died in 1629, in the prime of life.

AGOSTINO and ANGELO DA SIENA, (from about 1296—1338,) two brothers, sculptors and architects, natives of Siena, were both distinguished for the excellence of their productions in the infancy of Italian art. They belonged to an illustrious family, several members of which had already signalized themselves in the same career, particularly one, who, in 1190, built the fountain called Fonte Branda at Siena. In 1284 the celebrated architect Giovanni of Siena (see the name), being at Siena for the purpose of building the cathedral, and having observed the rising talents of these brothers, confided to Agostino the direction of this work. He joined his brother with him, and both together went to Pistoia, Pisa, &c., with their master Giovanni, and on returning to Siena they were appointed the architects of that state (A.D. 1317). Nor did they disappoint the public expectations; they built the beautiful Roman gate, and that

called *la Tufi*, designed the church and convent of St. Francis, and were invited to conduct the most important works in other cities of Italy. Inseparable companions, and favoured by fortune, these two artists inspired the famous Giotto, on passing through Orvieto, with the highest admiration of their works. He engaged them to execute from his designs the celebrated tomb of Guido, lord and bishop of Arezzo, and they produced one of the most beautiful monuments of the fourteenth century. Vasari has described the sixteen bassi relievi which are found upon this monument. When Bologna was ceded to pope John XXII. that pontiff employed the brothers to construct an immense fortress to curb the spirit of the Bolognese, which was subsequently destroyed by the enraged citizens, when they shook off the pontifical yoke. In the science of engineering their genius was no less conspicuous on occasion of a terrific inundation of the Po, by which 10,000 people perished; and which was only arrested by the ingenuity of two men. After travelling through every part of Italy, the brothers once more returned to their native city, which they further adorned with their works; and the churches, fountains, palaces, and monuments of princes, which excited so long the admiration of every stranger, were nearly all designed or executed by the brothers of Siena. It seemed as if their fate, like their works, was destined to be united to the last; for after the death of Agostino, we hear no further mention of his brother, and the time and circumstances of his death remain unknown.

AGOSTINO, (Antonio.) See Augustin.

AGOSTINO, or AUGUSTIN, a printer of the fifteenth century, who took the name of Carnerio. He received an excellent education, for which he was indebted to his father, a distinguished bookseller, and testified his gratitude in different editions of the works printed by him. He gave out various editions of the classics, and in particular of Horace; of the Lives of the Holy Fathers, translated from St. Jerome, and also a Latin Grammar by Leonicenus; La Teseide of Boccaccio; the Metamorphoses of Ovid; and several others, printed in round character and on fine paper, amounting to seven, are exceedingly valuable and rare.

AGOUB, (Joseph,) born at Cairo, 1795; returned to France with the Egyptian expedition when only 16 years of age. He early distinguished himself by his poetical and philosophical essays, and in 1820 commenced his literary career at Paris. He studied with assiduity, especially the Arabic language and writers, and his knowledge of the common tongue was of great utility in regard to French diplomacy and commerce. He became professor of Arabic in the college of Louis-le-Grand; translated the ancient Bidpai, which it was his eager wish to bring out in a more complete form, and with a purer text than had yet appeared. His health suffered by his extreme exertions, when in 1831 he was deprived almost altogether of his salary,—an injustice against which he vainly sought to struggle, with the assistance of his best friends. He was compelled to abandon the work, and retired to Marseilles, where he soon afterwards, in 1832, is said to have died of a broken heart. His last composition was a beautiful effusion addressed to the poet Delavigne, by whom, and a large circle forming the Philotechnic Society, he was sincerely regretted, as one of its greatest ornaments. As a linguist, a journalist, and a critic, his contributions to several of the first periodical works of his times, gained him high reputation. Among these are—1. Discours Hist. sur l'Egypte; Paris, 1823, 8vo. 2. La Lyre brisée; second edition, 8vo, translated by one of his Arabic pupils at Paris. 3. Dithyrambe sur l'Egypte (Revue Encyclopéd. 1820). 4. Discours sur l'Expédition des Français en Egypte, considérée dans ses Résultats Littéraires. In addition to which are several other productions, poems, and reviews; and some Arabic songs of singular pathos and beauty. As a poet alone, to say nothing of his learning, Agoub will rank with some of the first lyric writers of the day.

AGOULT, (Charles Constance César, &c.) born 1747, was early destined for the church, and attained several ecclesiastical dignities; but possessing remarkable talents for political science and economy, and for commercial and financial inquiries, he was making rapid progress, when interrupted in his plans by the French Revolution. Soon after 1789 he quitted France and retired to Soleure, where he published several reports and accounts both of ecclesiastical and civil matters appertaining to local interests. He returned to Paris, where he had several interviews with the unfortunate Louis XVI. in 1790, concerted with him and the queen plans for making their

escape, and retired himself into Switzerland about a month before the journey to Varennes. Hence he passed into England; where he resided till 1801, and subsequently died at Paris in 1824. His writings were various, embracing subjects connected with ecclesiastical, political, economical, and civil interests; and especially those upon finance obtained for him considerable reputation, both in this country and in France.

AGOULT, (Antoine Jean Vicomte d',) brother of the preceding, born 1749, embraced the profession of arms. He rose through the usual grades till he reached that of mestre-de-camp, and was made commander of the order of St. Lazarus, when withdrawing in 1787 from Paris, he joined the emigrant princes, and made the campaign of 1792. He attended Louis XVIII. till the restoration, when he was promoted to the rank of marechal-de-camp, and received the order of St. Louis, honours which he retained up to his decease in 1828.

AGOULT, (Guillaume d',) a Provençal poet of some celebrity in the twelfth century. He was chief gentleman in the household of Ildefonso, the first king of Arragon, and prince of Provence, and married Jausserande de Lunel, in whose praise many of his songs were composed. He wrote also a treatise entitled, La Maniera d'Amar del Temps passat, (The Manner of Loving in the by-gone Time,) because, as he complained, people did not love in his time so well as they had done formerly. Died, 1181. (Biog. Univ.)

AGRÆUS, (Claude John,) a learned Swedish lawyer of the seventeenth century. He was professor in the university of Dorpat, and published some able works, which throw considerable light upon the legislation of the northern tribes. They were published at Stockholm, 1666. Other Swedish writers of the same name have written upon antiquities, history, and moral science.

AGRAIN, (Eustache d',) prince of Sidon and Cesarea, and viceroy of Jerusalem. He joined Raymond of Tholouse, (see the name,) in the first crusade, and distinguished himself by his exploits in the Holy War. He was ultimately chosen viceroy of Acre, and obtained such signal victories over the sultan, as to merit the expressive title of "The Sword and Shield of Palestine." He died early in the eleventh century. His grandson, Hugo d'Agrain, was sent on an embassy to Cairo, by Amaury, king of Jerusalem, in 1182, and concluded a peace with the khalif. The family was allied afterwards with royalty in 1253, by Julian marrying the daughter of the king of Armenia. They had the privilege of carrying a drawn sword on certain festivals, in honour of their services in the East. Some branches of the family still exist.

AGRAZ, (Anthony,) born at Palermo, 1640, was the son of Alphonso Agraz, and was employed in a magisterial capacity under Peter of Arragon, viceroy of Naples, and under two popes, Clement IX. and X. He published two treatises in Latin; one addressed to Clement X. Rome, 1671; and another entitled, Donativum Voluntarium Politicum; Diatribe; Romæ, 1672. 4to. He also left several unpublished works, of which a list is given in the Bibliotheca Sicula of Mongitore.

AGREDA, (Marie de, 1602—1665.) This person was of the family of Coronel, the whole of which took upon them religious vows. Her father (François Coronel) and her two brothers, embraced the rule of St. Francis. Her mother and her sisters entered a convent founded by this family at Agreda, on the frontiers of Arragon, in obedience to a pretended revelation. Marie took the vows in 1620, and in seven years was elected superior of the convent. From this time she pretended to have constant visions, in which God and the Virgin Mary ordered her to write the life of the Virgin. After a thousand absurdities, she finished this work in 1655, and it was published at Lisbon, Perpignan, &c. It is full of blasphemies, absurdities, and indecencies, but the style is said to be clever. It was translated into French by Father de Crozet, under the title of La Mystique Cité de Dieu aux Marseille, 1696. This publication excited great contention in the Sorbonne; some defended — others condemned it. A pamphlet was published at Cologne in 1696, on this trumpery affair, called Affaire de Marie d'Agreda et de la manière dont on a cabalé en Sorbonne sa condemnation. It defends all the follies of the original work. Notwithstanding the efforts of the Spanish ambassador, the censure was not withdrawn; and it was ratified at Rome in 1681, with a special exemption in favour of Spain, where the work had always been popular. F. Crozet's work was reprinted twice at Bruxelles, 1715. 3 vols. 4to. 1717. 8 vols. 8vo.

AGRESTI, (Livio, d. 1580,) an artist of Forli, employed by Gregory XIII. in painting part of the Vatican, &c.

AGRICOLA, (Cnæius Julius,) born at the colony of Forum Julii, or Frejus in Provence, A. D. 40, in the reign of Caligula, studied philosophy and civil law at Marseilles. He served also in the campaigns of Suetonius Paulinus in Britain, and on his return to Rome married Domitia Decidiana; was chosen questor in Asia, and offered a rare example of integrity in a wealthy and corrupt province, though his colleague threw the greatest temptations in his way. He was chosen tribune of the people, and their prætor under the emperor Nero. In the time of Vespasian, he was made legate in Britain, and on his return was ranked among the Patricians, and afterwards appointed governor of Aquitania. He was finally chosen consul, and then governor of Britain, where he distinguished himself by his admirable conduct in several campaigns. He extended his conquests to the most remote parts of Britain, consolidated the Roman power, corrected the abuses of former governors, and caused justice to be impartially administered. On the death of Vespasian, Titus continued him in the government; and under this extraordinary man the civilization of Britain advanced with rapid strides. In his third and fourth campaigns, he subdued the Picts and Scots, and built castles and fortresses as a barrier against those who lay beyond. He had also prepared for a descent upon Ireland, when the British and the more northern tribes rose in immense strength to throw off the Roman yoke. But he again routed them in several battles; nor was his career checked until Domitian grew jealous of his glory. Under the pretext of making him governor of Syria, he was recalled from Britain, and his subsequent death was suspected to have been occasioned by poison given him by that emperor. He died on the 23d of August, A. D. 93, in the 54th year of his age. It is needless to dwell longer on the life of this eminent man, as the account of him by Tacitus, his son-in-law, is in every body's hands.

AGRICOLA, (George, 1494—1555,) a German physician, a native of Glaucha, in Misnia, was celebrated for his skill in metallurgy. He studied in Italy; and the discoveries he made in Bohemia after his return, led him to employ all the time he could possibly spare in the study of fossils. Although engaged in the practice of physic, he not only spent his income in the pursuit, but the pension procured for him from the duke of Saxony; and when duke Maurice went to join Charles V. in Bohemia, Agricola, to show his attachment, accompanied him, although it obliged him to quit the care of his family and estate. He died at Chemintz, Nov. 21, 1555. He wrote several works,—most of them on subjects connected with his favourite inquiries; one of which—De Re Metallica, was published at Basle, in fol. 1546, and was often reprinted. He wrote many other works also; some of them theological, as that De Traditionibus Apostolicis; some medical, as that De Peste. Basle, 1538. There is also a treatise by him, De Lapide Philosophico. Cologne, 1531; and also another work—De Mensuris et Ponderibus Romanorum et Græcorum. 1550, fol. 1553, 4to. Cuvier, in the Biog. Univ. says, he was in mineralogy what Conrad Gesner was in zoology. (See more in Melchior Adam's work.)

AGRICOLA, (Michael,) a native of Finland, and a Lutheran divine of deserved repute in the sixteenth century, studied both divinity and medicine at Wittemberg. He was recommended by Luther to Gustavus I.; and on his return to Sweden was made rector of Abo in 1539. He went into Lapland to preach Christianity; in 1554, was appointed bishop of Abo, and subsequently made a journey into Russia to confer with the clergy of that country. He died in 1557. His works are—A Translation of the New Test. into Finnish; Stockholm, 1458; and also a book in the same language, entitled, Rituale Ecclesiæ ab Erroribus Pontificiorum repurgatum, is attributed to him.

AGRICOLA, (Rodolphus,) born in 1442, in the village of Baffeln, near Groningen in Friesland. Having taken his degree of M.A. at Louvain, he declined the offer of a professorship, as it would prevent his travelling for further improvement. He went from Louvain to Paris, and to Italy; resided two years at Ferrara, where he learnt Greek and taught Latin,—held some learned disputations in prose and verse, and was much noticed and esteemed by the duke. He was received on his return with the most gratifying offers of employment; accepted a post at Groningen, and attended the court of Maximilian for a period of six months. He then resumed his travels for many years, and fixed at length in the Palatinate, influenced by the persuasions of the bishop of Worms, whom he had instructed in the Greek language. At the

desire of the elector, he composed an Abridgement of Ancient History; and he also read public lectures at Worms, where, in his 40th year, he began to study divinity, applied himself to a knowledge of Hebrew, and had made rapid progress in his new studies, when he was seized with an illness, of which he died on the 28th of October, 1485.

This learned and excellent man was skilled likewise in music and poetry, which he cultivated for his amusement. There are only two of his works extant—De Inventione Dialectica; Louvain, 1516; and an Abridgement of Ancient History, 2 vols. 4to. Erasmus gives him a very high character for talent and learning; and by his admirers, he was compared to Virgil in verse, and to Politian in prose.

AGRICOLA, (C. L.) a painter and engraver born 1667, known by an engraving of a landscape with Diana.

AGRICOLA, (John Ammonius,) a German physician, who practised towards the close of the fifteenth century. He was also professor of the Latin and Greek tongues at Ingolstadt; and he is esteemed one of the best commentators of Hippocrates and Galen. He published two books—De Medicina Herbaria: the one giving a description of plants made use of by the ancient physicians; the other of those which had been employed since the time of Galen. He wrote, moreover, a discourse, entitled De Præstantia Corporis Humani.

AGRICOLA, (John Frederick,) a composer of music, born in 1718, in the principality of Altenburgh. He studied at Leipsic, under John Sebastian Bach, went to Berlin in 1741, and became celebrated for his compositions, and an excellent organist. He was appointed director of the chapel royal; published several valuable dissertations upon the art; and was soon distinguished for his operatic productions, among which his Achilles at Scyros, and his Iphigenia in Tauris, were highly applauded. He died Nov. 12, 1774.

AGRICOLA, (John, 1490 or 1492—1566,) called also *Magister Islebius*, or *Magister Eisleben*, from the place of his birth, a town of the county of Mansfield, famous for the birth of Luther also. His real name was *Schnitter* or Reaper, which he latinized according to the fashion of the day.

The first public action of this divine of which we hear, is his attending the Diet of Spires in the train of the elector of Saxony (1525), and the convention of Augsburgh in 1530. This divine was a disciple of Luther, but entertained doctrines respecting works which led Luther to enter into controversy with him; and Agricola recanted his notions, which were charged, justly or unjustly, as the origin of Antinomianism. The common account given in Mosheim, Dr. Hey, &c. is, that when Luther in 1538 was urging very strongly the doctrine of justification by faith alone, Agricola founded upon this doctrine some unwarrantable notions. Mosheim has stated that his doctrines upon the whole amounted to this: That the Law, by which he understood the Ten Commandments, was meant for Jews, and may be laid aside by Christians, for whom it is sufficient to explain and enforce what the New Testament teaches as to the means of grace and salvation, and the obligations of repentance and virtue,—a doctrine almost identical with that of the Whately school. The disputes originated by this doctrine apparently caused him to quit Wittenberg, and go to Berlin as first preacher there, a post offered to him in 1540 by the elector of Brandenburg. The history of this recantation, and the unhandsome conduct of Agricola towards Luther relative to it, will be found in Walchii Introductio in Libros Symbolicos, p. 809—816, with full references to Seckendorf and many other writers. Dr. Hey supposes that Luther was the first to apply the name of Antinomian to him; but be this as it may, at the end of this year he recanted. His name follows that of Melancthon in the signatures to the Smalcald articles, (1537,) which Melancthon signed, but with a protest on one point. The name of Agricola is not subscribed to the additional Smalcald article on the primacy of the Pope, and the agreement of the subscribers with the Augsburgh Confession and the Apology. That of Stephen Agricola is found in both. (See Augusti Libri Symbolici, pp. 259, 274, &c.) We must remark, however, that he had at first signed the Augsburgh Confession in 1530. (Melch. Adam, p. 409.) In 1548, he was one of the three divines who drew up the *Interim*. (See Pflug and Sidonius.) The extreme dissatisfaction justly given by the Interim to the Evangelical party is too well known to be narrated here (see Sleidan, Comment. xx. xxi.), and Agricola gained no credit by his share in its composition. In his later years he was chiefly occupied in the controversy on the *Adiaphora*, but apparently

without much advantage. Upon the whole, his character as a theologian is open to charges of inconsistency, and a want of straightforward dealing; but in our estimation of him we must remember that he lived in times of almost unparalleled difficulty and excitement. His theological works are, principally, his Commentationes in Lucam, and a Refutation of Muncer's Explanation of the 19th Psalm. He is known also under another point of view—as a writer on the German language, in which respect he is highly praised by Wolff, (Cyclopädie, &c.) as having much merit, considering the time in which he lived. His principal work in this character is A Collection of 750 German Proverbs, at first printed in three parts separately. The title of the first, as first printed, was—Dre hundert Gemener Sprekwörde, der wy Düdschen uns gebruken, unde doch nicht wetten wohar se komen, dorch Dr. Johann Agricolam von Islewe. Magdeburg, 1526, 8vo. The same book was published in *Hochdeutsch* at Eisleben, 1528. The most correct edition of the whole Sieben hundert und funffzig Deutscher Sprüchwörter, &c. is that of Wittenberg, 1592. (Melchior Adam; Sleidan; Walchius, &c.; and Hey's Lectures, vol. iii. pp. 36—41, where some remarks on his theological opinions will be found.)

AGRIPPA, (Camillus,) a distinguished architect of Milan, of the sixteenth century. He published several works, called, 1. Trattato di Scientia d'Arme con un Dialogo de Filosofia; Rome, 1553. 2. Dialogo sopra la Generazione de Venti; Rome, 1584, 4to. 3. Nuove Invenzioni sopra il Modo di Navigare; Rome, 1595, 4to. 4 Trattato di trasportar la Guglia in su la Piazza di San Pietro; Rome, 1583, 4to. In the last he gave an account of his method of removing a vast obelisk to St. Peter's square, in which he was employed by pope Gregory XIII. All his works are very rare.

AGRIPPA A NETTESHEIM, (Henry Cornelius, 1486—1535.) A German alchemist, physician, and philosopher. This eccentric man was born at Cologne, Sept. 14, 1486. (Brucker, Hist. Philos. iv. 387.) His family was noble, and had long been attached to the Austrian princes. After a suitable education, he was sent at an early age to the camp of Maximilian I., in which he served seven years. If his own boasting assertions may be credited, he was at first employed as secretary to that prince, but as his sojourn in Spain (more than seven years afterwards) was in the year 1509, he could not have been more than 13 years of age at the period of his joining Maximilian. He was, according to his own account also, highly distinguished both in his diplomatic and military capacity, and obtained the honour of knighthood. In 1507 he returned to Cologne, and pursuing his studies with great ardour, he received the degree of doctor in the faculties of law and medicine. He remained in hopes of some high employment, but the truth seems to be, that he had deluded the princes, to whom he had access, with hopes of the philosopher's stone, and he found that their promises of preferment were as little to be trusted for realizing a fortune as his alchemy. Indeed, he had so notoriously deceived them that he fled to escape their resentment, and from this time his life assumed a wandering character. (See Brucker, iv. 389.) He retreated to Spain, then to Avignon, where he set up as an alchemist, and being soon compelled to quit that country, he took refuge at Dole, in Burgundy, where he was made professor of Hebrew. He was a follower of the school of Reuchlin in philosophy, and read lectures on his Treatise de Verbo Mirifico, which were attended by the most learned civilians and theologians, and obtained him a great reputation. But his abusive disposition rendered him satirical on the monks, in these lectures, and John Catilinet, the provincial of the Franciscans, in Burgundy, endeavoured to convict him of heresy. He was now obliged to leave Dole; he went to London, published an answer to Catilinet, and after a few months returned to Cologne, where he remained till 1511, when, it is said (but the authority is doubtful) he was invited by cardinal Santa-Croce to attend him to the council of Pisa. We find him next lecturing on Hermes Trismegistus, at Pavia, which he soon left, and was employed for a time at Metz, in the capacity of syndic and orator of that city, but was obliged to leave it under suspicion of heresy, A.D. 1520. He had, in fact, ventured to doubt the tradition which assigns three husbands to St. Ann, and he had opposed the torturing of a woman, accused by the inquisitors of sorcery. Again upon the wing, in 1520—1523 he visited Geneva, Friburg in Switzerland, and Lyons, (1524,) in which place he settled, with the promise of a pension, as physician to Louisa of Savoy, the mother of Francis I. Having, how-

ever, declined to become her astrologer also, declaring that he would not satisfy a vain and unlawful curiosity, he fell into disgrace, and his pension was withdrawn. It must be remarked, that at the very time he thus condemned judicial astrology before the queen, he had cast the nativity of her enemy, the Constable Bourbon, and predicted the most complete success to his arms. His condition was now desperate, and yet such was his reputation for learning, that crowned heads and nobles petitioned for his presence in their respective countries. Henry VIII. of England, and Margaret of Austria, the governess of the Netherlands, were among the number; and in 1528, he joined the court of the latter at Antwerp, and became historiographer of the empire. Here he suffered a severe domestic calamity in the loss of his wife, who died in giving birth to a son. His abuse of the monks brought him again into trouble, and he would soon have lost the favour of the princess also, but death removed her, and he pronounced her funeral oration. His book, De Vanitate Scientiarum, (whether published a little before at Cologne, or now at Antwerp,*) gave great offence; and his persecutors, the monks, spread rumours against his orthodoxy, and rendered him odious and his life miserable: indeed, on the publication of his Treatise de Occulta Philosophia, he was imprisoned for a year at Bruxelles. On his release he returned to Lyons, where he was imprisoned again, for what he had formerly written against the queen-mother. On the termination of this imprisonment he went to Bonn, and soon after to Lyons or Grenoble, and died at the latter place in 1535.

Thus ended his eventful life. He was one of those inconsistent and eccentric characters which defy delineation. Restless, ambitious, enthusiastic, and credulous; a dupe himself, and a deceiver of others; his career was one unbroken series of disappointments and broils. Like Ishmael, his hand was against every man, and every man's hand against him. That his learning and talents were of no ordinary kind, is unquestionable; and it is equally evident they were miserably abused, although the age in which he lived may form some excuse for this misapplication of them. As a philosopher, he is classed by Brucker among those opponents of the Aristotelian system, who formed a kind of philosophy out of the Neo-Platonic doctrines, christianized and mixed with views deduced from an imperfect acquaintance with the Jewish Cabbala, a follower of Reuchlin (otherwise called Capnio), Picus of Mirandola, &c. In his book De Occulta Philosophia, he speaks of magic as the complement of philosophy, the key of the secrets of nature, and represents it under three forms — natural, celestial, and religious or ceremonial, agreeably to the three old divisions of the corporeal, celestial, and intellectual world. "He enumerates, with a show of scientific classification, purely superficial, the hidden powers which the Creator has assigned to the different objects of the creation, through the agency of the spirits of the world." (Johnson's Tenneman, p. 270.) His book, On the Vanity of Human Knowledge, is a clever production, but a painful one to read. It is the work of an acute mind ransacking all its stores to prove all mankind wicked and foolish, and to show that there is no certainty and no utility in human knowledge. But its downright abuse is, at least, less hateful than the sneer of Voltaire, and the author always professes a thorough regard for Christianity, and its peroration is a noble invitation to go to the Bible, the Spirit of God, and to Jesus Christ, as the source of all knowledge. In fact, the book is like himself, inconsistent; at one moment mischievous, sophistical, and venomous; and the next, eloquent, just, and wise. The very master, whose system he commented upon in another work, he rejects with scorn here as a sophist and deceiver, viz. Raymund Lulli. (See § ix. of Agrippa de Vanitate). It was a work of high reputation in its day, and will always remain a monument of his great abilities, and leave us to regret that they were not united with more steadiness of mind and conduct, which might have rendered them a blessing to their owner and to the world at large. Agrippa has been called a protestant; but although he spoke favourably sometimes of Luther, it does not appear that he left the Romish communion, and his employment by Charles V. argues against it. He was twice married; some authors say three times, and that he divorced his third wife.

His works are:—1. De Incertitudine et Vanitate Scientiarum; without date, 8vo; Cologne, 1527, 12mo; Paris, 1531,

* Chalmers, in his Life, possibly following Brucker, iv. 396, who calls the edition of 1530, the first, says it *was published* in 1530; but in his enumeration of the works of Agrippa, he gives the editions mentioned in the Biog. Univ. of which the *second* is dated 1527.

8vo, &c. The editions subsequent to 1539, are mutilated. It has been translated into most European languages. 2. De Occulta Philosophia, Libri Tres. (N.B. The fourth book found in his works is *not* his.) Antwerp and Paris, 1531, &c. Translated into French by Le Vasseur; (the Hague, 1727, 2 vols. 8vo.) 3. De Nobilitate et Præcellentia Sexûs Fœminei; Antwerp, 1529, 8vo; written to please Margaret of Austria. It is annexed to modern editions of the De Vanitate. 4. Commentaria in Artem brevem Raymundi Lulli; Cologne, 1533. 5. Orationes decem; de duplici Coronatione Caroli V. apud Bononiam, &c.; Cologne, 1533, 8vo. The only good edition of Agrippa's works, is that of Leyden, (apud Beringos, without date,) in Italic letters. The counterfeit editions are in Roman type. (Agrippa's works, Brucker, Tenneman, Biog. Univ. &c.)

AGRIPPA LANATUS, (Menenius,) consul of Rome in the year of the city 251. His colleague, Tuburtus, having been beaten by the Sabines, Agrippa, at the head of the Roman youth, marched to their succour, and obtained a complete victory over the enemy. He was the first to receive the honour of a public triumph.

AGRIPPA, (Marcus Vipsanius, B.C. 63—12,) son of Lucius Agrippa, according to the medals, was of a family so obscure or reduced, that but for the reputation of the son the name of his father would have been unknown. The origin and import of the surname "Agrippa" are explained, though with some discrepancy, by Pliny, Solinus, and Aulus Gellius. It signified in the language of obstetric art a false presentation at birth. In the mythical portion of Roman history it occurs as the surname of an Alban king, and in the later periods is affixed to the gentile names Furius, Menenius, Posthumus, &c. Probably it was seldom a personal designation, although Pliny the elder conceives it to have been so in the instance of Marcus Vipsanius. He was born in the same year with Octavianus Cæsar, B.C. 63; since he died in his 51st year, in B.C. 12. Agrippa was the companion, perhaps the fellow-student of Octavianus, at Apollonia in Illyria, where the youthful Cæsar pursued his studies under the care of Apollodorus and Theagenes, while awaiting with the advanced guard of his uncle's army the Dacian and Parthian campaign. When the news of the dictator's violent death reached Apollonia, Salvidienus, another of the personal friends of Octavianus, and M. Agrippa, urged him to accept the offer of the legions to accompany him to Italy, and to support him in an immediate assumption of the name and authority of Cæsar. The proposal, however, suited neither the cautious temper of Octavianus, nor the fears of his mother Atia, and her husband Marcius Philippus. Agrippa, probably, attended his friend to Rome; since we next find him as the accuser of C. Cassius, in the general impeachment of those who had conspired against the late dictator as traitors and parricides. We have no account of Agrippa during the first period of the civil wars that followed the expulsion of Brutus and his associates from Rome and Italy. But on the breaking out of the Perusine war, Agrippa, by occupying Sutrium [Sutri] on the Cassian way, prevented Lucius Antonius, the triumvir's brother, and his lieutenants Ventidius and Asinius Pollio, from cutting off Salvidienus, who had been recalled by Octavianus from his march to Spain. Lucius, after a fruitless attempt to effect a junction with Ventidius, and harassed in his turn by Salvidienus, retired to Perusia, which was speedily invested by three divisions of the Cæsarians. Agrippa seems to have commanded the blockade, while Cæsar and Salvidienus prevented any diversion or relief on the part of the Antonians. Perusia surrendered in B.C. 40: and the next service Agrippa rendered to Octavianus was that of persuading two legions, of the division of Munatius Plancus, which had been intercepted at Cameria, to desert. In the same year, or at the beginning of 39, M. Agrippa went to the relief of Thurii and Consentia in Bruttii, then besieged and their lands laid waste by Sextus Pompeius. On his way thither from Etruria he summoned the veterans, who were settled in the neighbourhood of the great roads, or in the colonial towns, to serve against Sextus. But the remembrance of M. Antony, always the favourite of the soldiers, was stronger than the arguments of Agrippa, or the authority of Cæsar, and many of the veterans deserted when it was reported among them that Mark Antony approved the war. In 38 B.C. Agrippa was engaged in reducing Transalpine Gaul to obedience, and in driving back the German tribes across the Rhine. For having carried the Roman arms beyond that river into the forests and morasses of Germany, where hitherto Julius Cæsar alone had penetrated before

him, Agrippa received, in 37, from Octavianus, together with the consulship, the triumphal ornaments, the substitute for the old imperatorial procession. But Cæsar's affairs at this period did not admit of any unnecessary delay or exultation, and Agrippa was recalled from Gaul to superintend the equipment and discipline of the naval armament, then preparing on the coast of Campania against Sextus Pompeius, who was master of Sicily and the Mediterranean, and swept the western coast of Italy with a formidable fleet of Liburnian galleys. Agrippa executed this important commission with eminent skill and expedition. Italy, in proportion to its long line of coast, enjoys naturally few good harbours, and Octavianus had already suffered severe losses in his fleet from the west and African winds blowing upon an open beach. The lake Avernus was converted into a secure and spacious roadstead, by opening a communication with the sea and the basin of lake Lucrinus. The Portus Julius, as it was afterwards called in honour of Augustus, served for exercising the galleys; and to this practice, and to another—according to an anecdote preserved by Servius, of instructing the rowers to work against wind and tide, and the soldiers to disregard the dashing violence of the waves, —Cæsar is said to have been indebted for his victory over Pompeius, and, subsequently, for his final triumph over Antony at Actium.

The armament being ready, Octavius sailed to Vibo (Bivona) in Bruttii: Agrippa having the command of the fleet, and Messala and Statilius Taurus of the land-forces. Cæsar left Agrippa at Strongyle, one of the Æolian (Lipari) islands, while he attacked Tauromeniun with his whole army.—Agrippa crossed over to Hiera; and off the bay of Mylæ engaged a superior force of the Pompeians under Democharcs. Pompey's vessels were lighter, and more expert in their evolutions: but the galleys of Agrippa were better fitted for close combat, and the valour of his soldiers was steadier. After an obstinate conflict, in which the galley of Democharcs was split by that of Agrippa, Pompeius gave the signal for retreat, having lost thirty of his own vessels, and destroyed or taken only five of the enemies'. Agrippa remained at sea great part of the night, in readiness to renew the engagement if Pompey's ships had quitted the shallows among which they had taken refuge. A few days after he surprised Tyndaris, but, though admitted by the townspeople, was repulsed by the garrison. He was enabled, however, to place garrisons in several places on the Sicilian coast, to relieve Cornificius and his division from a situation of great danger, and, in a second attempt, to make himself master of Tyndaris and its ample magazines. A last and decisive battle was fought by Agrippa off Naulochus; Pompey's entire fleet was taken or destroyed; and himself in a few days fled with only seventeen galleys to Antony in Asia.

For these services Agrippa was presented by Cæsar with a rostral, or naval crown — an unprecedented distinction, unless Pliny is correct in stating that, after the completion of the war against the Cilician pirates, Cneius Pompey conferred that honour on M. Varro. Agrippa (B.C. 35) accompanied Cæsar as his lieutenant, to the Illyrian war, and attacked and subdued successively, the Japyds, the Dalmatians, and the Pannonians. In 33 B.C. he was, at his own request [ἑκών], ædile, after having been consul in 37. His year of office was distinguished by the splendour and utility of his public works, and the munificence of his largess and exhibitions to the people. The Appian, Marcian, and Aniensian aqueducts, that, during the long civil disturbances, had fallen into ruin, he restored, adorning their margins with statues and columns, and supplying many districts of the city, and many stations on the great roads, with reservoirs of fresh and sparkling water. At this period, probably, for the date is not accurately known, he brought the Aqua Tepula, and Aqua Virgo, from the lands of Lucullus, near Tusculum, to Rome. The river-like sewers that carry into the Tiber the waters drained off from the Forum, the Velabrum, the Valley of the Circus, and the Subura, the imperishable structures of Tarquinius, and the kingly age of Rome, were filled in several places and choked up with rubbish. Agrippa forced seven torrents of water into the different entries of these cloacæ, cleared them from all obstructions, and sailed under their lofty vaults of hewn stone until he emerged upon the stream of the Tiber. A less useful, but not a less popular mode of employing his ample revenues, was entertaining, for fifty-nine successive days, the citizens of Rome, with exhibitions of all kinds, from the pantomime to the combat of gladiators; during which time provisions were gra-

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tuitously distributed to the spectators. The people were indulged with the novel amusement of a *scramble;* and from the roof of the theatre a species of lottery-tickets was thrown down among the audience, that entitled the fortunate obtainer to a prize of money, or plate, handsome furniture, or clothing. A hundred and seventy baths, open to all classes, and maintained at his cost during the year of his ædileship, attested Agrippa's zeal for the health and recreation of his countrymen. And such was his passion for embellishing Rome, and making her the metropolis of the arts, as well as of the world, that in a speech, which Pliny calls magnificent and worthy the "greatest of the citizens," he recommended that all private collections of pictures and statues should be rescued from the obscurity of country-houses and provincial towns, and displayed in the temples and porticos of the capital.

The year 32 was taken up with preparations for the final struggle between Antony and Cæsar. And in the following year the well-appointed fleet and army that crossed the Ionian sea from Brundusium to the Ambracian gulf, bespoke the care and experience of Agrippa. Before the decisive battle of Actium he had stormed Methone, twice repulsed the Antonians, and occupied Leucas, Patræ, and the western port of Corinth. He was the principal commander at Actium, having M. Larius on his right, and Arruntius on his left wing, while Cæsar, in a light galley, went from ship to ship, wherever his presence was most required. The event of the day, as is well known, was owing to the superior skill and discipline of Cæsar's fleet, which was unequal in weight and number of vessels to that of Antony. Agrippa was presented by Cæsar with a blue standard.

After the surrender of Antony's army had completed the victory in the Ambracian Bay, Agrippa was despatched to Italy to superintend the pay and grants of land to the veterans, and, if possible, to keep order among those turbulent partisans of Cæsar. Mæcenas, Cæsar's prefect in Italy, being only of equestrian rank, and without military reputation, it was feared he might be unequal to the task of satisfying them. He and Agrippa were now in such high esteem with Cæsar, that the letters he addressed to the senate were first submitted to them, and on the most urgent business he corresponded with them in a peculiar cipher, and furnished each of them with a duplicate of his own seal-ring. Agrippa's name does not occur in the history of the Alexandrian war, B. C. 30. In 28 and 27 he was the colleague of Cæsar in his sixth and seventh consulships. In Agrippa's second consulship a census of the Roman citizens was held: in his third, Octavianus Cæsar received the title of Augustus, and Tiberius Nero, afterwards the Cæsar, the manly gown. The following years were occupied with the campaign against the Asturians and Cantabrians in Spain, and with the subjugation of the mountain tribes of the Graian and Pennine Alps. But, in these, Agrippa was only partially engaged, since, in this interval, in the absence of Augustus, he presided at the marriage of Marcellus and Julia, and restored, or added to, the public edifices of Rome. Soon after this marriage, Agrippa, either dissatisfied with the honours heaped upon Marcellus, or at some change in the behaviour of Augustus, retired to Mytilene, in Lesbos. He did not return to Rome until after August, B. C. 23, and married the widow of Marcellus in 21, Mæcenas having hinted to Augustus that having made Agrippa so great, not to make him greater might be dangerous. Caius Cæsar was born in B. C. 20, and Lucius in 17, and both, after the birth of the latter, were adopted by their grandfather into the family of Cæsar and the succession of the empire. In 18 B. C. when the power of Augustus was renewed for five years longer, Agrippa was appointed to the inviolable, but anomalous dignity of tribune. In the following year he celebrated with Augustus, for the fifth time, the secular games; and soon after the birth and adoption of Lucius Cæsar, he went with Julia into Syria.

Agrippa reached Asia at the approach of winter. Herod the Great, king of Judea, met him soon after he landed, and besought him to become his guest, who had so long, and on so many occasions, been his friend. Agrippa's progress through the dominions of Herod was a succession of festivals, in which the Roman splendour and predilections of the tyrant were contrasted with the peculiar ceremonies of the nation. Agrippa sacrificed a hecatomb at Jerusalem, and entertained the citizens at public tables. His visit was shortened by the approach of winter, and the necessity of returning to Ionia while the voyage was yet practicable. In the following spring Agrippa sailed up the Bosphorus to Sinope in Pontus, where Herod rejoined him. They returned overland, through Cappadocia

and Upper Phrygia, to Ephesus. During his sojourn in Ionia, Agrippa, at the request of Herod, or persuaded by the eloquence of Nicolaus of Damascus, confirmed the Jews, settled in the province of Asia, in the exercise of their civil and religious immunities. In her journey through the Troad, Julia was endangered by a sudden overflow of the Scamander, and the citizens of Ilium, a town that claimed a kindred origin with Rome, offended Agrippa by neglecting to come to her assistance. He imposed a heavy fine upon them; but Nicolaus, who was present, had sufficient influence with Herod to induce him to become their advocate with Agrippa. He affected to be moved with the plea set up by the rhetorician of their consanguinity to Rome, and remitted the penalty.

Agrippa returned from Asia in 13 B.C. after, according to Josephus, an administration of ten years. But, in this computation, he includes his retirement in Lesbos, B.C. 23. His tribunitian dignity was renewed in the following year (12) for a second period of five years; and he was sent into Pannonia upon some symptoms of disaffection on the frontier. The revolt was put down; but his march had been in the winter season, and Agrippa, throughout his active and restless life, had been afflicted with the gout. Upon his return he fell sick in Campania, at the time of the Quinquatria or Panathenaic festival [March 19—23], and died before Augustus, who was exhibiting a combat of gladiators in honour of Caius and Lucius Cæsar, could arrive. He was in his fifty-first year at his death.

Agrippa was thrice married:—1. To Cæcilia Attica, daughter of Titus Pomponius Atticus, by whom he had Agrippina Vipsania, married first to Tiberius Nero Cæsar, and secondly to Asinius Gallus Saloninus. 2. To Marcella, daughter of Octavia, by C. Marcellus, consul in 50, whom her uncle Augustus caused him to put away, that he might marry—3. Julia, by whom he had Caius and Lucius Cæsar, and Posthumus Agrippa, born after his father's decease, and two daughters, Julia and Agrippina.

Agrippa appears on the medals with the rostral crown; and on the reverse a laureated head of Augustus; or, with the mural and rostral crown, and a similar reverse. (See Akerman's Roman Coins, vol. i. p. 141.)

In the reign of Augustus the Campus Martius was surrounded by many porticos and sumptuous buildings, the structures, at his own cost, of M. Agrippa. Foremost was the celebrated Pantheon, built after the battle of Actium, and, as its name implies, dedicated to all the gods. Agrippa intended to have placed Augustus in the circle of divinities, and to have named the edifice after him; but as he declined such a distinction, Julius Cæsar was placed within the temple, and Augustus and Agrippa in the portal. It was decorated with cariatides, the work of Diogenes the Athenian. Contiguous to the Pantheon were the baths and gardens, which Agrippa, at his death, bequeathed to the people. The portico of Neptune, adorned with the story of the Argonauts—that of Octavia—the Septa Agrippiana, a sort of enclosure or colonnade, like our bazaars—the Diribitorium, in which largesses were distributed to the soldiers, and the Portico of Pola, were the principal of "many excellent structures that Agrippa gave to the people."

Agrippa is celebrated by Horace, lib. i. od. vi. 5, mentioned in several passages, and, perhaps, noticed for a peculiarity in his dress, Sat. i. 2, v. 26. But he did not enter, like Mesalla and Pollio, into the literary circles of the Augustan age. He published, however, a Statistical Survey of the empire, which had been projected by Julius Cæsar. It was the official chart of the empire, and re-edited by Marcus Aurelius and Alexander Severus. (See Æthici Præf. Cosmograph. Mannert Introd. sect. i. p. 3. Wesseling, Præf. ad Antonin. Itinerar.)

AGRIPPA, (Marcus Julius, B.C. 12—A.D. 14,) son of the preceding by his wife Julia, and surnamed Posthumus, having been born subsequent to his father's death, inherited none of the great qualities of his father. He was adopted by Augustus at the same time with Tiberius, A.D. 4, but was subsequently disgraced—according to some writers, on account of his scandalous life, and the extreme vulgarity of his manners—but if we may believe Tacitus, owing to the artifices of Livia to promote the elevation of her son Tiberius. One of the first acts of that tyrant on assuming the imperial power, was the murder of the young Agrippa, even before the death of Augustus was publicly announced. Tiberius had even the audacity to state that it was done by order of the dying emperor,—an attempt to blacken the fame of a benefactor whose clemency formed his sole glory, which met with the credit due to it.

AGRIPPA, (Herod,) king of Judæa,

son of Aristobulus and Berenice, daughter of Herod the Great, was brought up in the court of Augustus with Drusus, son of Tiberius. Attaching himself to the party of Caligula, he was thrown into prison, where he continued till the death of Tiberius. Caligula, on becoming emperor, not only set him at liberty, but presented him with a chain of gold of the weight of the irons he had worn, with the title of king, and the addition of two tetrarchies. One year afterwards, Agrippa set out to visit his kingdom, proceeding by Alexandria, which he entered with so much pomp as to excite the ridicule of the inhabitants, who insulted him by a mock procession, in which a mendicant played the part of a Jewish king.

But Agrippa was soon established in his throne, and received many marks of the favour of Caligula. He was, however, thrown into much difficulty by the attempt of the emperor to force the Jews to worship his image; and from this difficulty he was only relieved by the death of Caligula. Agrippa was then employed to negotiate between Claudius and the senate; and, according to Josephus, prevailed upon the former to accept the empire. The new emperor not only confirmed him in his power, but added to his kingdoms of Judæa and Samaria the extent of dominion possessed by Herod the Great. Agrippa took up his residence in Judæa, and governed his subjects with mildness, although he introduced the manners and customs of the Romans, especially the gladiatorial exhibitions, to the great scandal of the Jews. To please his Jewish subjects he persecuted the Christians; and to this prince are owing the martyrdom of St. James, the brother of St. John, and the imprisonment of St. Peter. At Cesarea he held a brilliant court, and celebrated Roman games in honour of Claudius; made an oration to the deputies of Tyre and Sidon, who had attended to solicit his favour; but when the parasites cried out that his voice was that of a god and not of a man, he appeared sensibly affected; nearly at the same time he was seized with violent pains, and after suffering prolonged agonies, died in the year 44, at the age of 54, after a reign of seven years. (Biog. Univ.)

AGRIPPA, (Herod,) son of the preceding, born at Rome after the Roman conquest of Judæa, was brought up by his uncle Herod, king of Chalcis, and was by him appointed to the superintendence of the temple, and afterwards to succeed him in his kingdom, to the exclusion of Aristobulus, son of the deceased. Having heard the noble defence of Paul before Festus, he became almost a convert to the christian faith, and gave marked offence to the Jews. In an attempt to suppress a revolt of the people, he was fiercely attacked and driven out of Jerusalem. He fled to the Roman governor Cestius, whom he assisted in subduing the refractory citizens. Upon the arrival of Vespasian, he joined him with a considerable reinforcement, and during the siege of Jerusalem rendered the greatest services to Titus. After its downfall he accompanied his sister Berenice, with whom he was suspected of holding too familiar an intercourse, to Rome, where he lived to the advanced age of 70, dying in the year of our Lord 90. With him the race and title of the Herodian kings became extinct. (Biog. Univ.)

AGRIPPA, an astronomer, who flourished towards the close of the first century of the Christian era. He became celebrated for one of his astronomical observations upon the moon, which he made the 4th year of the 217th Olympiad (the year of our Saviour 92), when that planet appeared in conjunction with the Pleiades. (See the Almagestus of Ptolemy, lib. vii. c. 3, p. 176, of the edition of Basle, 1538.)

AGRIPPINA I. Julia and Agrippina, the daughters of M. Vipsanius Agrippa and Julia, were married the former to L. Paulus, son of Paulus Æmilius Lepidus, censor with Munatius Plancus, B.C. 22; by whom she had M. Æmilius Lepidus, put to death by Caligula, whose sister Drusilla he married; and Æmilia Lepida, betrothed to Claudius Cæsar, but married to Appius Junius Silanus.

Agrippina married Cæsar Germanicus (see GERMANICUS), by whom she had nine children: two died in infancy, another in boyhood,—a child of such grace and beauty that Livia placed a statue of him as Cupid in the temple of the Capitoline Venus; and Augustus kept a similar one in his chamber, which he always saluted on entering. Their other children were Nero and Drusus, put to death by Tiberius; Caius, afterwards the emperor Caligula; Agrippina, the mother of Nero by Domitius Ahenobarbus, and afterwards the wife of Claudius Cæsar, her uncle; Drusilla (see CALIGULA); and Livilla (or Julia) married to M. Vinicius, and put to death by Claudius at the instigation of Messalina.

The household of Augustus was simple and even parsimonious: his own dress was, for the most part, the work of Livia, his daughter, and his grandchildren; and if the two Julias disgraced the lessons and examples of their early years, the virtues of the first Agrippina illustrated and enforced them. Suetonius has preserved part of a letter from Augustus to her, commending her talents and disposition, and impressing upon her the necessity of purity and conciseness in writing and conversation.

For the campaigns of Germanicus beyond the Rhine, see GERMANICUS. He was consul in A.D. 12; and in that, or in the following year, returned to the army. Agrippina was with him when the news of the death of Augustus reached the legions on the lower Rhine. When the mutiny broke out at Ubiorum Ara, probably near Cologne, Germanicus dismissed his wife and infant son Caligula to a place of safety. They were, however, detained by the soldiers, who were struck with shame and contrition at beholding the wife of their general, the grand-daughter of Augustus, the mother of so many children, of equal beauty and virtue, driven from the camp with her infant son, to seek refuge from their violence among the enemies of Rome. In the following year, A.D. 15, when a detachment under A. Cæcina had penetrated into the territory of the Cherusci, to revenge the death and collect the remains of Varus and his legions, a rumour was spread in the camp, on the Gallic side of the river, that the Romans had again been surrounded and cut off. In the panic that ensued, the soldiers would have broken down the bridge over the Rhine, had not Agrippina, during the interval of absence and uncertainty, acted with a decision and spirit worthy of the daughter of Agrippa. When Cæcina and his division returned, she awaited them, as they defiled across the river, at the head of the bridge, distinguishing with praises and thanks the bravest of the legionaries, and relieving, in person, the sick and wounded. Such behaviour alarmed the jealousy of Tiberius: Agrippina, he said, had quelled a sedition that neither the influence of the proper generals nor the authority of the emperor could allay. Some disturbances in the east afforded a decent pretext for removing Germanicus from the command of the German to that of the Syrian army. For the death of Germanicus at Antioch, A.D. 19, and the secret instructions to Piso and Plancina, see GERMANICUS. In his last moments he commended to the Roman people the grand-daughter of Augustus and her six children.

Agrippina, impatient of every thing that delayed her hopes of revenge, though worn with sickness and grief, embarked for Rome with her children and the ashes of Germanicus. Although her voyage was in the winter season, she proceeded at once up the Ionian Sea to Corcyra, and having remained in that island to recover her strength, crossed over to Brundusium. As soon as her approach was known, the harbour, the coast, the walls and house-tops of the city, and even the neighbouring hills, were covered with an immense multitude of silent and anxious spectators. Veterans who had served under Germanicus, his personal friends, strangers from the nearest towns, and some who thought only of paying court to Cæsar, flocked to the place of landing. Her journey to Rome was a funeral procession. The remains of Germanicus were carried on the shoulders of tribunes and centurions; and when they passed the colonial towns, the people came out in mourning habits, and the wealthier inhabitants burnt fragrant gums and costly garments by the wayside. Drusus and his brother Claudius, with the children of Germanicus who had been left behind, the consuls, the senate, and the greater part of the citizens, met the procession at Terracina, and accompanied it to Rome. For the events of the day on which the ashes of Germanicus were deposited in the mausoleum of Augustus, we must refer to GERMANICUS. But nothing in the circumstances that followed the death of his adopted son touched Tiberius so nearly as the popular feeling towards Agrippina. The assembled multitude had called her the sole remaining honour of her country, the last representative of her ancient race; and offered up prayers and vows for her life and safety, and the welfare of her children. The life of Agrippina was, henceforward, a series of insults and neglect. Outwardly, and for a time, Tiberius affected to put the children of Germanicus on an equality with his own son Drusus. In A.D. 20, Nero, the eldest, was introduced to the senate, and married to Julia, the daughter of Drusus; but, in the public estimation, the ceremony was profaned by the betrothment of the son of Claudius to the daughter of the low-born Sejanus. In A.D. 23, Drusus,

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the second son, received the manly gown, and the same immunities and privileges which had been granted to the elder brother were renewed in his favour. On the death of his son Drusus, Tiberius commended Nero and his brother to the senate, as the props of Livia's declining age, and the sole remaining hopes of the state.

But the favour with which all classes at Rome regarded the sons of Germanicus, and their presumptive succession to the empire, awakened the fears of Tiberius and the jealousy of Sejanus. The latter could not rid himself of the numerous family of Agrippina with the same ease with which he had removed Drusus; and in Agrippina he found no second Livia. But the violence of her temper, her pride of birth and consciousness of virtue, and her recollections of the place she had held in the esteem of Augustus, were turned against her. She was vulnerable in her friends and children. Claudia Pulcra, her cousin, was accused by Domitius Afer of adultery, and of conspiring by magical practices against the life of Cæsar, and condemned. The reclamations of Agrippina drew from Tiberius the sarcastic rejoinder, conveyed in a Greek verse, that "Because she reigned not, therefore she was wronged." Caius Silius, and Titius Sabinus, and Sosia the wife of Silius, were adjudged to death or exile, for frequenting the house, or sharing the counsels of Agrippina. Her doors were beset by spies and informers; her words, even her looks and her silence, noted in journals; and the ancient hatred of Livia to the family of Cæsar stimulated to fresh activity. At the imperial table, Agrippina refused some fruit offered her by the emperor. He affected to consider it as an insinuation that there was a design to poison her, and invited her no more: whereas, says Suetonius, it was a device of his own that she should so refuse, and thereby give him a handle against her; he having, by one of his creatures, previously warned her of eating any thing presented by the emperor. The popularity of Nero and Drusus, in whose features the Romans fancied they saw the living image of Germanicus, hastened their ruin; and when, in the consulship of Cethegus and Visellius Varro, the pontifices and the other colleges of priests included their names in the form of supplication for the life and welfare of Cæsar, Tiberius sternly demanded of them whether they had done so at the entreaties or the threats of Agrippina.

Their destruction was resolved upon. Nero, his wife and brother having been persuaded by Sejanus to watch, report, and pervert his words and his actions, his complaints and his silence, was banished to Pontia, an island on the Latian coast, and driven probably to self-destruction. Drusus, similarly betrayed by his wife Æmilia Lepida, after being carried about in chains and a close litter by Tiberius during his journeys in Campania, was starved in an obscure chamber of the imperial palace. The remains of both were dispersed, and Agrippina denied the consolation of collecting their ashes. Herself, accused of adultery, of wishing to move the commiseration of the people by fleeing to the statues of Augustus, of attempting the loyalty of the soldiers by reviving the memory of Germanicus, was banished to Pandataria, the place of her mother's exile. Her high spirit never forsook her. While struggling with the soldiers sent to arrest her, and heaping maledictions on Tiberius, one of her eyes was struck out by a centurion. She attempted to put an end to her miserable existence by abstaining from food; but it was forced upon her by the orders of Tiberius, who dreaded the hatred of the people. She persisted, however, and left an unblemished reputation, and an earnest feeling of compassion, in an age when the utterance of any worthy sentiment was a political crime, and purity or rectitude of life was treason.

AGRIPPINA II. daughter of Germanicus and Agrippina I. She married, at the end of A.D. 28, Cn. Domitius Ahenobarbus, of a noble and ancient house, nearly allied to the Cæsars. His character seems to have been an equal composition of cruelty and fraud; and he was so well aware of his own vices, and the disposition of Agrippina, that, when congratulated upon the birth of a son (Nero), he is said to have replied, "Nothing but what was hateful and pernicious to mankind could ever come from Agrippina and himself." Domitius died about four years after the birth of Nero (*i.e.* A.D. 37); and Galba, afterwards emperor, was solicited by Agrippina, even while his wife Lepida was living, with so much importunity to marry her, that she brought on herself rebuke, and even chastisement, from Lepida's mother. In common with her sisters Julia and Drusilla, she submitted to an incestuous intercourse with her brother Caligula, and indulged in criminal intrigues with

Lepidus her sister's husband, with Sophonius Tigellinus, with the freedman Pallas, and with whoever could promote her interest or ambition. Upon suspicion of being engaged in the conspiracy of Lepidus, she was sent by Caligula, with her sister Julia, to the island Pontia (Ponza), on the Latian coast; and the punishment of Agrippina was rendered more striking and severe by her being compelled to carry as far as Rome the urn that contained the ashes of her paramour. They must have returned in the early part of Claudius's reign, since in 41 Julia was again banished, and two years later put to death, with her cousin Julia, the daughter of Drusus, at the instigation of Messalina. Agrippina experienced the hatred of Messalina, but had the art or the good fortune to elude it; and the empress soon after (A.D. 48) fell a sacrifice to her own shameless and insane excesses. Agrippina aspired to rule Claudius and the empire. She had, however, formidable rivals to contend with; and, among others, Ælia Petina, whom Claudius had already divorced, and Lollia Paullina, the daughter of M. Lollius. But the influence of Pallas, the favourite freedman of Claudius, and the opportunities which her relationship to the emperor afforded for access and familiarity, gave Agrippina advantages she was not backward in using. Nothing but the ceremony was shortly wanting to complete the union of Claudius and Agrippina; and although there were few precedents for the marriage of an uncle and a niece, Vitellius, who had transferred his services from Messalina to her successor, undertook to propose, and the obsequious senate sanctioned, the innovation. The government of Agrippina was more favourable to public morals and decorum than the loose misrule of Messalina. The court assumed the appearance of virtue, and a decent veil of order and propriety was thrown over the darker vices of pride and hatred. Seneca (see ANNÆUS SENECA) was recalled from his banishment in Corsica, appointed to the prætorship, and entrusted with the education of the young Domitius (see NERO). The espousals of Domitius and Octavia, the daughter of Claudius by Messalina, were sanctioned by the senate: he was adopted into the Patrician house of the Claudii, and placed on an equality with Britannicus. (See BRITANNICUS.)

But Agrippina offended the prejudices of the Romans as much by her pride, as Messalina by her excesses. For her rapacity, the profusion of the late empress afforded, perhaps, some excuse; but her giving audience on a raised chair, beside the emperor, and beneath the standards of the prætorians; her riding up to the capitol in a covered chariot, a privilege hitherto confined to the ministers of religion; her presiding at naval games of extraordinary splendour upon the lake Fucinus [Lago di Celano] in a mantle of golden tissue; her assumption of the title of Augusta, with her excessive favour and hatred, made Agrippina more dreaded, and hardly less abhorred, than Messalina herself. Lollia Paullina, her rival, was sentenced to banishment by the senate, and compelled to die by Agrippina. Vitellius was rescued from an accusation of treason, and his accuser, Junius Lupus, interdicted from fire and water. Nor was Agrippina secure of her power until Lusius Geta and Rufus Crispinus were removed from the command of the prætorians, and their office conferred upon Burrus Afranius, a man of ability and integrity, but not altogether insensible to his own interests. To display her power to the empire, as well as within the city, she established a colony of veterans in her birth-place, the chief town of the Ubii, from that time (A.D. 51) Colonia Agrippinensis, the modern Cologne.

In a moment of drunken carelessness, Claudius remarked it had always been his fate to have bad wives, and to kill them. The hint was not thrown away; and Agrippina having first removed Domitia Lepida, her rival in birth and intrigue and in the affections of the future emperor (see NERO), turned her thoughts to the readiest mode of getting rid of Claudius. He had been for some time in ill-health, and had gone to Sinuessa for the benefit of the air and the waters. An anxious consultation was held upon the different kinds of poison (see CLAUDIUS), and he was dispatched by an extract of mushrooms infused in some favourite dish, on his return to Rome.

At first the entire administration was yielded to Agrippina. On the first day of the new reign, the symbol given to the cohort or guard was "Optima Mater," "the best mother." She appeared in public in the same litter with the emperor; two lictors were assigned her; and, but for the adroit management of Seneca and Burrus, she would have seated herself beside Nero upon the imperial throne,

on solemn occasions of audience or state. And had not the prætorian prefect, and the tutor of the emperor, instilled milder counsels, the beginning of Nero's reign would have been as tragic as the later periods of it. Already, in the early days of her tutelage, Junius Silanus, proconsul of Asia, whose principal crime was being related to the house of the Cæsars—and Narcissus, the rival of Pallas—had fallen victims to the fears or the hatred of Agrippina.

But Nero's vices, and the imperious disposition of Agrippina, who could give him an empire, but could not endure that any should reign but herself, rapidly dissolved the authority of Agrippina. Seneca and Burrus encouraged the loose follies of their pupil, to divert him from the darker vices of his mother. Claudius Senecio and Otho (see Otho) obtained an influence over him, through his mistress Acte (see Nero), that was for some time unknown to, and then vainly resisted by, Agrippina. For the progress of the quarrel between the son and widow of Domitius we must refer to Nero. In her attempts to regain her power she passed from passionate opposition to the extremes of compliance, and criminal indulgence; but Seneca and Burrus warned Nero against the arts of a woman always formidable and now false. In the fate of Britannicus, whom, in a moment of excitement, she had called "a genuine Cæsar," Agrippina read her own fall. Her residence was removed from the palace of Cæsar to the house of Antonia; her guard withdrawn; and, with the exception of a few women, whom affection or malice, habit or curiosity retained, the crowded retinue of the ex-empress dwindled to a few menials. Nero's visits were few; he came attended by a numerous staff, and withdrew after a brief and formal salutation. Her wealth, which she amassed and husbanded with more diligence than ever, her talents for intrigue, her influence as the representative of the Cæsars, and her long habits of power, rendered her, however, a formidable rival; and Nero had for some time desired her death, before the arts of Poppæa led him to plan and accomplish it.

Whether Seneca and Otho were acquainted with his purpose, is not ascertained; but many consultations were held as to the mode of removing her without awakening her suspicions, or the indignation of the people at the enormity of the crime. Thrice poison was tried, but she was secured by antidotes; the ceiling of her bed-chamber was to have fallen upon her, but she had too many spies for accidents to succeed. At length Nero, feigning a wish for reconciliation, and industriously spreading the report of his repentance, induced her to celebrate the Quinquatria or Festival of Minerva (March 19) with him at Baiæ. His demeanour was full of well-acted fondness and regret; and when she departed, a handsomely decorated galley was ready to convey her home. Although the night was unusually serene, and the sea calm, the vessel was expected to split at a proper distance from the land. This also failed; and Agrippina, although thrown overboard, swam to the shore. Her attendant Acerronia was dispatched by a blow intended for herself; but she was wounded on the head by an oar, and arrived at her country house convinced that her life had been attempted, but that her only chance was in dissimulation. Nero, however, had gone too far to recede; and Anicetus, who had contrived the last attempt, was ordered to complete it. On pretence that the messenger who brought word of his mother's safety to Nero was an assassin, Anicetus was sent with a guard to put Agrippina to death. The murder was committed by the leader of the party, by Herculeius the commander of a trireme, and Oloaritus a centurion in the marine service. Agrippina was dispatched with many wounds, and frequently exclaimed "Ventrem feri," that had given birth to her son. For the events that followed, see Nero.

AGRŒCIUS, a rhetorician, extolled by Ausonius in the fifteenth epigram of his work entitled Commemoratio Professorum Burdigalensium. Not any of this orator's works have been sufficiently authenticated to cite with certainty; and even his real name appears to have been doubted by some writers.

AGRŒTIUS. See Agrœcius.

AGUADO, (Francis,) a Spanish Jesuit, born 1366, at Torrejon, near Madrid, and entered the society of Jesuits at Alcala in 1588. He was governor of several houses of the order, presided over the province of Toledo, and was sent as deputy to the congregations at Rome. The king, Philip IV., selected him for his preacher; and the count Olivarez, when prime minister, appointed him his confessor. Aguado died at Madrid in 1654. His works, in six volumes folio, were printed at Madrid in 1629, and went through six subsequent editions. He published, also, a Life of Father

Goudin, the Jesuit, 8vo, 1643; and left several unpublished treatises.

AGUCCHIA, an old engraver, known by his engraving of the Cathedral of Milan.

AGUCCHIO, (John Baptist,) archbishop of Amasia, born at Bologna, 1570; was educated by Philip Sega, his uncle, afterwards cardinal Sega, and by his brother Jerome Agucchio, who was also made cardinal by pope Clement VIII. in 1604. John Baptist applied himself with success to the study of polite literature. He accompanied cardinal Sega to France, where he served as legate from the pope; and after the death of that prelate was appointed secretary to cardinal Aldobrandini, nephew to pope Clement, and attended him on his mission to Henry IV. of France. Of this embassy he has left a very pleasing and well-written account; and so entirely did he conduct himself to his patron's satisfaction, that on his return the cardinal committed to him the management of his affairs,—a post which he filled up to the death of Clement VIII. and that of his brother the cardinal Agucchio, at which time his declining health obliged him to retire from the court. He then spent some time in Rome in study and retirement; after which Aldobrandini again received him into his former employment, in which he continued till that cardinal's death. Subsequently he became secretary to Gregory XV., a situation which he held during the life of the pontiff; when his merits becoming more generally appreciated, he was sent in 1624 by Urban VIII. as nuncio to the republic of Venice. Here he displayed his eminent qualities as a diplomatist, maintaining with ability the rights of the see of Rome, and making himself generally esteemed for his varied knowledge and acquirements, as well as the urbanity of his manners. He died at Friuli in 1632. Among his works are enumerated, A Treatise upon Comets and Meteors; The Life of Cardinal Sega, and of his brother Jerome Agucchio; and a Letter on the Origin of the City of Bologna, 1638, 4to; besides various other letters and moral treatises not published.

AGUESSEAU, (Henry Francis d', 1668—1751,) a statesman of distinguished talents, born at Limoges, of a noble family, which had produced many able magistrates; became at the age of only 22 years advocate-general of the parliament of Paris. The king, in appointing him to an office so important, was guided entirely by his father's recommendation of him. "I know him to be incapable of deceiving me," said his majesty, "even in the case of his own son;" and the young advocate justified the choice which he had made. Denis Talon, who had obtained a high reputation in the same office, declared "that he should have been proud to finish as this young man had begun." Aguesseau soon became procurator-general, an office in which he had occasion to display new talents in the public service. He established an improved system in the hospitals; restored order and discipline in tribunals; and in the war of 1709, when public distress was followed by famine, he displayed equal energy and judgment, added to some of the noblest qualities of the heart. He presided over a committee of the principal magistrates; discovered and denounced the monopolizers and forestallers of provisions; punished them, and restored public credit and confidence. From this time the value of his services was fully appreciated, and on all emergencies, in all points of financial as well as political difficulties, appeal was made to his judgment in order to decide upon the measures to be pursued. In the ultimate resort he alone was entrusted to draw up memorials for the king. Towards the close of the reign of Louis XIV. he was first threatened with disgrace, owing to his stern refusal to register the famous bull Unigenitus. The authors of the Biographie Universelle here remark, that D'Aguesseau, without profoundly inquiring into the doctrines condemned there, saw that this bull (Unigenitus) was in truth dangerous to the monarchy, and that he dared to defend the monarchy even against the monarch himself. He expressed this in so happy a manner to Quirini, the pope's nuncio, who came to visit him at Fresnes, that his own words ought to be given. "It is here, then," said the nuncio, "that weapons are forged against Rome!" "By no means," said D'Aguesseau: "these are not weapons, they are shields."* It was on this occasion, when going to the king at Versailles, that Madame D'Aguesseau addressed him in those noble words,

* The history of the subsequent reception of this bull is briefly given in the continuation of Mosheim, vol. vi. pp. 204—210. But those who wish for full information on the subject of the Gallican church, besides the common sources of information, De Marca, Pithou, &c. will find many references, and much curious information, in the Report of the Select Committee of the House of Commons on the Regulation of Roman Catholic Subjects in Foreign States, printed in 1816; as well as in O'Sullivan and Phelan's Digest of the Roman Catholic Evidence, and Dr. Philpott's Letters to Butler.

"Go, and before the king forget your wife and children; lose every thing except your honour." Louis, however, died, and during the regency D'Aguesseau exercised all the influence which his virtues so well merited. In 1717 he succeeded Voisin as chancellor, but indignant at his opposition to the establishment of the royal bank and other projects of Mr. Law, the regent at length deprived him of the seals, which were given to D'Argenson, and ordered him into exile. His predictions, however, regarding the hollowness of the paper system, and its necessary results, could not be so easily banished; and while the enlightened statesman and the benefactor of his country was enjoying learned leisure and repose at his estate of Fresnes, in less than two years the bubble burst. The government became embarrassed; the people dissatisfied; and the regent was reduced to the humiliation of soliciting the man whom he had discarded from his councils to return and guide the helm of the half-shipwrecked state. From his windows at Fresnes this truly great man beheld Mr. Law himself, deputed by the regent, and accompanied by the Chevalier de Conflans, first gentleman of the chamber to the regent, approaching his house, as if in fulfilment of his evil prognostics to the letter, and thus affording him one of those triumphs of which the intellectual character has a right to be proud. He was restored to the service of his country; and though blamed by some members of the parliament and men of letters for accepting again of office, especially through the hands of Mr. Law, he had too much patriotism and magnanimity to notice their strictures, and justly considered it an honour to be recalled in the hour of danger. "He would have been more blameable," it has been remarked, "had he refused what less resembled a favour than a reparation for injury offered by the head of the state." He thought it nobler to repair the mischief done in his absence, than to resent an affront. Instead of rushing upon national bankruptcy, as it was intended, he threw himself into the breach; he refused to compromise the honour of a whole people; and he met the notes issued by the bank, as far as the national resources and consideration for individuals would allow him. But another storm was gathering, which he was not prepared to oppose with his former resolution; nor did he evince that consistency and decision of character which had before raised him so high in the opinion of all parties. The regent, who had coaxed the parliament into nullifying the will of Louis XIV. now urged D'Aguesseau to register the declaration in favour of the bull Unigenitus. This was intended to please Du Bois, now become archbishop of Cambray, who, in hopes of a cardinal's hat, had promised the court of Rome to endeavour to obtain this registration. M. D'Aguesseau had refused to do this, as we have seen; but circumstances were now changed; he considered it his duty to negociate with the parliament; but the latter rejected his propositions, and the regent had then recourse to the grand council for the registration of the famous bull. In this solemn assembly the proposition made by the chancellor was still resisted by some members, and particularly by Perelle. D'Aguesseau inquired where he had found so many ingenious arguments against it? "In the pleadings of the late chancellor D'Aguesseau," was the unexpected repartee; and other sarcasms were launched against him on the same occasion. The court now threatened to banish the parliament of Blois, and the chancellor wished to resign the seals: the regent refused to accept them; and at length the parliament consented to register, with some modifications, which were the work of two counsellors, MM. Menguy and Pucelle, who possessed an overwhelming influence over the whole assembly. In 1722 he again lost the seals, owing to his refusal to give up the presidency of the council to cardinal Du Bois; and as it was the object of that minister to keep every man of virtue and character at a distance from court, the banishment of the chancellor was decided upon. D'Aguesseau did not reappear in public affairs till the year 1727: in the mean time parliament had continued at variance with the court; and when cardinal De Fleury wished to engage his support for the latter, it was soon evident that he was considered to have compromised the cause which he had before so strenuously defended. Still he once more was chancellor in 1737; and wearied with the intrigues and affairs of the court, he confined himself to the discharge of his judicial duties, was most instrumental in bringing the laws into a more sound condition, and in rendering their administration uniform throughout the country. He did not so much attempt a complete reform in the laws, as to determine their spirit; and he published, as chancellor, many ordinances with this

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intention, especially those relating to testaments, donations, &c. and others relating to judicial proceedings, especially in cases of forgery, &c. Having reached the advanced age of 82, he felt himself, for the first time, unequal to the discharge of his high duties, and soon afterwards tendered his resignation to the king. The honours of the office of chancellor were, however, continued to him, and a royal pension of 100,000 francs, which he did not long enjoy. The death of this eminent lawyer and statesman took place Feb. 9, 1751. Louis XV. caused a magnificent monument to be erected over his tomb, which remained until destroyed by the revolutionary rabble. It has since been repaired at the public expense; and in 1810 the statue of D'Aguesseau was placed before the peristyle of the legislative palace, parallel with that of the famous L'Hôpital.

This upright magistrate and illustrious statesman was also one of the most accomplished and extraordinary men of his age—the age of Louis XIV. His knowledge of languages, ancient and modern, is said to have been at once extensive and accurate. Some of his biographers have justly drawn our attention to the religious character of this statesman, as a refutation of the idle calumny, that Christianity either shackles the understanding or retards the progress of knowledge. But on that topic it will be needless to enlarge: on those who can give any credit to such folly, his example, which is only one amidst a thousand as bright or brighter, would be lost; and therefore we shall simply content ourselves with remarking his profound veneration for revealed religion, and his study to improve himself by its precepts and its wisdom. As a statesman, his character has received the tribute of the highest praise from his contemporaries. St. Simon speaks of him thus: "Talent, industry, penetration, universal knowledge, dignity, equity, piety, and innocence of life, are the foundation of M. D'Aguesseau's character." He certainly modifies this encomium by accusing him of tardiness and indecision in the business of his court. "When I remember," said D'Aguesseau to the count Céreste Brancas, who reproached him on this score, "that a decision of the chancellor is a law, I may be allowed to reflect long before I pronounce it." It has also been said of him (especially by Duclos, in his Memoirs) that he wanted the firmness to carry through those measures which he thought right and necessary, and especially that he dared not introduce certain measures, of which he approved, in order to diminish the expenses of suits, for fear of injuring the attorneys and others who lived by them. However, on these points it is difficult now to give a judgment, from want of exact information; and his contemporaries were not without their prejudices, and were perhaps anxious to find some faults in one whom they could not help estimating so highly. His pleadings and his judgments support the high character which they always bore; the learning they display, and their beautiful simplicity and elegance, and above all their clearness, render them admirable models of forensic writing. His eloquence was sometimes highly touching; and an instance is recorded where, in pronouncing the eulogium of M. Nain, his colleague and friend, "he was interrupted by his own grief, and by the sobs of all who heard him." Among his works (in the 13th vol.) is found an eulogium on his father, not intended to be published, from which it appears that he was a man of most amiable character, and an useful public functionary. He (*i. e.* his father) was highly instrumental in finishing the canal of Languedoc, in founding cloth manufactories, and above all, during the season of the cruel persecution of the Protestants, after the revocation of the edict of Nantes, he showed himself so tolerant that he was recalled from the government of his province. He was also the first to suggest the formation of the order of St. Louis. The works of D'Aguesseau, comprised in 13 vols. 4to, were published at Paris, 1759-89.

AGUESSEAU, (Henri Cardin Jean Baptiste, Marquis d',) a grandson of the great chancellor, was born at the castle of Fresnes, 1746. Less indebted to his talents than to his name for the favours bestowed by Napoleon, he did not justify the expectations early formed of him, although raised to a succession of legal dignities till he was made president of the court of appeal at Paris. In 1803, he was sent as minister-plenipotentiary to Copenhagen; was made a senator in 1805, a count of the empire, and commandant of the legion of honour. In the senate, he was the mere instrument of imperial intrigue and despotism; but of too weak a character to compromise himself, he was equally favoured upon the Restoration; made a peer of France, but disappeared during the

hundred days, nor resumed his honours and dignities till after the second restoration. These however obtained for him the additional honour of being elected member of the French academy; where his influence, however, was beneficially exerted, no less than in promoting many useful and charitable institutions, in all which his ready assistance to the extent of his means, and his real kindness of heart, gained him the esteem which not the most brilliant talents could have done. He passed the latter years of his life at Fresnes, and died in January, 1826.

AGUILA, (C. J. E. H. d',) an officer, of whose origin, life and adventures, little is known beyond what he has himself recorded in a preface containing an itinerary prefixed to one of his works. He appears to have been an indefatigable traveller; and his first voyage, in 1770, was to the New World. From America he went to England, and in 1772 proceeded in company with some parties interested in a political mission to Stockholm, and was thus enabled to form correct opinions by mixing with men of different views respecting Sweden and its connexions with other powers. He made no fewer than seven voyages through the whole extent of the Baltic, one into the Northern seas, and another across the Frozen sea. He then visited the lakes of Bothnia, parts of Finland, Abo, St. Petersburgh, and Upsal. Sailing from Denmark through the straits of the Sound, he tried to make out the situation of the celebrated observatory of Uranibourg, of which, however, he could perceive no traces. In 1774, he took ship at Venice for Constantinople, and from the last city returned to France; quitted that country at the Revolution, and went upon a commission from the emigrant princes, according to his own account, to the court of Sweden. His narrative of events commences from 1798, and he returned to France in 1802. Besides the narrative of his voyages, he published a variety of works, political, scientific, astronomical, &c. some of which are written in Latin, and for an enumeration of which the reader is referred to the Biographie Universelle.

AGUILLON, (Francis d', 1567—1617,) a Jesuit of Brussels, who was the first to introduce the study of mathematics among his contemporaries in the Low Countries. He became professor of philosophy at Douay, and of theology at Antwerp, where he was also rector. He is the author of a treatise upon Optics in 6 books, (Antwerp, 1613;) and it is in this work that mention is made for the first time of the term—*Projection stéréographique*, notwithstanding that it was known from the time of Hipparchus. (Biog. Univ. Gen. Dict.)

AGUIRRE, (Juan Saens de, 1630—1699,) a native of Logroño, was first a Benedictine monk, and rose through the gradations of the hierarchy until he reached the dignity of cardinal. His Ludi Salmanticenses, his Opera Varia, his S. Anselmi Theologia, and his Collectio Conciliorum omnium Hispaniæ, attest his great erudition, his solid judgment, and his piety. The same praise cannot be passed on his Defensio Cathedræ S. Petri, which carries the notions of the papal prerogative to a very high pitch. For this reason it was condemned in Spain, which has always been the advocate of her own ecclesiastical independence, except in a few unimportant matters; and by the church of France it was equally reprobated. Great has always been the mortification of the Italians that they could not force their abominably slavish doctrines on the clergy of those two great kingdoms: papal infallibility is scouted by both, especially by that of Spain, which has generally declared against all interference of the pope in the discipline and government of the national church. But if cardinal Aguirre was a mistaken, he was a good man, and he had the esteem of those who differed from him. Even Bossuet, the great advocate of the Gallican church, calls him "a light of the church," "a model of the virtues," an "example of piety." His great collection of coins (continued by Catalani) is highly valuable for the history of Spain.

AGUIRRE, (Lope de,) a native of Oñate in Guipiscoa, early in the sixteenth century; has obtained a terrible immortality in the annals of crime. Allured, like so many others of his poor countrymen, to the shores of Peru, he there distinguished himself by his vicious qualities. But his former atrocities sink into the shade when compared with those which he committed during the expedition of Pedro de Orsua into the interior of South America, in quest of the imaginary El Dorado. It was in the year 1560 that the expedition descended the Huallaga. Aguirre was one of the leaders. His first step was to involve the party in treason, that none of them could have any hope of pardon from the

king of Spain; and he succeeded so far as to persuade Orsua to assume the regal title. They were about to discover a new and rich country; in it they would found a new kingdom;—and a fig for Don Philip at home! His next step was to murder the puppet king, and usurp the command. Many were the monsters whom Spain sent to the New World, but never was any so savage as this Lope de Aguirre. He put to death all whom he suspected—all whom he disliked—all who displeased him in the minutest point; and though alike hated and feared by all, he retained his ascendancy to the last. The crimes, the whimsical proceedings of this tyrant, would fill a volume; and they do fill one, which we owe to Southey—The Expedition of Orsua, and the Crimes of Aguirre. At length, being deserted by the few men whom his cruelty had spared, he was assailed and killed by the Spanish authorities of Venezuela.

AGYLÆUS, (Henry,) an advocate and law-writer, born at Bois-le-duc about 1533, was also distinguished as a Greek scholar. In early life he bore arms against the king of Spain; was appointed deputy to the States-general, a member of the supreme council, and advocate-fiscal. He was still more distinguished for his learning and writings. He died April 1595. He was eminent likewise for his correct and enlarged editions of the Roman and other laws. (Biog. Univ.)

AHLE, (John Rodolph,) born at Mulhausen in 1625, went to Göttingen in 1643, where he pursued his studies under J. A. Fabricius. From there he passed to the university of Erfurt two years subsequently, where he established the musical school of St. Andrew, of which he was made director. In 1649, he was chosen organist to the church of St. Blaise at Mulhausen; became a councillor some years afterwards, and finally obtained the office of burgomaster. He died at the age of 48. He composed and published a variety of pieces, besides some treatises which we cannot here enumerate. Among others are—1. Dialogues Spirituels; Erfurt, 1648. 2. Compendium pro Tenellis; 8vo, Erfurt. 3. Trente Symphonies, Padouannes, Allemandes, &c.; to five instruments; Erfurt, 1650. 4. Thuringischer Lustgarten; Erfurt, 1657. Besides others of a sacred character, a list of which is to be found in the Biographie Universelle.

AHLE, (John George,) son of the preceding, also a musical professor; succeeded his father at Mulhausen, became a senator, and died there in 1707. He was also celebrated as a poet, having been honoured with the laurel crown as early as 1680. A great part of his works, however, were lost in the great fire at Mulhausen in 1689; though the names of a number of them have survived, which are given at length in the same biographical work which contains those of his father.

AHLWARDT, (Christian Wilhelm, 1760—1830,) professor of ancient literature in the university of Greifswald, and a celebrated linguist. He was a native of Griefswald, and educated in early youth under Hagemeister, the rector of the grammar school (Gelehrtenschule), at Anklam, from whom he probably imbibed his love of Homer. A characteristic anecdote is related of him at this season. One of the assistant-masters, in lecturing on the New Testament, which was nearly the extent of the Greek taught in schools then, had called Homer a liar. "That is not true, sir," said the bold young scholar. "Have you read Homer?" was the reply. "Yes, sir," said Ahlwardt. "Well, then," replied his master, "you may be right, for I have not." Ahlwardt's habits at the university were peculiar; he would lock himself up for some weeks together, (only opening his door for food, &c.) and master some author, or some new language; and then, by way of relaxation, plunge into all the excesses of a wild student, till some new object engaged his attention. Having entered into a private family as teacher in 1782, he quitted it in 1783, and became a private teacher of ancient and modern languages at Greifswald. His pay was wretched, and his work was incessant; but he found time to publish some romances, and some remarks on the Idylls of Theocritus. In 1792 he left Rostoch, and in order to maintain his wife (for he had now married) and himself, he took a situation in a school at Demmin, and there he laboured besides with public lectures and private pupils, the latter of which he was obliged to take early and late, just in such hours as his duties left free. Here he learned Arabic, and translated Callimachus, of whose epigrams he said, that to compare them with Italian madrigals would be doing them too much honour, and that all the Greek epigrams together were not worth a few odes of Sappho or Alcæus! He now translated part of Ariosto, and in

1795, in Wieland's German Mercury, he gave specimens of a translation of Camoens's Lusiad, in *ottave rime*. In 1795, Michaelis made him rector of the grammar school of Anklam. He was here also ill-paid, and left it after two years. He was much dissatisfied here with one of the duties of this situation—viz. preaching in a small church on Sunday afternoons; and as the other clergy, to whom he was subordinate, sometimes announced to him on Saturday evening that he was to preach the next day, he used to read a printed discourse. On one occasion he had the ill-luck to stumble upon a thanksgiving sermon after a fire, which he was obliged to go through with. In 1797 he became rector of the gymnasium at Oldenburg, where he remained fourteen years; and, besides other employments, made himself master of Gaelic, and translated much of Ossian (Leipzig, 1811), for which he is best known. Balbi and Humboldt have praised his knowledge of Gaelic. In 1811 he was officially called to Greifswald, where he remained to the day of his death, quarrelling with most of those around him, whom he called half-educated, and comparing them to the inhabitants of Krähwinkel in Kotzebue's Comedy. Indeed he seems to have been rather of a snarling disposition, a portion of which he may partly have owed to the French Encyclopedists and Voltaire, whose works misled him in early life, and partly to his struggles with poverty. To his scholars he apparently made himself pleasant, but there was much that appears unamiable in his character; and if the extracts of his own letters, given by his biographer, may be trusted, he was one who, though he satirized others, was not without his own absurdities. His life gives so curious a picture of the labours and studies of a German scholar of the last age, that more detail has been entered into than would otherwise be justifiable, although his works are highly esteemed in Germany. The chief of them are translations, remarks on Latin verbs, on Homeric verse, and other philological essays; but his fame rests on his Ossian. He published, in the Greifswald Academical Archives, an Essay on the Nibelungen Lied. He left a Portuguese Lexicon in MS. and published a grammar and chrestomathy in the same languages. (Schröder, in Hasse's Zeitgenossen, Third Series; 3d Band. No. xviii.)

AHLWARDT, (Peter,) a professor of logic and metaphysics at Greifswald, was born in that town, Feb. 19, 1710, and died there in March, 1791. His father was a poor shoemaker; and it was only by the practice of economy derived from this source, that his son was enabled to pursue his studies in the outset of his distinguished career. He became the founder of an order which he entitled the Abelites, of which the laudable object was the observance of perfect candour and sincerity. His favourite maxim was,—"Give all the attention in your power to the subject, however trivial, with which you are occupied for the moment." He was also of opinion that to the want of this attention was to be attributed our lukewarmness in the cause of virtue, and the greater number of the vices of mankind. He imputed to his strict observance of his own rule, his unshaken attachment to the duties of his office and of religion. His principal works are—1. Brontotheologie; pious meditations on the phenomena of thunder and lightning; Greifswald, 1745. 8vo; translated into Dutch, 1747. 2. Reflections on the Augsburgh Confession; 3 vols. 1742. 3. Some Sermons and Philosophical Dissertations.

AHMED BEN FARES, surnamed *El Razy*, a lexicographer and lawyer, contemporary with the celebrated Djewhary. He was the author of an Arabic Dictionary, of which there is a MS. copy in the Leyden library, and another in the Bodleian. He also produced some works on jurisprudence; and died in Hamdan about the year 999 of the Christian era.

AHMED BEN ALHASSAN, a poet and a robber of the twelfth century, was a native of Silves, in Algarve. Originally a merchant, his ambition led him to despise his calling; he thirsted for power, which, as he was not likely to attain it by ordinary means, he hoped to procure by a reputation for sanctity. Giving his wealth to the poor, he retired to a mountain solitude, to occupy himself with devout contemplation, and with observances much akin to those which during the same period a Christian enthusiast would have adopted. Ahmed, as a true Mussulman would say, had no vocation for the state; his converts were of a dissipated character; all soon formed a noble company of robbers; and their depredations were lamented by the whole country. Yet all this time he did not lay aside his spiritual character: he was still the prophet destined for the regeneration of men; and not a few of his deluded followers began to regard him as

a true imam. The facility with which several villages owned his temporal no less than his spiritual sway, and above all his conquest of Mertola in the Alemtejo, added strength to the delusion. He was now joined by a body of Almoravides, with whom he reduced Evora, Silves, and even Seville. At length fortune deserted him, and to escape the vengeance of his enemies, he swallowed poison.

The ally and colleague of this bandit chief was Mohammed ben Omar, a native of the same city. Mohammed studied the law at Seville; but his ambition being too great for so humble a sphere, he too fled from the society of men to acquire sanctity in retreat. But, as in the case of his friend Ahmed, his sanctity was only the means to an end; on the solitary sea coast of the Algarves his hut soon arose to attract the attention of the pious. Like Ahmed, he had soon his disciples; but perceiving that the latter was advancing to empire, he joined him, and contributed with all his might to the success of the new prophet. To raise Ahmed to the throne of Andalusia, was his great object; and to attain it he displayed a valour which even his friend and chief could not equal. In the sequel, however, he seems to have abandoned his chief; or perhaps he wished to reign as Ahmed's vassal: we know that for twelve days he did reign at Cordova; that he fled, was vanquished, committed to prison, deprived of his eyes, released by the Almohades, and sent to Africa, where he ended his days, A. H. 574.

Who would have thought that spirits so turbulent as these would have found delight in the most pacific of arts? Yet both are said by Mohammedan critics to have excelled in it. (Casiri. Condé. Dunham.

AHMED BEN MOHAMMED, (Abu Amru,) a poet and historian of Jaen, who died through excessive drinking in 970. He was the first of the Spanish Arabs who composed epic poems in the oriental style. The fragments preserved of him prove that he had vigour and genius. A more useful work, of which both Casiri and Condé have availed themselves, is the Annals of Spain under the Dynasty of the Omeyas.

AHMED BEN THOULOUN, (Aboul Abbas,) chief of an Egyptian dynasty, was born at Sâmirrâ in A.H. 220 (A.D. 835). He was first named governor of Egypt, where, profiting by the weakness of the khalifs, he soon rose to sovereign power. He extended his conquests; became master of Barca, and even Damascus, nor stopped till he carried his arms to the gates of Tarsus, when exhaustion and famine at length placed bounds to his ambition. While subsequently engaged in the conquest of Syria, one of his ministers, in 882, organized an insurrection, which he was unable to quell; and not long afterwards, A.H. 270, he died at Antioch, from the effects of drinking too much milk. He is represented by historians as generous and brave, distinguished for promptness and dispatch, just towards his subjects, and the protector of men of letters. He kept open palace both for grandees and for the people, besides distributing monthly 1000 dynars to the poor. The founder of a dynasty known by the name of the Thoulounides, which continued till A.D. 905, when it was destroyed by the khalif Moktafy, who conquered and killed Haroun, great-grandson of Ahmed. (Biog. Univ.)

AHMED SHAH L'ABDALY, founder of Candahar, rose from the character of a mere partisan into a distinguished command. Of the illustrious family of the Seidou, of the tribe of the Affghans, he was in his youth imprisoned with his brother in a fortress by Hussein Khan, governor of Candahar. He owed his freedom to Nadir Shah during his invasion of the province, and followed the fortunes of that conqueror. He distinguished himself in his service; and upon the assassination of his benefactor, after making every effort to bring the delinquents to justice, he made an able retreat, and repulsed all the attacks of the Persian army. After intercepting a convoy with immense treasure, he brought off the Affghans safe to their mountains; and both at Candahar and Kaboul was raised to the sovereign authority. He assumed the title of Ahmed Shah, carried his armies to the north of the Indus, and, becoming master of the territories of the Grand Mogul, celebrated at Delhi the alliance of his eldest son, Timur Shah, with the daughter of Alem Guyr II. It did not prevent the Affghans from pursuing their conquests; and in 1758 Ahmed was called by the nabobs into Hindustan, to oppose the power of the Mahratta chiefs. Being joined by the Rajahs, he pushed on; but his fortunes had reached their zenith; he could not resist the combination of Mahratta chiefs; they took Delhi, and the imperial family and all their treasures fell into the hands

of the victors. But in the campaign of 1761 he again attacked and routed them with immense slaughter; subdued the Sikhs, and opened to the Affghans the route to Cashmir. That fine country was ceded to them by the treachery of the governor; and, after a chequered but brilliant career, Ahmed Shah died, not far from the city of Candahar, begun by Nadir and finished by himself, transmitting the sovereignty to his eldest son Timur. (Biog. Univ.)

AHMED DJESAIR. See Aveis II.

AHMED KHAN, the ninth emperor of Mogul; succeeded his brother, Abaka Khan, 681 of the Hejira, and was the first of the dynasty who embraced Islamism; by this step he became involved in continual broils with his family. He deprived the Jewish doctors and astrologers of their pensions, and declared himself a zealous friend of the Mussulmans. He raised magnificent mosques upon the ruins of ancient temples. Indignant at these innovations, the emirs united with his brother to overthrow his authority; but being discovered, the latter was seized and put to death, and the insurgent princes were thrown into dungeons. Still his court continued a prey to factions, and his nephew, Arghoun Khan, had recourse to arms, was conquered, and made prisoner. Being freed, however, by some rebellious emirs, he reappeared at the head of an army, pursued, and made himself master of the emperor's person, whom he consigned to the vengeance of Khanghour-Pai's children. He was subjected to the fate which he had inflicted upon his brother, after a reign of two years and nine months, in 1284,—an example of the danger of attempting unnecessary innovations. (Biog. Univ.)

AHMED RESMY HADJY, a councillor and chancellor of the Sublime Porte; was employed by Mustapha III. as ambassador to the court of the empress Maria Theresa, in 1758. Having succeeded perfectly in the pacific mission upon which he was sent, he was invested with still greater powers, and repaired to the Prussian court to congratulate Frederick the Great upon the brilliant victories which he had gained over the Russians, the Austrians, and the French. By the new treaty concluded with Prussia, advantageous to both countries, he rendered distinguished services to the Porte, and Ahmed did not return to Constantinople till the year 1763. The account given by this able diplomatist of his embassies, contains some brief but piquant observations, with remarks upon the countries he visited, and the remarkable characters with whom he came in contact. They are the more curious from the peculiar prejudices and points of view which they exhibit. His respect for the talents of the great Frederick, as a soldier and a politician, led him to devote a whole chapter to the subject. There are two of these productions, and both have been inserted in the annals of the Ottoman empire by Ahmed-Ouassyf-Effendi, between the periods of 1754 and 1774, printed in Turkish at Scutari, 2 vols. folio. They have been translated into German, and published by M. Nicolai, with notes by him, by the translator, and by Major Menu de Minotoli, a Prussian officer. Berlin, 1809. (Biog. Univ.)

AHUITZOL, the eighth monarch of the Astequi, or ancient Mexicans, succeeded in 1477 to Axejacatli, whom he had maintained on the throne. He enlarged the bounds of the empire by adding a new province,—an obligation contracted by all emperors on their accession, and as the historical reader will recollect, by other potentates than those of Mexico. When this object was attained, he suddenly renounced conquest, and applied his revenues to the encouragement of the useful arts, and the embellishments of his capital. He was, however, too fond of splendour, considering his limited means; and on one occasion his improvements were nearly fatal to him. He brought to Tenochtitlan, (the modern city of Mexico,) the waters of the river Huitzilopochoco, by means of an aqueduct, and the discharge of the superfluous waters into the lake Tezcuco considerably increased the bulk of the latter. A courtier ventured to acquaint him with the danger which menaced the capital, and was put to death for the boldness,—a melancholy instance of despotism in a state yet in its infancy, and half savage. The element flowed into the streets; even the imperial palace was filled by it; and the monarch, while striving to flee, nearly lost his life. To repair the mischief, he caused a ditch to be enlarged, which Montezuma I. had dug. His subsequent conduct was more rational. He endeavoured to abolish the horrible custom of immolating prisoners to the native gods; and if he did not wholly extirpate, he greatly diminished the evil. He died universally regretted, and was succeeded by Montezuma II., destined to a painful

immortality from his tragical end by the Spanish conquerors. (Biog. Univ.)

AIBEK, (Azed Eddyn,) first sultan of Egypt, of the dynasty of the Baharyte Mamalukes, was by birth a Turk, and usurped part of the power of the descendants of Saladin. The power of the famous Mamalukes took its origin in the body-guard of these princes, who, having experienced the treachery of their own families and their troops, purchased young slaves at Mogol, and had them brought up apart and strictly disciplined; when, their education being completed, they became freedmen, and the highest offices and dignities were placed within their view. Being brought up in an island of the Nile, opposite Cairo, they were called Baharytes or *Maritimes*, as Arabs call great rivers *Bahar* or *Sea*. They rose rapidly into repute; and among the bravest the courage and talents of Aibek shone conspicuous; and in the Egyptian campaigns against St. Louis in 1250, he sustained, at the head of his companions, the shock of the French horse. St. Louis was taken prisoner, and in a subsequent meeting of the Baharytes, the sultan being assassinated, Aibek was raised to the chief command of the troops. They were preparing to put the king of France and the other prisoners to death, when Aibek, aware of the value of their ransom, drew his sword, and declared that he would never permit so base a violation of military faith. They were restored to liberty. Aibek espoused the queen Shadir Eddour, and for some period exercised the supreme authority, till the jealousy of the Mamalukes induced him to surrender it while he retained the military power. Melek-Al-Achraf, the pupil of Aibek, was then raised to the throne. Egypt and Syria were then separate empires, and had each their sultan. The Syrian sultan advanced against Aibek with a powerful army, and gained some advantage, but was eventually worsted, and compelled to submit to the conqueror's terms. Elated with success, he deprived the young prince of his crown; when his consort, suspecting that it was his intention to espouse the young daughter of the king of Moussoul, caused the new sultan to be assassinated just as he considered himself firmly seated in his power. He was cut off April 1257, (A.H. 665.) From his character and exploits, Aibek was named Melek-el-Moëzz, or "Mighty King;" he was attached to literature and science; and erected a superb college in old Cairo, upon the banks of the Nile. The first sultan of the race of the Baharytes, or Egyptian Mamalukes, so great was the veneration in which his talents and services were held, that his death was speedily revenged by his army; and his son Aly, by the name of Melek-al-Mansour, the Victorious, was raised to the supreme power upon his death, but was soon deposed again by Kouthouz. (See the name, and see also BARKOK. Biog. Univ.)

AICARDO, (John,) an Italian architect, born in Piedmont, repaired to Genoa the beginning of the seventeenth century, and was employed in the construction of store-houses near the gate of St. Thomas. He also built other public edifices—the choir of the church of St. Dominick, and the magnificent aqueduct which supplies the whole town of Genoa. This splendid undertaking was only completed in the year of Aicardo's death, in 1625, when it was finished by his son Giacomo, an artist of very great merit, who executed a variety of beautiful works, particularly the elegant fountain near the Ponte Reale. Giacomo died in 1650.

AICARTS DE FOSSAL, a troubadour of the thirteenth century, known as the author of a curious production upon the contest for the crown of Naples, which Innocent IV. had bestowed upon prince Edmund, son of Henry III. of England, to the prejudice of Conrad IV. king of the Romans. The poet assumes that the crown had been given to Charles, duke of Anjou, although in fact it was not till the death of Conrad that Clement concluded a treaty with Charles. He draws a startling picture of the horrors of war, and pronounces in favour of no one of the candidates. "The eagle," he says, "boasts a title so near the flower, that it was impossible for the laws to decide, and the decretals are opposed to neither. For this cause they will descend into the plains, and he who shall make the stoutest defence will doubtless carry the day."

AICHER, (Otho,) a Benedictine, and professor of grammar, poetry, rhetoric, and history, at Saltzburg, where he died in 1705. He wrote commentaries on Tacitus, &c. His principal works were printed at Saltzburgh. (Biog. Univ.)

AIDAN, (d. 651,) bishop of Lindisfarne, or Holy Island. This prelate was originally a monk of the island of Hij or Iona, one of the Hebrides, from which he was sent to preach Christianity to the subjects of Oswald, king of Northumberland, in the year 634 or 635. (See Stevenson's Bede, p. 193.) It appears that Oswald had requested a priest for this

purpose from the Scots, and that the priest who was sent was a man of such austere manners, that he made no impression on the people. On his return to Iona without success, the monks deliberated what steps ought to be taken, and Aidan addressed the unsuccessful missionary thus: "It appears to me, brother! that you have made no progress because you were more severe than was proper with ignorant hearers, and did not, according to the apostolic custom, first feed them with the milk of mild doctrine, until they were able to receive the more perfect law, and keep the purer precepts of God." The impression made on the assembly by this specimen of moderation at once induced them to offer the appointment to Aidan, who accepted it, and became bishop of Lindisfarne. This story, however, Bede only mentions as a report current in his day, not as an authentic history for which he could vouch. But to Northumberland Aidan was sent, and was eminently successful in promoting religion. On the death of Oswald, in 641, (Bede, iii. 12,) Aidan continued his labours under his successors, Oswi, king of Deira, and Oswin, king of Bernicia, (Bede, iii. 14,) the two provinces into which his kingdom was divided. Oswin was very dear to him for his numerous virtues, and especially for the humility he had shown in receiving a rebuke from the mouth of Aidan; and on his death Aidan took it so much to heart, that he survived him only twelve days, and died Aug. 31, 651. (Bede, iii. 14.)

The character given of Aidan by Bede is very striking: his activity in visiting his diocese, chiefly on foot, his humility, his constancy in prayer, meditation, and scriptural study even on his journeys, and in the house of the king, bespeak him a truly apostolic bishop. The anecdote related of his humility in giving a splendid horse richly caparisoned (a present to him from the king) to a beggar, who solicited alms, savours more of impulse than judgment. Some miracles are attributed to him by Bede, which hardly deserve serious consideration; but the prediction of Oswin's death, as one too humble and holy to live long on earth, is curious enough. Bede, however, gives us to understand that however holy Aidan was, he was wrong in his views respecting the time of keeping Easter—he was a sturdy quartadeciman! It must be understood that this term does not imply that he would keep Easter on any day except Sunday, but only that he included the 14th day of the moon and excluded the 21st as days on which it might be kept. (See Usher. Britt. Eccles. Antiquit. p. 479; and see also his Discourse of the Religion of the Irish, ch. ix. and x. and his Veterum Epistolarum Hibernicarum Sylloge, Ep. xi.; Bingham, Ant. xx. 5. 2. &c.) This dispute may now appear of trifling importance, although serious inconvenience was felt from it in those days—some fasting and some feasting at the same moment, and each party blaming the other. But whatever may have been its importance then, it is happy for us that it occurred, and that it has been recorded as one of the many proofs of the independence of the early British churches on the church of Rome. There is also a pleasing trait recorded of Oswald by Bede, viz. that while Aidan, who knew English imperfectly, was preaching to the people, Oswald, who had been long in Scotland, would translate for his audience (iii. 3). The immediate successor of Aidan in Lindisfarne, whither he transferred the see in 635 (from York), was Finan, who was succeeded by Colman, who is called by Chalmers the successor of Aidan. The authorities quoted above will enable the reader who is desirous of more details on this prelate, to investigate his history more minutely, but he will do well also to consult the Annals of Tigernach, and of Ulster, published by Dr. O'Conor, as referred to in Mr. Stevenson's edition of Bede; and the Book of Armagh, published in Sir W. Betham's Irish Antiquarian Researches. The Roman Catholic account of Aidan is in Bollandus, Mens. Aug. vol. vi. p. 688. (Bede, Usher, &c.)

AIGNAN, (Stephen, 1775—1824,) a very laborious French writer, born at Beaugency, 1773, and educated at Orleans. At the age of 19 he was named procureur-général-syndic for the department of the Loire, and was for a period carried away by the republican mania of the times. According to the authors of the Bibliothèque Royaliste, he was known by the appellation of "Brutus;" but his conduct was moderate and humane, and he was soon conducted a prisoner to the Conciergerie. He was saved by the death of Robespierre; resumed his public functions amidst the congratulations of his fellow-citizens; and received public thanks, as one among the first who had denounced the system of terror which led to the downfall of the destroyer. He was chosen to compose the

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funeral orations to the memory of the fallen citizens; and he wrote a tragedy upon the execution of Louis XVI. by which he ran the utmost risk of losing his own life; subsequently he became secretary-general of the prefecture of the Cher, and accompanied the prefect, M. De Luçay, to Paris, where he devoted himself with assiduity to the cultivation of letters. He was employed by Napoleon, and also by Louis XVIII. on his first restoration, but having again taken office under Napoleon, he was not in office after the 100 days. His works consist of tragedies, most of which were unsuccessful, novels, and political pieces. The latter are more valuable, and among them the following may be noticed:—1. De la Justice et de la Police, &c.; Paris, 1817. ("This was occasioned by the affair of the black pin." Biog. Univ. Supp.) 2. De l'Etat des Protestants en France depuis le 16me Siècle jusqu'à nos Jours, &c.; Paris, 8vo, 1819. In this he compared the persecution of Louis XVI. to the reign of terror, which caused a considerable controversy, in which Benj. Constant took the part of Aignan, but rather modified the view he had taken. Aignan's own reply to his opponents was in the Minerve, and in the second edition of his book. One of his chief opponents was M. Auger, in the 12th No. of the Spectateur Politique et Littéraire. 3. Des Coups d'Etat dans la Monarchie Constitutionelle; 1813. 4. Histoire du Jury; 1822. His more important literary works are—1. Bibliothèque Etrangère d'Hist. et de la Littérature Ancienne et Moderne; 1823-4, 3 vols. 8vo. There were to be six. 2. Extraits des Mémoires relatifs à l'Histoire de France, depuis l'année 1787 jusqu'à la Révolution, &c.

AIGNEAUX, (Robert and Anthony, le Chevalier Sieurs d',) two brothers, born at Vire, in Normandy, towards the middle of the sixteenth century, whose lives and pursuits were so inseparably connected as to render the relation of one that of both of them. The encouragement given by Francis I. to the fine arts, diffused a taste for them even into the provinces; Normandy became distinguished for the number of its students; and among these the two brothers were not the least conspicuous. They first devoted themselves, at Paris and at Poictiers, to the study of law and medicine; and having gone through a course of general science and literature, they again withdrew to their native seat, and gave themselves up wholly to the cultivation of poetry. They translated the works of Virgil and Horace; the former in heroic verse, which contributed considerably to their reputation. The Virgil appeared in 1582 in 4to, and there was soon another edition in 8vo, with the Latin text: and at the close appears the translation of the Moretum, and some other pieces attributed to Virgil. The version of Horace was not equally happy, nor was it so successful. This appeared in 1588, and was followed by other poems, printed at the close of a collection of commendatory pieces in their praise, and published by their countryman Sallières. Both these amiable men died young.

AIGREFEUILLE, (Charles d',) a French doctor of theology, and canon of the cathedral of Montpellier, lived towards the middle of the eighteenth century. He wrote the history of that town from its origin—a work published in folio, 1737, and extending to twenty books. Although little known beyond the country of the author, it has been highly spoken of by contemporary critics, and the most learned writers of other countries. It was followed by the Histoire Ecclésiastique de Montpellier, 1739, fol. in thirteen books.

The family of Aigrefeuille, in Languedoc, produced several other characters of some note in the clerical and magisterial annals of that province.

AIGUEBERRE, (John Dumas d',) a councillor in the parliament of Thoulouse, lived in the eighteenth century, and is known as the author of several works. He published—1. Les Trois Spectacles, 1729, 8vo, consisting of a sort of prologue in prose; of Polixène, a tragedy, in verse; and of L'Avare Amoureux, a comedy in one act. Also, 2. Pan and Doris, an heroic pastoral, or sort of opera, which was set to music by Mouret, and represented with success; besides many other dramatic pieces.

AIGUILLES. See Boyer.

AIGUILLON, (Marie Madeleine de Vignerod, Duchesse d'; d. 1675,) a daughter of Réné de Vignerod, lord of Pont Courlay, and Frances Duplessis, sister of cardinal Richelieu; first appeared as maid of honour to the queen Mary of Medicis, at the court of Louis XIII. In 1620 she married Anthony du Roure de Combalet, and became involved in the quarrels of her mother with the cardinal. That princess, notwithstanding the orders of Louis, withdrew her daughter from the court, and, on her return, made an attempt to carry her off in the public streets of Paris. The king, informed of

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this circumstance, declared that he would not have hesitated to march at the head of 50,000 men into Flanders, to restore her to liberty. The cardinal, on his part, an equal admirer of the generous character of his niece, was ambitious to see her elevated to higher rank; and upon the death of her consort, spared no pains to unite her to the Comte de Soissons, grandson to the prince of Condé; and failing in this, entered into negotiations to obtain for her the hand of the cardinal of Lorraine. Spite of every obstacle, the adventurous minister undertook to bring as her dowry the duchy of Bar into the house of Lorraine; but this project also fell to the ground. Still ardently attached to his niece, he purchased for her the duchy of Aiguillon; and the manner in which she employed her wealth, and adorned her rank and fortune, showed how well the high opinion of the great statesman had been merited. She devoted her influence and resources only to the noblest purposes; and which becoming extended after her uncle's death, she endowed hospitals, ransomed the christian slaves of Africa, and founded the Hôtel Dieu at Quebec, of which she herself drew up the regulations. Her piety was equal to the extent of her benefactions; and on her death, which enriched numerous charitable institutions, she was deservedly regretted, both for her virtues and her high talents, by people of every rank. Her funeral oration, pronounced by the eloquent Fléchier, was heard by an immense concourse, including persons of the highest rank, among whom her memory and example were not without their effect.

AIGUILLON, (Armand - Vignerod Duplessis-Richelieu, 1720—1780,) nephew of the preceding, appeared young at the court of Louis XV. He owed to the favour of the court both his military and civil appointments; and in regard to the former, he was accused, though perhaps unjustly, when engaged with the British upon the shores of Brittany, of having left his post, and retired to the shelter of a neighbouring mill. "He is covered with flour, if not with glory," was sarcastically remarked; and so indignant were the men of Brittany, that they petitioned to have him disgraced. He was also employed in several embassies and ministerial offices, but with little credit; and it would be useless to pursue the career of a man who appears to have owed his good fortune least of all to his own talents.

AIGUILLON, (Armand-Vignerod-Duplessis-Richelieu Duc de,) son of the preceding, a peer of France, and commander of the light cavalry of the king's guard. He became involved in the intrigues and violence of the revolutionary factions; superseded general Custines in the army employed at the passes of Porentruy; and being in his turn denounced, was compelled to seek an asylum in Germany. He died in exile in 1800.

AIGUILLON, (Armand Louis de Vignerod-Duplessis, Duc d',) born 1683, was the author of several works, which, by some writers, have been erroneously attributed to his son. 1. A most infamous collection of impious and licentious poems; happily, only seven copies were printed. 2. Suite de la Nouvelle Cyropédie; ou Reflexions de Cyrus sur ses Voyages; Amsterdam, 1728. He is stated to have had for his collaborateurs in this undertaking, the princess of Conti, the Abbé Grécourt, and Father Vinot. In 1718 he married Anne Charlotte de Crussol de Florensac, a lady of literary taste, who published a variety of lighter pieces, and who is said to have retained to the last her good looks and vivacity, which earned her the name of *la bonne duchesse d'Aiguillon* though the Marechale de Mirepoix said "her smiles were as dangerous as the bite of the duke of Ayen."

AIKIN, (John, M.D. 1747—1822,) born at Kebworth Harcourt. This well-known writer was the only son of Dr. J. Aikin, (for some years teacher of divinity in the dissenting academy at Warrington in Lancashire,) and educated by him. He was destined for the medical profession; and having attended in the class of Dr. John Hunter in 1770, he commenced business at Chester; but after a short stay removed to Warrington. He almost immediately also commenced author; and three small essays, published successively, on professional subjects, were so favourably received, that from this period his devotion to the press was fixed. His first work, not professional, was Essays on Song Writing (in 1772), which were subsequently re-formed and re-issued under the title of Vocal Poetry. In this same year he married a cousin of his own, named Martha Jennings. A Specimen of the Medical Biography of Great Britain, in 1773, was so highly approved, that he felt encouraged to prepare a volume of Biographical Memoirs of Medicine in Great Britain, from the revival of Literature to the time of Hervey, pub-

lished in 1778. He now went to Leyden, and took the degree of M.D. On his return he made his first trial as physician at Yarmouth, and there, with a slight interval, he continued to practice until 1792, when prudence dictated a removal to London. A large body of his supporters, zealous members of the Established Church, had taken umbrage at the part acted by him while the repeal of the Test and Corporation Acts was under discussion in Parliament. He wrote two pamphlets on the question. In this same year appeared his View of the Character and Public Services of the late John Howard. His intimacy with Howard, and the interest which he had taken in the projects of the philanthropist, enabled him to present a lively, and, with a grain of allowance for predilections, an accurate delineation of his hero. About the same time the Doctor and his sister commenced the Evenings at Home, which they completed in six small volumes, in June 1795. Not more than one-twelfth part is said to have been the lady's share. These little books are too well known to require any comment, and they have led the way to many others of a similar kind. The work is still deservedly popular, and "has been translated into almost every European language." His next literary production was the Letters from a Father to a Son, on various Topics relative to Literature and Science; a work of reputation in its day. In 1796 he became literary editor of the Monthly Magazine on its first establishment, and continued so for ten years. At the end of this time (in January, 1807) he started a new magazine, named the Athenæum, which endured no longer than two and a half years. This periodical (as well as the Monthly, during Aikin's superintendence of it) was distinguished by some valuable contributions from gentlemen of considerable eminence, in the connexion of the editor, especially from Gilbert Wakefield. In the same year, 1796, he commenced his General Biography, in which he was aided by Drs. Enfield and Morgan, by Mr. Nicholson, and others. This work extended to ten 4to. vols, and his own portion is said to have amounted to almost one-half. He was engaged upon it for nearly twenty years; yet during those years he found time for various other publications, as editor, translator, and author.

After an excursion of a few months to Dorking, for the benefit of his health, with so little success that on his return in Oct. 1798 he felt obliged to relinquish his profession altogether, he settled at Stoke Newington, and there he resided until his death. In addition to the labours already referred to, he in 1811 undertook the editorship of Dodsley's Annual Register, and this was conducted four years in conjunction with the General Biography. In 1820, his last publication, the Select Works of the British Poets, with Biographical and Critical Prefaces, made its appearance; and "the contents of this volume are so comprehensive, that few poems (he believes) are omitted, except such as are of secondary merit, or unsuited to the perusal of youth." Ben Jonson stands first in the series (thirty-five in the whole), and Beattie the last. In 1817 a severe stroke of the palsy had deprived him of his faculties; he survived, with a partial recovery, through more than five years, when, on Dec. 7th, 1822, a second blow proved fatal.

Dr. Aikin was by birth and education a dissenter; and though the character of a candid as well as enlightened man may be freely awarded to him, yet in his biographies there is a disposition to regard with too friendly an eye individuals of sentiments consentaneous to his own, and to raise them something above their due level. In his general writings, even those intended for young persons, he does not affect to conceal a latitudinarian liberality of dissent. In Evenings at Home, a father instructs his son that "Religion is one of the things in which mankind were *made* to differ." He might as truly have taught them that teeth were *made* to ache,—which, as Paley sensibly observes, they were not; they were *made* to eat. His style of composition possesses considerable fluency and animation, and, at times, even of elegance. He was altogether very ardent and persevering in the pursuit of literature and science, and a very useful and successful cultivator of them also. He is likewise represented, by those who best knew him, to have been a virtuous and amiable man. A memoir was published of his life and writings in 1823, from the pen of his daughter, Lucy Aikin. His principal works, besides those already enumerated, were—On the Ligature of the Arteries; 1770. On the External Use of Preparations of Lead. On Hospitals. Miscellaneous Pieces, in conjunction with Mrs. Barbauld; 1773. Translation of the Agricola and De Moribus of Tacitus; 1774. Lewis's History of the Materia Medica, 1784. Various small books on Natural History.

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Various Poems, separately, of our English Poets, Thomson, Green, Somerville, Pope, with appropriate prefaces. An edition of Spenser. Translations of Select Eulogies from D'Alembert, 1799; of Huet's Memoirs of Himself, 1802; of Zschokke's History of the Invasion of Switzerland, 1803. Lives of Selden and Usher; 1812. Annals of George III.; 1816.

AIKMAN, (William, 1682—1731,) a Scotch painter of some eminence, chiefly in portrait-painting. In early life he was the friend of Allan Ramsay, and also was the means of introducing the poet Thomson to Sir Robert Walpole, to Pope, and other literary characters. He travelled, for improvement in his art, to Italy, Turkey, and Smyrna, &c. On his return, he was persuaded by the duke of Argyll to come to London, where he resided till his death. He was a favourite portrait-painter with the fashionable people of his day. An unfinished picture of the Royal Family, painted by him for lord Burlington, is in the duke of Devonshire's possession. He appears to have been a man of cultivated mind, and of repute in his profession; and Thomson the poet wrote a well-known poem on his death.

AILHAUD, (John,) a French surgeon of Provence, who owed his celebrity to the virtues of the peculiar powder which bears his name. Its success obtained for him sufficient reputation to establish himself as a doctor at Aix. He took out a license, and opened places for the sale of his drug in almost every town throughout the country. He acquired an immense fortune; and his son, who purchased a large estate, became a baron, and took a public office under the crown. This celebrated charlatan lived to the advanced age of 82, and died in 1786.

AILLAUD, (Peter Toussaint, 1759—1826,) a French ecclesiastic, and professor of rhetoric at Montauban, was an author of mediocre talent. It is enough to state, that he was fond of re-writing the works of others, and undertook a new Lutrin, and a new Henriade.

AILLY, (Peter d',) a cardinal, designated as the "eagle of the doctors of France, and the hammer of heretics," was born at Compeigne in 1350, of an obscure family, but raised himself by the force of his talents to the first dignities of the church. He distinguished himself at the college of Navarre, and before the age of 30 published treatises upon philosophy, adopting the principles of the Nominalists, whose disputes with the Realists formed the favourite theme of the day. He was already a doctor in 1380, and four years afterwards grand master of the college of Navarre. Selected to plead at Avignon before pope Clement VII. the cause of the university of Paris against Jean de Monteson, he acquitted himself with such credit, that on his return he was made chancellor of the institution, almoner and confessor of Charles VI. Being sent by this monarch on a mission to the anti-pope Peter de Lune, on his return he prevailed upon the council to acknowledge Peter as the legitimate pope, by the title of Benedict XIII. Shortly afterwards he was appointed successively to the episcopal sees of Puy and Cambray; and such was the eloquence he displayed before the new pope, preaching on the subject of the Trinity, that Benedict, in his grateful zeal, instituted for that alone the festival known by the same name. His next care was to extinguish the schism which prevailed in the Roman church; and he brought about the convocation of a general council at Pisa, in 1409. At this he greatly distinguished himself by his wisdom and prudence, and two years subsequently was raised to the purple by John XXIII. and sent into Germany in quality of legate. But it was by the part he acted in the council of Constance that this prelate rendered his name so celebrated. He presided over its third session, and came to the decision that the retreat of John XXIII. and his cardinals could not affect the authority of the council, and, both by his discourses and writings, laboured to prove the superiority of councils over the papacy, and the necessity of a reformation in the church, to commence with the head. Upon occasion of being appointed legate to Avignon by pope Martin V., he gave up his sees in 1411, and died at that city in 1420, as appears in the account of his obsequies by Jean le Robert, written at the time when they were celebrated, and in the acts of the chapter general of the Chartreux, held at the same period. He left his books and manuscripts to the college of Navarre, a list of which has been preserved by Montfaucon in his Bibliothèque Nouvelle des Manuscrits, and by Launoi (in the Gersoniana of Dupin). His works consist of his Traité de la Réforme de l'Eglise, published in the last edition of Œuvres de Gerson; in which he inveighs against the mendicant orders, the pomp

of ecclesiastics, excommunications, and the multiplying of festivals. But, notwithstanding his zeal for reform, he maintained the supremacy of the ecclesiastical power in the disposal of crowns, and was a believer in judicial astrology, in his Concordantia Astronomiæ cum Theologia et Concordantia Astronomiæ cum Historia, (Vienna, 1490,) in which he considers the revolutions of empires and religion in conjunction with the planets, and supposes that the deluge, the advent of the Saviour, and the miracles, were all foretold by the aid of astronomy. His Treatises and Discourses were printed at Strasburgh, 1490; his Life of Pope Celestin V. at Paris, 1539; and his Meteores at Strasburgh, 1504, and Vienna, 1509. His Treatise on the Reform of the Church is to be found also in Brown's Fasciculus Rerum Expetendarum, &c. vol. i.

AILMER. See AYLMER.

AILRED, (or, as some writers spell the name, *Ethelred*, or *Ealred*,) of Rievaux, an English historian, who flourished during the reigns of Stephen and Henry II. Leland suspects that he was born in Scotland. The date of his birth is ascertained to have been A.D. 1109, and from his childhood he was educated in Scotland, along with Henry, son of David, king of that country. He afterwards came into England, embraced a religious life, and became, first, abbot of Revesby, in Lincolnshire, and afterwards of the celebrated abbey of Rievaux. He is said to have died in 1166. Ailred was a voluminous writer, and many of his works are preserved in manuscript. Some of them are historical, as his Histories of the War of the Standard, under King Stephen, and of David, king of Scotland, —others biographical, as his Lives of Edward the Confessor, and of St. Margaret, queen of Scotland,—and many of them theological. His History of the War of the Standard, his Genealogy of the Kings of England (including the Life of David), the Life of Edward the Confessor, and the Story of the Nun of Watton, are printed in the Decem Scriptores, by Roger Twysden. His Life of St. Margaret was printed by Surius. Some of Ailred's theological pieces were printed at Douay in 1631, and were afterwards inserted in the Bibliotheca Cisterciensis, vol. v. and in the twenty-third volume of the Bibliotheca Patrum.

AIMAR RIVAULT, (Aimarius Rivalius,) a learned advocate of Dauphiny, who practised in the reigns of Charles VII. and his next two successors. He became professor in the university, and was selected as counsellor to the parliament of Grenoble. His works were deservedly held in high repute; one of which, his Historia Juris Utriusque, was published at Mayence, 1533 and 1539. 8vo. His researches, however, do not appear to have been carried far enough, and although interesting as relates to the Law of the Twelve Tables, and the Roman Pandects, the works of Baldus, Grotius, and Decarenus are considered more perfect, as well as more extensive and useful.

AIMAR VERNAI, (Jacques,) a peasant of St. Véran in Dauphiny, was one of those common impostors who, by pretensions to the infallibility of the divining rod, became celebrated for the use of its miraculous powers. Not only could he reach secret springs and metals, but bring delinquents of every degree to justice by the directions of his wonderful rod, till he was at length detected and exposed. See more on this curious subject in the Life of P. de Brun, in the volume of Thiers on Superstition, usually appended to Picart's Ceremon. Relig.; also For. Quart. Rev. iv. p. 562.

AIMERI DE BELENVEL. See BELENVEL.

AIMERI DE BELMONT. See BELMONT.

AIMERIC MALEFAYDA, or *of Malefaye*, (d. 1187,) patriarch of Antioch in the twelfth century, was a native of St. Viance in the Limousin territory. He was distinguished in the crusade preached by Urban II., made dean and afterwards patriarch of Antioch. He endeavoured to reform the hermits of Mount Carmel, and, uniting them in one congregation, he gave them a rule; and his reform having been confirmed by the pope (Alexander III.) in 1180 the Carmelites arose from it. His brother St. Berthold was the first general of the order. His works are—1. De Institutione Primorum Monachorum, &c. a translation of a spurious work attributed to John of Jerusalem, written to prove that Elias (Elijah) is the founder of the order of Carmelites: the same absurdities may be found in the Abbé Musson's Ordres Monastiques, &c. 2. Saladin's Siege of Jerusalem. 3. Epistola ad Hugonem Eterianum in Martene's Thesaurus, vol. i.

AIMERIC DE PEGUILAIN, one of the most famous of the troubadours, or poets who wrote in the *langue d'oc*. He was born at Toulouse, about the year 1175,

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his father being a draper in that city. At an early age he fell in love with the wife of a citizen, and changed his father's trade for that of a poet. But the husband of the lady having discovered sufficient to excite his jealousy, a duel ensued, in which Aimeric wounded his antagonist on the head, and was in consequence obliged to fly from the place of his nativity. He found shelter with a brother poet in Catalonia, Guillaume de Bergédan, who, pleased with his talent, treated him generously, and introduced him to the court of Alphonso XI. king of Castile. Among the poems of Aimeric which are preserved, we have a *tenson*, or poetical contest, between him and Guillaume de Bergédan, in which the subject disputed is, "Whether it be better to be loved by a lady without loving her, or to love her without obtaining any return." It was Aimeric who sustained the former position, and his opponent rallies him on the inconsistency between his words and his actions:—

"Bar N'Aimeric, ja no us cuidetz gabar;
Que s'amassetz tan cant aysi eus vanatz,
No us foratz tan de Tholoza lunhatz."

"Noble Aimeric, do not think to joke with us;
If you had made love in the way you talk of,
You would not have removed so far from Toulouse."

After spending several years in the courts of Castile and Arragon, Aimeric left them to take up his residence in Italy, visiting Toulouse and his ancient mistress by the way. He spent the rest of his life in the courts of the various Italian princes, and outlived all his benefactors and friends; having, at his death, in about 1255, when he must have been more than 80 years old, exercised the profession of poet during upwards of half a century. About fifty poems by Aimeric are preserved in different manuscripts, of which a few have been printed by Raynouard. Many of these pieces are panegyrics on his different patrons. He is classed by Petrarca among the first poets of his age:—

"*Amerigo*, Bernardo, Ugo, et Anselmo,
Et mille Altri ne vidi, a cui la lingua
Lancia e spada fu sempre, et scudo et elmo."
Petrarc. Trionfo d'Amore, capitolo iv.

A long account of Aimeric and his writings will be found in the Histoire Littéraire de la France, tom. xviii. pp. 684—698.

AIMERICH, (Matteo, 1715—1799,) a native of Bordil in Girona, entered into the society of Jesus, and was expelled when that order was banished from Spain. Repairing to Ferrara, he applied himself to study, and produced some works, evincing at once his modesty and his erudition. Of these the most elaborate and the most esteemed is, Novum Lexicon Historicum et Criticum Antiquæ Litteraturæ deperditæ vel latentis, aut Romanorum Eruditorum qui eâ floruerunt ab Urbe Conditâ ad Honorii Augusti Interitum (Bassano, 1787); of this a specimen had previously been published in 1784. His other publications are Nomina et Acta Episcoporum Barcinonensium; 8vo, Barcelona, 1760. Quinti Censorini de Vita et Morte Linguæ Latinæ Paradoxa Philologica, &c. (Ferrara, 1780); with a defence of this last work under the title of Relatione Autentica dell'Accaduto in Parnasso (Ibid. 1782).

AIMOIN OF FLEURY, one of the most celebrated of the early French historians. He was born of a noble family in the province of Perigord, at a place then called Ad-Francos, now Ville-Franche, between the rivers Isle and Dordone. From his early childhood, he was educated at Fleury-sur-Loire, where he embraced the monastic profession about A.D. 978. Under the tuition of the celebrated Abbo, who taught publicly there, and was afterwards abbot of the place, he became very skilful in all kinds of learning, and obtained the warm friendship of his teacher, which lasted during their lives. Aimoin was present, in 1004, when Abbo was slain. He is supposed to have died himself about four years later. His chief work is the History of the Franks, beginning with the origin of that nation, and intended to be continued to the reign of Pepin-le-Bref; but either a part of it is lost, or its author never proceeded further than the sixteenth year of Clovis II. The continuation of this history was written by some monk of St. Germain-des-Prés. Aimoin's style is modest, and his language much more correct and elegant than that of most of his contemporaries; but, as a historian, he is very inexact. His history has been frequently printed; but the best editions hitherto published are those given in the collections of Duchesne and Dom Bouquet. Aimoin's veneration for St. Benoit, the patron saint of his monastery, is exhibited in various works on his life and miracles. His life of his friend and instructor Abbo is full of curious details. He is also said to have written a history of the abbey, or rather of the abbots, of Fleury, which is now lost.

AIMON DE VARENNES, a French poet of the early part of the thirteenth century. His name is spelt variously, Aymar,

Aimés, Aimons, &c. He was the author of the Roman de Florimont, or of Philip of Macedon, of which there are several copies among the manuscripts in the Bibliothèque du Roi at Paris, and one in the British Museum. He tells us in the poem, that he composed it at Châtillon; but the different manuscripts vary as to the date, though it cannot have been composed earlier than the thirteenth century, as its author mentions the Roman d'Alexander composed at the beginning of that same century.

> "Seignor, je sa assez de fi
> Que d'Alixandre avez oï:
> Mais ne savez encora pas
> Dont fu sa mère Olimpias;
> Del roi Filipont ne savez,
> Qui fu son père, et dont fu nez."

AINDJY, (Soliman,) grand vizier, born a Christian in Bosnia, rose by rapid steps till he became seraskier in 1685, and overthrew the Poles, led by the grand-general Jablownowski. By his skill and prudence he counteracted all the plans of his rivals; was made grand vizier, but failing in his campaigns against the Christians, his troops marched to Constantinople (whither he had fled from them in consequence of a mutiny), and they demanded his head from Mahomet IV., who, after some delay, was obliged to yield, and thus Aindjy perished.

AINSWORTH, (Henry, d. 1622,) a nonconformist divine of the sixteenth century, the date and place of whose birth are unknown; joined the Brownists in 1590, and shared in their persecutions. He was an excellent Hebrew scholar, wrote some esteemed commentaries on the Scriptures, and supported the opinions he had embraced with singular ability. He was at length compelled to fly to Holland, the asylum of so many of the nonconformists during the reign of Elizabeth. At Amsterdam he assisted Mr. Johnson in raising a church, of which he became the minister; and also in conjunction with him, in 1602, he published A Confession of Faith of the People called Brownists. A schism, however, having sprung up in their new church, dissensions ran so high that Johnson excommunicated his own father and brother; and both refused to listen to the mediation offered by the presbytery of the city which afforded them a refuge; half the congregation joined Ainsworth, and excommunicated Johnson, whose party retorted in the same spirit upon the minister. It became impossible for both to continue in the same city, and Johnson with his congregation repaired to Embden, where he soon afterwards died.

This secession did not wholly remove the cause of strife, and Mr. Ainsworth, resigning his ministry, retired into Ireland, till at length the violence of party having had time to exhaust itself, he returned to Amsterdam, and continued with his old congregation till the close of his life. His death was not without suspicion of violence: having accidentally found a diamond of great value, he advertised it, and its owner, a Jew, offered him any gratuity he might desire. Though poor, Ainsworth only asked that he would obtain for him a conference with some of his rabbis, upon the prophecies of the Old Testament relating to the Messiah; this the Jew promised, but not having sufficient influence, it was thought that, to save his own reputation, he caused the christian preacher to be poisoned. His Annotations on the Psalms were printed in 1612, 4to; on the Pentateuch, 2 vols. 4to. 1621; and again in 1627 (folio) and 1639. Among his Controversial Treatises is A Counter-Poison against Bernard and Crashaw; 1608 (4to.) and 1612. Bishop Hall answered this tract. He was also the author of several other works, all of them of a religious and controversial character. One of them was an Animadversion on Mr. Richard Clifton's Advertisement, &c. which related to the schism in the Amsterdam congregation.

AINSWORTH, (Robert,) author of the well-known compendious Dictionary of the Latin Tongue, was born at Woodyale, near Manchester, in Sept. 1660. After he had finished his own education, he commenced schoolmaster at Bolton: hence he removed to London; and at Bethnal Green, Hackney, and other suburban villages, continued to keep a school, until he was fortunate enough to realize a competency, some years too before his death. In 1736, after about twenty years' labour, he published his great work, with a dedication to Dr. Mead, and a preface explaining his reasons for undertaking it. Improved editions by Patrick, Ward, Young, and Morell have successively appeared; Ward and Young's (1752) in folio, the others in 4to. Dr. Carey's (1816) is the last, and esteemed the best. There are also abridgments by Young and Morell. This dictionary was undoubtedly a great improvement upon all that had preceded it

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in England: that of Dr. Adam was a further advance; but a good school dictionary is still wanted, and the works of Facciolati and Scheller, now so accessible to the English scholar through the translations of Bailey and Riddle, present abundant assistance towards the composition of such a book. Ainsworth was author of A Short Treatise on Grammar, and some smaller pieces. He is said to have been a hunter after old coins and other curiosities. He died on the 4th April, 1743, at the age of 77. He was buried at Poplar, and an inscription in Latin verse, written by himself, was placed over his remains and those of his wife.

AIOUB-BEN-CHADY, (Nedjm-Eddyn, d. 1173,) father of Saladin, and a curd of the famous tribe of Roudyah, became chief of the Aioubites of Egypt. He was made governor of Balbec, where he was besieged and compelled to surrender by Atabek Atsec, prince of Damascus. He was presented by the conqueror with some territory, where he continued till his son, the great Saladin, having become vizier of the khalif Adhed, invited him to his court. Aioub made his entry into Cairo in 565 H. (1169), and was received by his son with marks of respect and honour; while to honour that son the more, the khalif himself went forth to greet him. Seldom has history recounted more generous traits in the characters of conquerors. Saladin placed his dignities at his father's disposal, who, while he declined to accept them, continued near his son, and spent his days in tranquillity. Upon his death he was mourned and honoured by his noble son, who placed his tomb in the imperial palace, whence it was afterwards removed to Medina. (Biog. Univ.)

AIRAULT. See AYRAULT.

AIRAY, (Christopher, 1601—1670,) born at Clifton in Westmoreland, was admitted a student in Queen's college, Oxford, in 1621, where he was elected a fellow, and proceeded B.D. in 1642. He wrote a work upon Logic, for the benefit of students, besides other small pieces, the titles of which Wood has not recovered. He subsequently became vicar of Milford in Hampshire, where he remained till his death.

AIRAY, (Henry, 1559—1616,) provost of Queen's college, Oxford, was born in Westmoreland in 1559, educated under Bernard Gilpin, known as the northern apostle, and by him sent to St. Edmund's hall in 1579. He was subsequently chosen fellow of Queen's, whither he soon removed. He entered into holy orders; took the degree of B.D.; was elected provost, and in 1606 vice-chancellor; and produced several able works upon subjects of divinity. He wrote the following—1. Lectures upon the whole Epistle of St. Paul to the Philippians; London, 1618, 4to. 2. The Just and Necessary Apology touching his Suit in Law, for the Rector of Charlton on Otmore in Oxfordshire; London, 1621, 8vo. 3. A Treatise against Bowing at the Name of Jesus. Airay was always strongly attached to the Puritan party, as the following quotation from Heylyn's Life of Laud will show. "In 1606, he was questioned by Dr. Airay, being vice-chancellor for that year, for a sermon preached in St. Marie's church on the 26th of October, as containing in it sundry scandalous and popish passages; the good man taking all things to be matter of popery which were not held forth unto him in Calvin's Institutes, conceiving that there was as much idolatry in bowing at the name of Jesus, as in worshipping the brazen serpent," &c. (Heylyn's Laud, p. 54.) Some lands lying in Garsington, near Oxford, were bequeathed by him to Queen's college.

AISSÉ, (Mdlle. 1693—1731,) a fair Circassian, bought at four years of age by count de Ferriol, French ambassador to Constantinople, carried to France, and educated by his sister-in-law. She is known by her unhappy life, in which she is said to have become the mistress of the ambassador. She subsequently lived in adultery with the chevalier D'Aidy. She bore a daughter to him in England; and when Lady Bolingbroke (the niece of Madame de Maintenon) had placed this daughter (Miss Black) in a convent, the mother began to repent of her evil life. She did more—she quitted it, and she devoted herself to religious duties and to charity for the rest of her days. She showed many traits of generosity even in her earlier life, especially in giving up to the sister of count Ferriol the property bequeathed to her; and, indeed, there appear to have been qualities in her nature, which show what, with better principles, she might have become. Her letters have often been published—first, 1787, with notes by Voltaire; and afterwards in 1806, 3 vols. 12mo: they contain many anecdotes of remarkable persons of that day. (Biog. Univ.)

AITKEN, (Robert, 1734—1802,) a printer of Philadelphia, supposed to be

the author of An Inquiry into the Principles of a Commercial System for the United States; 1787. (Allen's Dict.)

AITON, (William, 1731—1793,) a native of Lanarkshire. He was indebted to his own intelligence, good conduct, and exertions, for his success in life. He began his career as a simple labourer; and in 1754 wandered for employment to the southern parts of the kingdom. In the following year he obtained the notice of Mr. Miller, author of the Gardener's Dictionary, then superintendent of the Botanical Garden at Chelsea. He was afterwards recommended to the princess dowager of Wales, and in 1759 he was appointed to the superintendence of the garden at Kew, which afforded ample display for his peculiar talents. The improvements he introduced were most valuable, and were conducted on principles which are still in use. So great was his professional knowledge, in addition to his experience and practical skill, that he ranked among the first botanists of his time; and in 1764 he contracted with Sir Joseph Banks a friendship which ended only with life. In 1783 he was advanced to the more lucrative office of conducting both the pleasure and kitchen gardens at Kew, while he was permitted to retain his former post. In 1789 he published an ample catalogue of the plants at Kew, with the title of Hortus Kewensis, 3 vols. 8vo: it contained a full account of the foreign plants which had been introduced into the English gardens at different times. A second edition was published by his son, Wm. Townsend Aiton, in 1810. He was succeeded by his eldest son in his offices.

AITZEMA, (Foppe Van,) a gentleman of Friedland, and resident of the States-General at Hamburgh, was employed in several missions in Germany, and in 1636 to engage the emperor to preserve the neutrality. He was commissioner also from Holland and Bohemia at the imperial court; but unable to counteract the influence of France and Spain, he was compelled to return to the Hague without success. He was suspected, from the favours bestowed upon him by the emperor, of having favoured the interests of Vienna rather than of his adopted country, and was summoned to appear before a court of inquiry. He was, however, honourably acquitted, and subsequently engaged to attend the diet in Lower Saxony, as well as on a secret mission to the chancellor of Sweden, then at Magdeburg. But fresh accusations having been brought against him by the prince of Orange, he fled to Prague, and subsequently sought an asylum in the imperial court, where he died soon after his arrival. Aitzema published in 1607 a collection of Latin poems at Helmstadt, and also Dissertations sur le Droit Civil, reprinted by Meerman in his Thesaurus Novus Juris Civ. et Eccles.

AITZEMA, (Leo d', 1600—1669,) nephew of the preceding, and born at Doccum. He distinguished himself by his literary attainments, no less than by his success in political life. At the age of 16 years he had already published his Poemata Juvenilia; and under the auspices of his uncle, Resident for the States-General at Hamburgh, was soon engaged in more serious studies, and in a short time was appointed counsellor of the Hanse towns, and their Resident at the Hague. He came twice into England upon public affairs, and obtained soon afterwards a high reputation both as a writer and a diplomatist. He produced a history of the United Provinces, entitled Zaken van Staat en Oorlog, which met with a favourable reception, and went through two large editions. It consisted of 16 vols. 4to, 1657—1671, and included the period between 1621 and 1668. The second edition is in 7 vols. folio, 1669—1671, with an account of the peace of Munster, and a treatise entitled the Lion Restored, or an account of Dutch affairs in 1650 and 1651. His intimate acquaintance with men in office gave him peculiar advantages, of which he is said to have sometimes availed himself in a manner not very delicate or ingenuous. He was reproached by the Dutch with divulging their secret correspondence, especially with England, for a proof of which Wagenaar the historian refers to Thurloe's State Papers (Vauderslanche Historie, vol. xiii. p. 435); and Wicquefort speaks slightingly of the original part of his great work, in which opinion Bayle says he cannot agree with him. It has, however, thrown much light upon the history of those times; and from it the Histoire des Provinces Unies, 8 vols. 4to, Paris, 1757—1771, was principally compiled. Aitzema died in 1669 at the Hague, where he usually resided.

AKAKIA, (Martin,) professor of medicine in the university of Paris, was a native of Chalons, and according to the custom changed his name from Sans-Malice, or Harmless, to that of Akakia, a Greek word of the same import. He translated Galen, De Ratione Curandi;

Ars Medica, quæ est Ars Parva; Consilia Medica; and 2 vols. on Female Diseases. He enjoyed a high reputation; was physician to Francis I. and one of the deputies from the university to the council of Trent in 1545. He died in 1551.

AKAKIA, (Martin,) son of the preceding, received his diploma at Paris in 1570; was appointed professor of surgery in the royal college, and second physician to Henry III. He has been supposed by some the author of the Treatise upon the Diseases of Women, usually attributed to his father.

The same family produced several other members distinguished in the medical profession, one of whom died of disappointment at having been suspended from its exercise for a period of six months, on account of holding a consultation with foreign doctors, contrary to the tenor of his oath.

AKBAR, son of Aureng-Zebe. See Aureng-Zebe.

AKBAR PADSHAH, (Jelal-ed-din Mahmud, 1543—1604,) one of the greatest of the emperors of Hindoostan, commonly but improperly called the Great Moguls. He was the son of the emperor Humayun, and descended through Baber from Timurleuk or Tamerlane. The emperor Humayún, deprived of his throne and exiled from his kingdom, was a helpless, hopeless wanderer in Persia when the young prince was born. While yet an infant, Akbar was seized by one of his uncles as a hostage, but was, after some time, restored to his father, who had become a pensioner on the bounty of Shah Támasp, king of Persia. Under the uncertain protection of this capricious tyrant, who sometimes loaded them with favours, and sometimes threatened them with death unless they abandoned the Soonnee creed and embraced the Sheeah doctrines, Humayún and his son remained for ten or eleven years, when new revolutions in India and Afghanistan opened to the former an opportunity for the recovery of his throne. In the decisive battle which delivered the empire of Delhi from the Afghan usurpers, Akbar, though only in the 13th year of his age, displayed so much courage and conduct, that his father, immediately after his restoration, entrusted him with the command of the forces sent to complete the reduction of the Punjáb.

The emperor Humayún did not long retain his recovered crown. Walking one evening on the terrace of the library at Delhi, he sat down to enjoy the fresh air; after which, while in the act of descending the steps to go below, he heard the voice of the muezzin from the minaret of the royal mosque, announcing the hour of prayer. Like every good Mussulman, he stopped still to repeat the creed of Islam, leaning on a staff which he held in his hand: the staff slipped on the marble slabs, and the king fell headlong over on the pavement below; he was borne senseless to his apartment, and died within three days.

Intelligence of the sad event was sent to the army in the Punjáb; they assembled, and placed Akbar on the *musnud*, A.D. 1556, when he was only 13 solar years and 9 months old. Notwithstanding his extreme youth, Akbar began his reign by acts of wisdom and justice, very unusual among oriental sovereigns. He forbade the usual presents to be exacted from the nobles and governors of provinces, and he chose as his prime minister his former tutor Beiram Khan, to whom he gave the tender name of Baba, or father. The Patans or Afghans no sooner heard of Humayún's death, than they levied immense forces, captured Agza and Delhi, and at length drove the imperial forces across the Sutlej. Akbar concentrated his followers at Lahore, but they were so disheartened that the leading chiefs proposed to abandon India and found a new empire in Cabul. From this fatal resolution they were dissuaded by Beiram Khan, and induced to hazard a decisive engagement. The armies met at Paniput, and the battle was fiercely contested until Hemoo, the leader of the Afghans, was shot through the eye with an arrow, and sunk down in his howdah from extreme agony: his immediate followers, believing him mortally wounded, fled; and though Hemoo drew the arrow, and with it the eye out of the socket, which he wrapped in a handkerchief, and attempted to rally his troops, all his efforts were vain. At length the driver of his elephant treacherously brought him into the hostile lines; Hemoo was dragged from his howdah, and instantly beheaded. The Patans never recovered their defeat at Paniput, and the provinces which had revolted in hopes of their protection were successively reduced to obedience.

Beiram Khan having tasted the sweets of power, was unwilling to resign the regency; and he laid a plot with the queen dowager to seize and confine Akbar, who had given some hints of his

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anxiety to take the direction of affairs into his own hands. The plot was discovered; and Beiram Khan, escaping from court, raised the standard of revolt. His rebellion was unsuccessful; he was soon forced to surrender at discretion; but Akbar, remembering his former services, spared his life on condition of his undertaking the pilgrimage to Mecca. The emperor now reigned without a director: he summoned to his aid the most able men of the country, without any regard to their creed or race; but while he listened to the advice of all, he delegated his authority to none. During the preceding reign, the obedience of the provinces had been merely nominal: Akbar's vigorous exertions to make his sovereignty a reality, provoked revolts in Malwah, Guzerat and Bengal; though the insurgents were vigorously supported by the Afghans on one side and the independent Hindoos on the other, they were all successively subdued, and Akbar established undisputed sway over the entire of India Proper, from the Himalayan mountains to the Deccan.

The power and splendour of the Delhi empire became celebrated throughout the east, and not without reason, for Akbar's skill in consolidating and tranquillizing the dominions he had gained was even more conspicuous than his skill and courage in conquest: unlike the other Mohammedan rulers of India, he made no distinction between the Hindoos and the followers of Islam; he promoted several Brahmins to high offices at his court, enrolled a corps of Rajpoots in his service, and received with kindness the Parsees who fled from the persecution of his more bigoted neighbours. Though so continually occupied by wars, he devoted a large share of his attention to religious subjects; and as his reason was shocked by some parts of the Mohammedan system, he endeavoured by all the means in his power to procure information respecting other creeds. Several Brahminical treatises were translated from Sanscrit into Persian at his expense, and large sums were spent in collecting from among the Parsees, fragments of the sacred books ascribed to Zoroaster. But Christianity particularly engaged the attention of the emperor; he wrote a letter to the king of Portugal, requesting a translation of the Gospels into Persian, and the aid of missionaries to explain their meaning.

Geronimo Xavier, a relation to the famous St. Francis Xavier, undertook to gratify the emperor; he translated the Gospels into Persian, but, probably in the hope of accommodating them to eastern taste, he mixed some of the most childish legends of the Romish church with their simple truths, and the New Testament thus corrupted was not less repulsive to Akbar than the Koran had been. Disappointed in his endeavours to find a religion by which he could be satisfied, Akbar resolved to form one for himself, and with this view he held solemn conversations at his palace, in which the most enlightened and learned men of every sect and race that could be assembled, discussed in the emperor's presence the great mysteries of time and eternity. The results of these discussions are collected in that extraordinary work, the Dalustan, which was published after Akbar's death, but was probably compiled under his direction. So far as Akbar's proposed religion received a definite form, it appears to have consisted in a simple acknowledgment of the Divine Unity and the Attributes, and a rejection of all other positive dogmas. At one time he intended to claim the rank of an inspired prophet, but the remonstrances of his minister, Abu'l-Fazl, induced him to abandon this design. The plan of forming a mixed religion from Hindooism and Mohammedanism, was a favourite speculation with many of the philosophers of the Delhi empire: about a century after Akbar's death, it was revived by Nanee, the founder of the Sikhs, and carried into effect during the long series of civil wars which followed the death of Aurungzebe. Without directly reckoning Akbar among their saints, the Sikhs hold his name in the highest reverence, and pay great respect to his tomb. Akbar was an accomplished, but not a very profound scholar; he wrote a brief history of his own career, and several poems of some merit, especially translations of the Indian fables. His letters are more remarkable for their straightforward common sense than for any beauty of composition: that which he addressed to the king of Portugal is a very interesting and characteristic document; it has been translated and published in Mr. Fraser's Life of Nadir Shah.

But Akbar's highest fame arises from the internal administration of his kingdom. The *Ayin Akberi* (mirror of Akbar) composed by his vizier, Abu'l-Fazl, contains a very minute account of the multifarious reforms introduced by the emperor into every department of the

government. He constructed immense lines of road to connect the different provinces, and established posts throughout his dominions, having two horses and a set of footmen stationed at every ten miles. His frontiers, and the provinces most likely to be disturbed by marauders, were secured by a series of fortresses, so judiciously placed that they are still admired by European engineers; he instituted a system of police far more complete in its arrangements and details than any which has since existed in India; and the statistical survey of the extent, population, wealth and resources of his empire, made under his own superintendence, is still regarded as the best account of the provinces that has yet existed. No monarch of the east carried the system of training and employing pigeons as couriers to the same extent as Akbar, but the result of his experiments appears to have been very unsatisfactory, and towards the close of his reign the pigeon establishment began to be gradually neglected.

The happiness of Akbar would have been complete but for his troubles in domestic life. For a long time he had no children; and when he was at length gratified with three sons, their misconduct proved the bane of his existence. Selim, the eldest, was a bigot to the most orthodox of the orthodox Mohammedan sects, and made no scruple to stigmatize his father as a heretic and infidel: Morád was a debauchee; he sunk into premature decrepitude from licentious indulgence, and died miserably "of old age in his youth" as the Persian historian declares: Daniel was a drunkard, and died of apoplexy produced by intemperance. The last was Akbar's favourite child, and had he lived would probably have been his adopted heir, for Selim had forfeited his right by repeated rebellions. Grief for his loss brought Akbar to the grave in the 50th year of his reign and 64th of his age, A. H. 1014, A. D. 1605.

The particulars of Akbar's death are recorded in the memoirs of his son Selim, better known by the name of Jehangueir; but they are too long to be extracted, and we refer the curious to the translation of the emperor Jehangueir's autobiography, published by the Oriental Translation Committee. We need only add, that most of Akbar's improvements perished with him: Selim or Jehangueir was at once a profligate and a bigot; and his chief aim during his reign was to undo all his father had done,—to destroy all whom his father had loved, and to restore all that his father had overthrown.

AKBEH BEN NAFY, Arab governor of Africa under the khalif Moâwyah, was one of those celebrated followers of the Prophet, whose rapid conquests over the tribes and nations of the East prepared the way for those of the West. He it was who, after routing the Berbers, and all the most formidable generals opposed to him, at length came to the ocean,—when, with the soul of a true Mussulman, drawing his sword, he spurred into the water, exclaiming, "Mighty God! were it not for these thy waters, I would penetrate to the farthest regions of the west; I would proclaim the unity of thy holy name upon my way; I would exterminate every other people who adored other god but thee." He was assassinated A. H 63. (A. D. 682), after having reduced Africa under the Arabs, and directed their path towards Spain.

AKBEH BEN HEJADI, or much more correctly, *Ocba ben Albegag*, (736 —741,) Arabian viceroy of Spain, succeeded the emir Abdelmelic ben Cotan. He had acquired considerable fame in the wars of Mauritania, and hopes were entertained that he would be able to repair the disasters recently experienced in Gaul by the Moslem arms. His impartial, severe justice towards the great was sure to be hailed by the poor, who are willing enough to be governed by law when they perceive the same law obligatory on those above them. The merit of Ocba in this respect was the more remarkable when contrasted with the laxity of his predecessors. To introduce the most important reforms into the administration, to extirpate bands of robbers, to found mosques and schools, were his constant objects. How well he succeeded may be inferred from the hatred which the tyrannical *walis*, or local governors, bore towards the man who did not screen even them—who rendered them as much amenable to the jurisprudence of the Koran as the meanest disciple of the Prophet. To sustain the declining empire of the Mohammedans in the south of France, this able and virtuous man was constrained to pass the Pyrenees; but he was speedily recalled to quell an insurrection of the African Berbers. During his absence in Mauritania, which he expected would be very brief, he appointed no deputy; but on all the walis he inculcated the necessity

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of justice, of harmony, of adhering to the best precepts of the Koran. That absence, however, was prolonged to three years; and so little effect had his admonitions on the local governors, that they reverted to more than their former tyranny. Great was his consternation to learn that his predecessor only, Abdelmelic ben Cotan, had remained free from the general contagion. Exhausted by his efforts, and despairing of a better result, he obtained his own dismission and the restoration of Abdelmelic. (Condé. Historia de los Arabes in España. Dunham, History of Spain, vol. i.)

AKENSIDE, (Mark, M.D. F.R.S., 1721—1769). This distinguished poet and physician entered as a pupil at Edinburgh when in his nineteenth year, at first with the intention of becoming a dissenting preacher, but he soon turned his thoughts to medicine, which he studied diligently for two years. He did not graduate at Edinburgh, but at Leyden, where he took his degree of M.D. May 16, 1744, and submitted a thesis, De Ortu et Incremento Fœtûs Humani, which he printed and inscribed to Dr. Mead. Two years previously to this he styles himself, in a letter to Mr. Dyson, his great friend and patron through life, "Surgeon in Newcastle-upon-Tyne." He commenced practice as a physician at Northampton, in June 1744, but he resided there only a year and a half, for Dr. Stonehouse absorbed all the practice of that city and the neighbourhood. Having settled in London, the Royal College of Physicians, on June 20, 1751, associated him as a licentiate; and April 8, 1754, he was elected a Fellow of the College, having in 1753 been admitted by mandamus to a doctor's degree at Cambridge. His practice as a physician was never extensive, but it was not insignficant. Mr. Dyson enabled him to support all the necessary expenses attending equipage, &c., by assigning to him an annual income of 300*l*. In 1759, he was chosen assistant physician to St. Thomas's hospital, of which he almost immediately became one of the chief physicians, and was made one of the physicians to the Queen. He was selected by the College of Physicians to deliver the Gulstonian lectures, in 1755, and the Croonian in 1756. He also pronounced the Harveian Oration in 1759, printed it, and dedicated it to the president, Dr. Reeve. According to the annals of the college, he was thanked by the college in 1760, for his trouble in preparing the college edition of the works of Harvey for the press, and for writing the preface which was attached to it, accompanying a Life of Harvey composed by Dr. Lawrence. These appointments and engagements must have arisen from the sense entertained by the college and the public of his professional merits, and the acknowledged elegance and excellence of his literary productions. The personal accounts of Akenside are few and unimportant. Mr. Pettigrew has placed upon record a painful statement from a MS. left by Dr. Lettsom, who was a pupil at St. Thomas's hospital during the time Akenside was one of its physicians. Dr. Lettsom describes Akenside as "supercilious and unfeeling." He says that "if the poor affrighted patients did not return a direct answer to his queries, he would often instantly discharge them from the hospital; that he evinced a particular disgust to females, and generally treated them with harshness. One leg of Akenside was considerably shorter than the other, which obliged him to wear a false heel. He had a pale, strumous countenance, but was always very neat and even elegant in his dress. He wore a large white wig, and carried a long sword." Lettsom never knew him to spit, nor would he suffer any pupil to spit in his presence. One of them once accidentally did so, yet standing at some distance behind him; the doctor instantly spun round on his artificial heel, and hastily demanded who was the person that spit in his face. Sometimes he would order some of the patients, on his visiting days, to precede him with brooms, to clear the way, and prevent the patients from too nearly approaching him. On one of these occasions, Richard Chester, a quaker, one of the governors of the hospital, upbraided him for his cruel behaviour: "Know," said he, "thou art a servant of this charity." On one occasion his anger was excited to a very high pitch, by the answer which Mr. Baker, the surgeon, gave to a question the doctor put to him respecting one of his sons, who was subject to epilepsy, which had somewhat impaired his understanding. "To what study do you purpose to place him?" said Akenside to Baker. "I find," replied Baker, "he is not capable of making a surgeon, so I have sent him to Edinburgh, to make a physician of him." Akenside turned round from Baker with impetuosity, and would not speak to him for a considerable time afterwards. Dr. Lettsom's statement is borne out in a

measure by the testimony of Mr. Meyrick, a surgeon and apothecary who frequently called in Akenside, with whom he was in habits of intimacy. "We were not very much alike, either," says Mr. M. "for he was stiff and set; and I, all life and spirits. He often frowned upon me in a sick room. He could not bear to see any one smile in the presence of an invalid, and I think he lost a good deal of business by the solemn sententiousness of his air and manner. I wanted to cheer patients up." Akenside was, however, in favour with the pupils, as he would occasionally condescend to explain a case of disease, and his observations were always sagacious. The subject selected by Akenside for the Gulstonian Lectures, was the Functions of the Lymphatic or Absorbent System, the real nature of which was not in his time clearly ascertained. By Galen and other ancient authorities, the lymphatics were regarded as forming a part of the venous system: hence arose the opinions concerning venous absorption, a doctrine espoused by many distinguished physiologists, men indeed no less celebrated than Ruysch, Boerhaave, Meckel, Swammerdam, and Haller. Dr. William Hunter, and Dr. Monro, (secundus,) embraced a contrary opinion, denied venous absorption altogether, and assigned to the lymphatics the sole possession of that peculiar office. A controversy sprung up between Hunter and Monro, as to priority in promulgating this view of the subject. Their opinions were not put before the public until 1757; whereas it really appears that Akenside had taken the same view in the Gulstonian lectures, delivered at the Royal College of Physicians, on May 28, 29, and 30, 1755, as stated in the records of the college. Akenside did not print his lectures, so that his claim could be fairly and indisputably maintained; but it is not unreasonable to suppose that the dispute which ran very high between Hunter and Monro, occasioned him to lay before the Royal Society a paper which was read Nov. 10, 1757, containing extracts from his lectures. These were printed in the Philosophical Transactions, (vol. l. p. 322,) and they entitle him to claim the doctrine. In these extracts, however, he makes no allusion to the pretensions of others, but calmly states his objections to the doctrine of Boerhaave and the mechanical philosophers, and contends for the independency of the lymphatic system. Dr. Monro was not slow to notice these in a Postscript to his Observations Anatomical and Philosophical; which was replied to by Akenside in a pamphlet, quoted from by the Rev. Mr. Dyce, and published in 1758. His principal medical work, De Dysenteria Commentarius, was first published in 1764, and its latinity has always been deservedly admired. His history of dysentery, and the means suggested for its relief, are entitled to commendation. Pathology has made great advances since the time of Akenside, and the distinction between inflammation of the serous, muscular, and mucous textures, are now better understood. The treatment of dysentery depends upon the condition of those structures, and Akenside's book is therefore no longer sought after but as a specimen of elegant Latin composition. He was also (besides some occasional papers) the author of some observations on putrid erysipelas, which were intended to have been printed in the second volume of the Transactions of the College of Physicians. To prepare them for the press, the paper had been sent to him from the college, to which they were never returned, as his death unexpectedly occurred from an attack of putrid sore throat.

The above details belong to the life of Akenside as a physician, but he is chiefly known as the author of The Pleasures of Imagination, and some other poems. Of his minor poems there is little to be said. Dr. Johnson has remarked of his odes, that the sentiments commonly want force, nature, or novelty; and pointed out their other defects. He speaks more favourably of the Pleasures of Imagination. Of its plan he says: "The parts seem artificially disposed, with sufficient coherence, so as that they cannot change their places without injury to the design." To the writer of this notice, that design appears so indefinite, as to leave the reader in some doubt what it really was, nor do the various parts seem to be arranged round any leading view. This remark applies to the poem as at first published; it is unfair to make such an objection to the poem in its second form, as that was never finished. It is rather an eulogy on mental pleasures than on pleasures of the imagination in particular. The beginning and the end (the eulogy on nature as the expression of what God loves) are the most agreeable parts of it—at least they are the simplest. The vision of Harmodius, in the second book, is as heavy as allegory can make it, although, perhaps, not so

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dull as the episode of Solon, in the third book of the improved poem. Indeed, however extraordinary the poem may appear, as the work of a young man of twenty-three, it has little to make it generally and permanently acceptable. Its subject precludes its general popularity with ordinary people; and with the higher class of minds, the deficiency caused by confining its contemplations to this world alone, will always leave an unsatisfactory impression. It is written in the conventional language of the classical school, and belongs to the didactic and descriptive class of poems. It will always maintain a certain reputation, and it will always be more praised than read.

AKERBLAD, (John David,) a Swedish philologist, born 1760; became attaché of the embassy to Constantinople, of which he was subsequently made secretary. He visited Palestine and Troy; went to Gottingen about the year 1800, and afterwards occupied the post of chargé d'affaires at Paris. His oriental studies led him to examine the National Library, where he discovered some Coptic MSS. the characters of which were unknown, but of which he found the key, sent to M. Silvestre de Sacy, and published in the Magasin Encyclopédique. Dissatisfied with some political arrangements, he next went to establish himself at Rome, where he drew the attention of the duchess of Devonshire and other patrons of literature and the arts, who enabled him to pursue his favourite studies without interruption. But he died suddenly at Rome in 1819, at the age of 60, and his remains were interred near the Pyramid of Cestius. The works of Akerblad attest his varied and extensive aquirements, more particularly his profound knowledge of the oriental languages, many of which he could speak with perfect ease. 1. Inscriptionis Phœniciæ Oxoniensis Nova Interpretatio; Paris, 1802, 8vo. 2. Lettre sur l'Inscription Egyptienne de Rosette, adressée à M. Silvestre de Sacy; ibid. 3. Notice sur deux Inscriptions en Caractères Runiques trouvées à Venise, et sur les Varanges; avec les Rémarques de M. D'Ausse de Villoison. 4. Inscription Grecque sur une Plaque de Plomb trouvée dans les environs d'Athènes; Rome, 1813. 5. Lettre sur une Inscription Phénicienne trouvée à Athènes; Rome, 1814. Of these researches, the whole are remarkable for profound knowledge of his subject, for correct and ingenious deductions; and, in fact, his labours paved the way for the succeeding inquiries of Young and Champollion, and for all that has been done to elucidate the ancient hieroglyphics of older Egypt and the East. Much of M. Akerblad's remarks on the Rosetta stone will be found in the Cambridge Museum Criticum, vol. ii. and in the Archæologia, vol. xviii. from which that article is chiefly drawn. With regard to his merits in deciphering Punic inscriptions, the reader is referred to the last publication of Gesenius on that subject, and to the articles CHAMPOLLION and YOUNG, in this Dictionary. (See Gesen. Inscript. Phœn.)

AKERMAN, a Swedish engraver, born at the commencement of the eighteenth century. His talents becoming favourably known to the Academy of Sciences at Stockholm, that society, in the year 1750, enabled him to open an establishment at Upsal for making celestial and terrestrial globes. His globes, as improved by Akrel, another Swedish engraver, have been highly esteemed.

AKHSCHID. See YKHSCHID.

AKIBA, a Jewish rabbi of great reputation, whose name constantly occurs in the Talmud. His history, like that of most of the Talmudic doctors, is involved in obscurity and fable. The chief facts connected with his history are, however, as follows. After the quarrel and reconciliation between Gamaliel and R. Joshua, new schools arose in different parts of Palestine—that of Eliezer-ben-Hyrcanus in Lydda, that of Akiba in Banibrah, and that of Joshua in Phekiin. The second of these teachers, R. Akiba, was the son of a Jewish woman, but not of a Jewish father, and for many years of his life was cow-herd to Calba Shebua, a rich citizen of Jerusalem. Having, however, gone to the schools of Joshua and Eliezer, and made great progress under their instructions, he married the daughter of his former master, and received with her a large dowry. The school of Eliezer in Lydda was continued by Akiba, and maintained a high reputation. On the appearance of Bar-Chochab, R. Akiba prepared in some degree the way for him by predicting that he was to prove the Messiah, and he is said to have been the first adherent of that seditious impostor. By the orders of Adrian, Rufus, the governor of Palestine took severe measures with the Jews, who showed symptoms of revolt, and among others Akiba was imprisoned. When Bar-Chochab was killed at the storming of Bethar (Bitter, or Bethar,

see Reland), with so many thousands of his followers, Akiba was executed in the most cruel manner imaginable, his flesh being torn to pieces with iron combs, A. D. 135. The Talmud, however, asserts that so invincible was his fortitude, that he died saying the Shema Israel, &c. (the daily prayer of the Jews.) The Talmudic passages, on which this account is founded, are quoted in Wagenseil, Sota, p. 982 (his youth and education); Raymund, Pugio Fidei, p. 326 (his joining Bar-Chochab); and by Dr. Pinner, in his Compendium des Hierosolymitischen-und-Babylonischen Thalmud, p. 33—37 (his death and fortitude). It was said in the beginning of this article that his history is extremely obscure and fabulously told: the following remarks will show that this is not an idle accusation. In one passage of the Talmud it is stated that he was executed by the order of L. Turnus Rufus (properly L. Annius Rufus), which is rather remarkable, because in another passage of the same work it is stated, that he married the widow of this very Rufus, whom he had converted to Judaism after her husband's death! (See Dr. Pinner, ubi supra.) So much for the consistency with which his story is told! Let us now consider its fables. In the passages quoted by Wagenseil it appears that his master's daughter married him secretly when he was about 40 years of age, and then persuaded him to go to one of the schools of the law to improve his mind. Her father, discovering the matter, turned her out of doors, with an oath that she should never receive a penny from him. R. Akiba, after twelve years, returned with 12,000 scholars in his train; but this did not satisfy the lady's desire for his improvement. She requested him most affectionately to return to his school, which he did for twelve years longer, and again appeared with 12,000 more scholars at his heels. His wife came out to meet him, and scandalized his scholars extremely by the poverty and scantiness of her attire, but R. Akiba told them that he and they owed all their learning to her. Her father now was desirous of restoring his daughter to something a little better than starvation, and without knowing who Akiba was, applied for his advice how to evade his oath. The rabbi, as a Talmudic doctor or a Jesuit is always bound to do, furnished him with an admirable evasion, discovered himself, and they were reconciled, and Akiba received half his property as dowry! But this is nothing to other parts of his history. His 24,000 scholars all died together, and were all buried in the same tomb with him and his wife!! He reached the age of 120 years, and the day on which he died, R. Juda the Holy was born; so that when one sun set, another rose. (Wagenseil, ubi supra.)

The more sober account which is given above is chiefly taken from the authorities quoted, and from the Allgemeine Geschichte des Israelitischen Volkes, by Jost, who is himself a Jew, as well as Dr. Pinner. The works attributed to him are as follows:—1. Jetzirah, or The Creation, (a cabalistic book, sometimes attributed to Abraham himself!) printed at Mantua 1562; Constantinople 1724; in Latin, Paris, 1552; Amsterd. 1642, by Rittangel. (De Rossi Diz. voce Jetzirah.) 2. Othioth, or The Letters; another cabalistic book, published at Constantinople early in the sixteenth century, and occasionally reprinted elsewhere. 3. Taghin. 4. Mechiltin, a commentary on the ceremonial law. 5. Abdalla, a cabalistic book on the Sabbath (MS. in the Oppenheim Library). 6. Some Prayers in the Machazor. Dr. Pinner attempts to defend the Talmud and the rabbies against all their opponents, and seems to admire Akiba very much.

For more on this man, see Raymund, Pugio Fidei, Eisenmenger's Entdecktes Judenthum; Jost; Pinner; Wolf, Bibl. Hebr. and De Rossi Dizionario Storico, &c. Bartolocci, Bibl. Rabb. and Leusden, Pirke Aboth; Bayle; Enc. ch and Grueber's Encyclopedia. It appears that the Jews attribute all the oral law to Akiba, and that R. Meir took it down! This is another of the silly tales in which Jewish tradition delights. It must be added, that there is little reason to suppose R. Akiba the author of the works attributed to him.

AKIMOFF, a Russian painter, who travelled in Germany, France, and Italy, with a view of improving himself in the art. He visited Rome, Florence, and Bologna, and was most assiduous in his study of the great masters. He had real talent, and was the first of his countrymen who had successfully cultivated the fine arts. He became the instructor of persons of the first rank. On his return to Russia he was chosen director of the academy of St. Petersburgh, was made counsellor of state, and received the decoration of several orders. He died 15th May, 1814.

AKOUI, a Tartar general, and first

minister at the court of Peking in the reign of the emperor Kienlong, during the eighteenth century. He was early distinguished by his uncommon assiduity and application to every branch of science. His talents and merit soon brought him into public notice, and he rose to the most important offices, civil and military, in the state. Akoui succeeded in military enterprises where his most eminent predecessors had failed. He was pre-eminently fortunate, skilful, and cautious in all his campaigns, especially in subduing the mountainous provinces of Miao-sse, inhabited by bold and desperate tribes of warriors, unconquered till then. As a statesman and a man of science, his abilities were still more remarkable; his public works were all conducted upon a magnificent scale, and executed with complete success. He turned the course of rivers, formed aqueducts and canals, opened new roads, and reclaimed large tracts of land from the rivers and swamps. His services, at once splendid and useful, rendered the reign of his sovereign, whom he survived long enough to see the happy result of his labours, one of the most fortunate and beneficent which the Chinese empire had ever known.

The precise year of the decease of this enlightened minister has not been ascertained, but it is recorded that his great and useful labours continued to improve and enrich the people beyond the period of 1782. (Biog. Univ.)

AKRA, (Abraham,) author of two works on the language of the Talmud and the Midrash:—1. Meararè Nemarim; Venice, 1599. 2. Chilele Midrash Rabba; ibid. 1601. (De Rossi.)

AKRISC, a Levantine Jew, who lived at Constantinople, and in 1562 made a voyage into Egypt. He wrote Kol Mebasher, The Voice of him that preacheth Good Tidings; a work to prove that the Jews, even in their exile, have in some sense a kingdom. It has often been printed, and has been translated into German. (De Rossi.)

ALA EDDYN HASSAN, ruler of the Ghaurides in Eastern Persia and Northern India, in 543 (1151) threw off the yoke of the Ghaznevides, and having become independent, invaded Khorassan and attacked the sultan, Sandjar. He was vanquished and taken prisoner; but found a generous conqueror, who had the rare magnanimity to treat him with kindness at his own court. The gratitude of Ala Eddyn appeared extreme, and so completely did he succeed by his flatteries in conciliating the sultan's regard, as to obtain his liberty and his dominions. Some of his relatives, however, and also his brother, having rebelled and been cut off, Ala Eddyn, transported with rage, marched against Ghaznah, commanded by the nephew of the sultan, gained a complete victory, and used it with the utmost barbarity, destroying or taking prisoners the entire population. He was in consequence called Djihansouz. (Incendiary of the world).

The sultan was unable to afford his nephew the slightest relief, being attacked and taken prisoner the same year by the Turcomans, who had invaded Khorassan. But Ala Eddyn maintained himself in the mountains of Ghaur, and after the retreat of the barbarians, recovered his dominion over the Ghaznevides, and left it to his son Saif Eddyn Mohammed. Ala Eddyn died about 551 (1156). His son's reign was brief; he was succeeded, most probably removed, by his relatives, who subsequently became powerful princes in eastern Persia and parts of India.

ALA EDDYN I., twenty-ninth emperor of Hindostan, second of the dynasty of the Khaldjides, of Afghan origin, was nephew and son-in-law of his predecessor Fyrouz Shah II. Appointed soubah of the province of Gurrah, he repulsed the inroads of the Hindoos, passed the Nerbuddah, 692 H. (A. D. 1292,) devastated their country, destroyed their idols, and returned loaded with immense wealth. Ala Eddyn now conceived the project of conquering the entire Peninsula, and began by treachery. In 1294, pretending to go on a hunting party, and concealing his army, he suddenly fell upon Ramdeo, one of the most powerful rajahs of the Deccan. He succeeded in breaking up the confederacy of the rest, routed an immense army led by the son of Ramdeo, and pillaged the country. Leaving a strong garrison in Ellichpoor, he returned to meet his benefactor the emperor; and imposing upon him by the most specious pretences, not only disarmed his anger, but by affecting the greatest alarm, induced him to come almost unaccompanied to meet the young conqueror. The latter threw himself at the emperor's feet, making a signal the same moment for the assassins to approach. Having thus disposed of the emperor, he marched against the capital of Delhi, entered it in triumph, and usurped the throne. He then seized upon the two sons

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of Fyrouz, put out their eyes, and left them to perish miserably in prison. He soon defeated the Moguls in immense force, and put his prisoners to death. Guzzerat next fell; another invasion of the Moguls was overthrown; till, elated with successive triumphs, Ala Eddyn expressed his ambition to become as great as Alexander and the prophet Mohammed in one person. But confining himself to a warlike career only, by the advice of his oldest counsellors, he carried his arms as far as Golconda, subdued Malwah, and completed his conquest of the Deccan. His general, Khodjah Kafour, penetrating through the Mahrattas, entered the Carnatic in 1310, and collected such immense booty, that his common soldiers threw away all their silver spoils to enable them to carry more gold. But having overthrown his enemies, Ala Eddyn had now to contend with repeated conspiracies, in one of which he was attacked and left for dead, the assassins having refused to cut off the head of the great emperor. But he survived; and taking the hint, was led to consider seriously his position, and set about a reform. He summoned a general assembly of his ministers and the most able men of his vast empire; they were commanded to ascertain the real causes of the evil, namely, his own unpopularity; and they reported, that the source of the people's sufferings lay in the monopoly of interests and employments in the hands of a wealthy few—in unjust privileges, and the imposition of public burdens too great to be borne. Added to these were the alliance of a few rich houses; the unlimited power of governors; the immoderate use of spirituous liquors, and the corruption of public functionaries, extending through all ranks. The emperor instantly set to work in all departments of the state;—made a general clearance,—a more equal partition of lands,—compelled the wealthy classes and monopolizers to disgorge part of their ill-gotten wealth. He forbade marriages between the Omrahs without his express permission; reduced taxes; enforced justice, so that robberies were no longer heard of. Moreover he forbade the use of wine, under penalty of death, commanding the imperial cellarages to be emptied, and the rich wines to be turned into rivers down the public streets and squares. He endowed schools and colleges; removed all restrictions; introduced a new currency, so as to fix low prices for all the necessaries of life; and established large magazines of public stores. Unfortunately, after having organized a new and sound system of government, he at length relaxed from his noble efforts; became enervated, and trusted the reins to a minister who abused his confidence. In parts of his vast dominions, murmurs were again heard; his army suffered a reverse; and upon becoming sensible that his prime minister had betrayed him, he was seized with rage and indignation, such as, added to previous illness, carried him off in 1316, and in the 20th year of his reign.

Subsequent to his death, the treacherous and inhuman Kafour deprived of sight the two eldest sons of his royal master — a singular retribution; — and to attain his own objects, placed the youngest on the throne. He too was assassinated, and was succeeded by the third son of the deceased monarch, who lived and died a tyrant, the dynasty with him becoming extinct. The subsequent one of Touglouk Shah lasted for nearly a century. (Biog. Univ.)

ALABASTER, (William,) an English divine, born in Suffolk, educated at Cambridge, where he took the degree of M.A.; was afterwards incorporated of the university of Oxford, June 7, 1792. He is pronounced by Wood the rarest poet and Grecian that any one age or nation produced. He attended the earl of Essex in his expedition to Cadiz, as his chaplain; was induced to declare himself a Roman Catholic, and published Seven Motives for his Conversion; but it is observed that he discovered more for returning to the church of England.

Alabaster made great proficiency in what is termed cabalistic learning, which consists in the combination of particular words, letters, and numbers, by which it is pretended you can see clearly into the sense of Scripture. But he was also made prebendary of St. Paul's; doctor of divinity; and rector of Tharfield in Hertfordshire. He died 1640; and left the following works:—1. Lexicon Pentaglotton, Hebraicum, Chaldaicum, Syriacum, &c.; Lond. 1637, fol. 2. Commentarius de Bestia Apocalyptica; 1621. As a poet he was highly applauded; he wrote the Latin tragedy of Roxana, of which Dr. Johnson observes—"If we produced any thing worthy of notice before the elegies of Milton, it was, perhaps, Alabaster's Roxana." It bears date of 1632, and was acted in Trinity-college hall, Cambridge.

ALACAMPE, (Edward,) an English

Jesuit, born in 1581, became a member of the English college at Rome in 1605. Three years later he entered the society of the Jesuits; in 1614 at the new college in Liege; afterwards he held the office of procurator at Rome, and died in the house of probation at Ghent, Feb. 6, 1646.

ALACOQUE, (Marguerite,) who assumed also the name of Marie, was born in 1647, in the diocese of Autun, and devoted herself early to a conventual life. A real or pretended enthusiast, her visions, her raptures, and her miracles, were the theme of monkish eulogy and the source of popular imposition; and the narratives of her signs and wonders served to confirm the reputation of the lives and legends of the Roman-catholic saints. Among her mystical works—La Dévotion au Cœur de Jésus, edited by father Croises, 1698; and La Vie de la véritable Mère Marguerite Marie; Paris, 1729, 4to, published by Jean Joseph Languet. She left also letters, and some little treatises on various subjects. Her name has been rendered more celebrated by the satiric lines of Gresset in his Vert-Vert.

> Vert-Vert était un perroquet dévot,
> Il disait bien son *benedicite;*
> Et *notre mère*, et *votre charité*,
> Il savait même un peu de soliloque
> Et des traits fins de Marie Alacoque.

ALADIN, (Ala Eddyn,) the eighth prince of the dynasty of the Seldjoucides of Anatolia, who lived in 611 H., (A.D. 1219,) was raised from a dungeon to a throne; and by his conquest of Caramania, and by other distinguished actions, not confined to war, showed how much more worthy he was to reign than the brother who had immured him in a prison. But the Tartars arrested him in his career, and deprived him of the title he had assumed of "King of the world!" He died in 634, (1236,) and the Tartars deprived his son Kaikhosrou of his throne.

ALAGON, (Louis d',) baron of Merargues, born in Provence in the sixteenth century, fell a victim to his own treachery. He entered into a plot (1605) to deliver up the town of Marseilles to the Spaniards. It was discovered by means of a convict, to whom he had confided his criminal project; and Alagon was taken at Paris in the act of communicating upon the subject with the secretary of the Spanish ambassador. The whole scheme in writing is said to have been found upon the person of the latter, concealed under his garter, and affording undeniable evidence of the unhappy man's guilt. The Spanish ambassador remonstrated, but in vain; and his secretary, being himself safe, had the vileness to reveal every thing he knew.

Alagon was tried December 1605, and condemned to lose his head—a sentence which took place in the Place de Grève. The body was quartered and exposed on four gates in Paris, while his head was sent as an example to the people of Marseilles. It is related that the king proposed to commute the punishment; but that the guilty man's relatives—the duke de Montpensier and the cardinal de Joyeuse, exclaimed, "that if no other executioner could be found for such a crime, they would execute him themselves;" a reply which at once stopped the fount of royal mercy.

ALAIN, (Robert,) born at Paris, 1680, a dramatic writer of very mediocre reputation, who wrote several comedies.

ALAIN CHARTIER. See CHARTIER.

ALAINE, (Robert,) a person who held an office under some nobleman in the time of queen Elizabeth, and who is now only known by an elaborate treatise on astronomical instruments, preserved in the library of Trinity College, Cambridge.

ALALEONA, (Giuseppe,) born at Macerata in 1670; was educated to the law, and became professor in his native town, afterwards its governor, and also Auditor de Rota at Perugia. He died in 1749, and left several professional treatises; also a letter upon the Considerations of the Marquis Orsi, respecting the work entitled De la Manière de bien penser; and which gave rise to a curious literary controversy. Alaleona's letter is a critique upon the terms employed by the academicians of the Crusca; and presents a happy piece of badinage upon their peculiarities, elucidated by an encounter of the wits between two millers, but which could not be very well rendered to the taste of Engish readers. The production is, however, extolled in the Giornale de' Letterati d'Italia, with regard to the good taste, the elegant touches, and the judgment which it displays. The author left several other pieces interspersed throughout different collections of the times.

ALAMANNI, (Luigi, 1495—1556,) a native of Florence, and son of Piero-di-Francesco Alamanni, and of Francesca Paganelli. The instructions which he received from Francesco Cattani of Diacceto, a very learned man of his time, procured him the acquaintance and the

friendship of many of the scholars and members of the Platonic academy, which had been established by Cosimo I. at the instance of Semistus Plato, for the sake of superseding the philosophy of Aristotle. To obtain this great object, the study of the ancient Greek writers was a matter of absolute necessity, to clear up and establish the different doctrines which they wished to introduce. Alamanni therefore applied himself closely to the attainment of the Greek language; in which he made so great a progress, that at the age of 21 years he published his Greek grammar, dedicating it to his Florentine teacher, Eufrosino Bonino, and published in 1516, under the title of Enchiridion Gramatices. In the following year he entered into a conspiracy against the cardinal Giulio de Medici, and was obliged to fly to Venice, an asylum which he was also obliged to quit as unsafe when this cardinal succeeded Adrian VII. on the pontifical throne, under the title of Clement VII. In his flight, however, he was arrested at Brescia, and would perhaps have ended his days by the hand of the executioner, had it not been for the senator Carlo Cappello, who allowed him to escape. Obliged then to seek for safety, he led a wandering life till the year 1527, when the Medici having lost their power, he was recalled to Florence. In the three following years he undertook many journies, and performed several embassies to defend and establish the liberty of his country; but the Medici having once more regained their authority, he was again obliged to go to Provence, where he remained three years; but being in the end declared a rebel, he retired to France, where he was well received by Francis I., by whom he was entrusted with different employments, honoured with the order of S. Michel, and ultimately by Catharine de Medici appointed to the office of house-steward in 1537. In this character he had occasion to visit Rome and Naples, and for some time he was in the service of cardinal Ippolito d'Este the younger, who was very much attached to the interest of Francis. On his return to France, he was, in the year 1544, sent as ambassador to Charles V., before whom whilst he was one day making a long speech, praising many acts of that emperor, and often using the word Aquila, Charles repeated some of the verses which Alamanni had written in favour of Francis I., in which he had stigmatized the emperor's conduct by saying, "the rapacious eagle, which in order to devour more has two beaks;" to which Alamanni, without the least discomposure, immediately replied, "Your majesty ought to remember that at that time I was writing as a poet, to whom it is allowed to use fiction and fable; but now I am speaking as an ambassador, to whom it is not permitted to depart from truth." This answer pleased not only the emperor, who loaded him with distinctions and honour, but also Francis, who granted the abbey of Belle Ville, worth a thousand ducats a-year, to his son Battista, and soon after also the bishopric of Bazos and of Macon. At the death of Francis, Alamanni was equally protected, employed, and favoured by Henry II., who succeeded to the throne in 1547; and from whom he received a very large golden fleur-de-lis, which he sent to Genoa as a present in 1551. He died in 1556 in the city of Amboise, and was interred in the church of the Cordeliers in Paris. The works of Alamanni (all in Italian and in verse) are numerous, and were first published in Lyons in 1532 and 1533: they consist of elegies (which he first ventured to write in Italian verse), eclogues, satires, sonnets, hymns, penitential psalms, stanzas, small poems, 'selve,' and the translation of the Antigone of Sophocles. They are much and deservedly esteemed for their elegance and good taste; for he seems to have been born a poet—so much so as to be able to dictate sonnets extempore, and may justly be reckoned amongst the *improvvisatori*. He also wrote a poem, entitled, Girone il Cortese; and left to Battista, his son, another poem, l'Avarchide, on the siege of Bourges, which by some has been called by the Latin name of Avaricum, from which he formed his title. Neither of these poems is worth much: the former is a translation of the old French romance of Giron le Courtois, and the latter a very close imitation, if not a copy, of the Iliad. The same must be said of La Flora, a comedy written in verses of sixteen syllables called *Sdruccidi*. But his most celebrated work is a poem in blank verse, divided into six cantos under the title, La Coltivazione, which is by some considered little inferior to the Georgics. He is the author also of some esteemed epigrams, and of a novel, dedicated to Bettina L. Spinola: the latter is still in MS. in the Nani library at Venice.

ALAMANNI, (Joseph,) born at Milan in 1572, entered at 16 the order

of the Jesuits, and died at Asti, 1630, aged 74. He wrote—Histoire de l'Image Miraculeuse, &c.; a Discourse pronounced in the Senate of Genoa; and Traité de la Largesse Chrétienne.

ALAMANNI, (Cosmo,) his brother; also a Jesuit. Published a work called Somme de toute la Philosophie, d'après la Doctrine de S. Thomas d'Aquin; Pavia, 1618; reprinted at Paris.

ALAMANNI, (Niccolo.) See ALEMANNI.

ALAMOS DE BARRIENTOS, (Baltasar, 1560—1640,) is best known as the translator of Tacitus into Spanish. He wrote, however, some other things, which were esteemed in their day.

ALAN DE LYNN, or *Alanus de Lynna*, a famous theologian of the first half of the fifteenth century. He flourished about 1420. He was born at Lynn in Norfolk, and studied philosophy and theology at Cambridge with much credit, and took the degree of Doctor there. He afterwards returned to his native place, where he entered the order of the Carmelites, and spent the rest of his life. Alan de Lynn was a most laborious writer, and left a multitude of books that were the fruits of his pen; but they seem to have been more remarkable for their number, than for any interest they are at present calculated to excite. A long list will be found in Tanner, which it would serve little purpose to repeat here. He followed the taste which was common in his age, of expounding Scripture allegorically; but he has been praised for his general method of treating theological subjects, and particularly for his diligence in making indexes. Alan de Lynn was much distinguished among his contemporaries for his talent in preaching.

ALAN OF TEWKESBURY, the author of a Latin treatise on the Life and Banishment of Thomas à Becket, Archbishop of Canterbury. (See ALANUS DE INSULIS, p. 204 of this Dictionary).

ALAN, ALLEN, or ALLYN, (William,) cardinal, son of George Allen, of Staffordshire, was born "of gentile parentage" (says Fuller), at Rossal, Lancashire, in 1532. He entered Oriel college, Oxford, in 1547, where "he profited to a miracle in logic and philosophy under Morgan Philips, the chiefest tutor in Oriel" (Wood); and after various academical distinctions, was in 1556, in the reign of queen Mary, chosen principal of St. Mary's hall. In 1558 he was made canon of York, and here that preferment to which his learning and abilities might have conducted him, wholly ceased. This year Elizabeth ascended the throne, and Allen, a zealous Romanist, retired to Louvain, and applied himself to the service of Roman catholics, and the maintenance of their cause. During a short return to England on the score of health, he rendered himself so obnoxious by his exertions to convert and reclaim, that he was obliged to conceal himself, and in 1568 again to quit the country. He was very warmly received abroad, and at various colleges honours were conferred upon him. At Douay, Rhemes, and Rome he established schools for the education of English Roman catholics. His zeal now overpowered all feelings of loyalty; and such were the spirit and tenour of his writings, that correspondence with him was held to be a treasonable offence. Thomas Alfield, a Jesuit, was tried and executed in 1585, for bringing some of his books into the kingdom. His name, Willam Allyn, stands first among the translators of the New Testament, printed at Rhemes in 1582, into "what they," says Lewis, "called English;" and also of the Old Testament, forming part of the Douay Bible, not published till 1607. He combined with Parsons, the Jesuit, in urging Philip of Spain to invade England, and in writing two small books;—the one, maintaining that by virtue of the bull of pope Sixtus V. the queen was accursed and deprived of her crown, and that crown transferred to Philip; the other, proclaiming her schismatic, heretic, usurper, and declaring her subjects absolved from their oaths of fidelity. These were printed at Antwerp, for dispersion in England on the anticipated landing of the Spaniards. When upon the detection of Babington's conspiracy, Sir William Stanley surrendered Deventer, the capital of Overyssel, to Spain, Allyn wrote Epistola de Daventriæ Ditione, in which (says Fuller) "he did not only commend the treason, but excited others to the like exploit of perfidiousness, as if they were neither bound to serve or obey an excommunicated queen." He was in reward created cardinal of St. Martin's by the pope; and after the failure of the invasion (1588) he was made archbishop of Mechlin by the king of Spain. We learn from Bacon, that a hope was held out in England of his being elected pope. He settled at Rome, and resided there till his death in 1594, (not, it was surmised, without the aid of poison from his asso-

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ciates the Jesuits,) and was buried in the English college there. He had outstripped in violence a few more sober Roman catholics, and towards the close of his life was himself visited by some pangs of compunction. He was desirous to have had an interview with the English students at Rome, but the Jesuit who attended him, and whose society did not approve the apparent backsliding of Allen, prevented it. He is allowed to have been one of the most able advocates of the Romish church of his time. His character is drawn in very different colours by popish and protestant writers; but "let them say what they please, (quoth Wood), certain it is, he was an active man, and of great parts and prudence." His books are numerous:—The Declaration of the Sentence of Pope Sextus V. and An Admonition to the Nobility and People of England, before alluded to. Tracts on Purgatory and Prayers for the Dead; on the Power of the Priesthood to remit Sins; on Confession; on Indulgences; on the Sacraments; Worshipping Saints, &c. &c. A true, sincere, and modest Defence of Christian Catholics, printed in 1583, in answer to a book written by Lord Burleigh, is deemed the best of his productions.

ALAND, (John Fortescue,) first Baron Fortescue of Credan, a baron of the exchequer, and puisne judge successively of the King's Bench and Common Pleas, was descended from the famous Sir John Fortescue, chancellor of England in the reign of Henry VI.; was born March 7, 1670, and was the son of Edmund Fortescue, Esq. of London, and Sarah Aland of Waterford, whose name he assumed. He became a member of the Inner Temple, of which society he was reader in 1716. On the 22d of October, 1714, he was appointed solicitor-general to the Prince of Wales (Raymond's Reports); and, on the 21st of December, 1715, solicitor-general to the king (Beatson's Index). On the 24th of January, 1717, he was made a baron of the exchequer, from whence in the next year (May 19) he was transferred to the King's Bench, in which office he continued until 1727. In the next year Aland was made a puisne judge of the court of Common Pleas; from whence he retired in 1746, in consequence of his great age and increasing infirmities. As a mark of his approbation, the king created Aland an Irish peer, but this honour he did not long enjoy, as he died on the 19th of December in the same year;—about six months. Aland edited a work of his great ancestor, Sir John Fortescue, entitled, The Difference between an Absolute and Limited Monarchy (8vo. London 1714), to which he prefixed a preface, which evidences an extensive acquaintance with Anglo-Saxon Literature. So highly were his literary attainments esteemed, and his judicial merits appreciated, that the university of Oxford conferred on him, by diploma, in 1733, the degree of doctor of civil law; from whence some writers have presumed he had been educated at that university. The facts, however, that this circumstance is not mentioned in the diploma, and that his name does not appear in the list of graduates, are sufficient to rebut this presumption. After his death was published a collection of reports taken by him and called by his name (folio, 1748). It may, perhaps, be as well to observe, that Lord Fortescue has been frequently confounded with William Fortescue, Master of the Rolls in 1741, who was the intimate friend of Pope and the wits of his day.

ALANSON, (John,) probably a native of Northumberland; became a member of the society of Jesuits in 1621; in 1676 he was prefect of the society at St. Omer. He died in England, Feb. 10, 1684.

Another of the name of Alanson was a member of the same society, but nothing more is known of him.

ALANUS DE INSULIS, or *Alan de L'Isle.* There were two persons in the twelfth century of this name, both men of celebrity, which has been the cause of much confusion; the more so, as little is known of the life of either. The first, who was senior at least by some years to his more celebrated namesake, was better known as Alan bishop of Auxerre, and was born at L'Isle (or, as it is more commonly spelt, Lille), in Flanders, somewhere near the beginning of the twelfth century. About A.D. 1128 he studied under St. Bernard, at Clairvaux, and soon distinguished himself above his companions in learning. St. Bernard placed him over the abbey of La Rivour, in the diocese of Troyes in Champagne, and in 1151 caused him to be appointed to the bishopric of Auxerre. He quitted his see in 1167, and retired to Clairvaux, where he died in 1181. His principal work is the Life of his master St. Bernard, which is printed with St. Bernard's works. The Commentary on the Prophecies of Merlin,

frequently attributed to him, belongs, there can be little doubt, to the second Alan de l'Isle.

Of the life of this latter, who was one of the greatest scholars and most famous men of his time, and who obtained by his extensive acquirements the appellation of *Doctor Universalis*, very little is known that can be trusted in. It is even doubtful of what country he was; although it seems nearly certain, that if he were not an Englishman by birth, he was at least so by his kindred. We may observe that the manner in which, in Alan's principal poem, the Anti-Claudianus, he mentions the poem of Joseph of Exeter on the Trojan war (a passage which has not hitherto been noticed), seems to show that he was an Englishman:

> "Illic pannoso plebescit carmine *noster*
> Ennius, et Priami fortunas intonat."

A very learned article devoted to the biography of this writer will be found in the sixteenth volume of the Histoire Littéraire de la France; the writer of which arrives at the result, by the comparison of various scattered passages of early authors, that Alan, whom he supposes from his name to have been born at Lille, wrote his first works, that is, his poetry, either in England, or at all events in some town on the continent which was then subject to the English king. His reputation seems to have drawn him into Sicily, under the government of king Roger and his children, where he was made canon of Benevento. When, in 1169, the French were expelled from the Two Sicilies, Alan seems to have returned into France or to have come direct to England. All these are little better than presumptions: but this is certain, because it is vouched by Gervase of Dover, that, about the year 1174, he became a monk at Canterbury. About the year 1179, it is probable that he accompanied the archbishop of Canterbury to Rome to the council of the Lateran, in which the errors of the Waldenses and other heretics were proscribed; and the pope is said there to have charged him with the task of writing against them, which he performed with much vigour, as may be seen from his works which remain.

In this same year, Alan was chosen prior of Canterbury, in which dignity he exhibited extraordinary vigour in defending the privileges of the church, against both the king and the archbishop; and, in order to remove him from a place where his opposition created much embarrassment, he was in 1186 elected abbot of Tewkesbury in Gloucestershire, at which place he wrote the life of St. Thomas of Canterbury, which forms part of the Quadrilogus. From this period we have no certain information on the life of this universal scholar; but the popular account represents him as having retired to Citeaux, where he is supposed to have ended his days in the first year of the thirteenth century. If this be true, it is probable that his zeal had been no less conspicuous at Tewkesbury than at Canterbury, and that he had found his abbey too disagreeable a residence to remain there.

The obscurity of Alan's life has been the cause of many errors, and also of many fables. He has been sometimes confounded with others of the same name; and in one case an insulated circumstance of his life has given materials for the creation of another person of his name, for Tanner and others speak of Alan of Tewkesbury, the author of the Life of Thomas à Becket, as a different person. The great celebrity of Alan de L'Isle gave rise, as is said, to a proverbial saying, *Sufficiat vobis vidisse Alanum;* but a popular legend explained this saying in a different manner. While Alan was at Paris, as we are told, where tradition said that he taught the seven arts, with the laws and the decretals, he undertook to explain in public the mystery of the Trinity. On the evening which preceded the day when he was to give effect to his promise, as he was walking along the river side, he saw a child who was occupied in carrying water from the river and pouring it into a hole which he had made in the sand. "What are you doing, my child?" asked the *universal* doctor. "I intend to pour all the water of the river into this hole," replied the child, "and I will not give over until it is done." "Nay," said the doctor, "thou art a child indeed, for the thing is impossible. And pray, when dost thou expect to have done?" "Sir," said the child, "I shall succeed in this undertaking much easier and sooner than you will succeed in the design you have in your head." "And what design is that?" said Alan. "You want to make a parade of your knowledge, by explaining the mystery of the Trinity: but that is more impossible than this which I have in hand." The doctor was astonished and disconcerted: in the morning he went to the appointed place, and ascended the chair; and then, raising himself before

the auditors, he pronounced the words, "Let it suffice you to have seen Alan!" (*Sufficiat vobis vidisse Alanum,*) and, turning about, immediately left the assembly. It may be observed, that this story (as far as the rebuke of the child is concerned) is but a repetition, with some little variation, of one which had previously been related of St. Augustine. (See Lancillot de Vitâ Sti. Augustini, ii. 8.)

The works of Alan de Lisle are rather numerous, both in prose and verse, but many of them still remain inedited. They all show us that the character for learning which his contemporaries gave him was not unfounded. His style is better in his verse than in his prose, and is indeed purer than most of the writers of that age of comparatively good Latin composition. Alan's most famous work is a poem entitled Anti-Claudianus, in nine books, called by some The Encyclopedia, from the number and variety of the subjects on which it treats. It is a kind of moral and didactic poem, in which almost all the arts and sciences, as well as the virtues and vices, are introduced. In the thirteenth century this poem had already become a classical book in the schools, and a commentary was written upon it by an English scholar named Ralph de Long-Champ, and again, in the fourteenth, by Adam de la Bassée, a canon of Lille. Editions of this poem were printed at Basil in 1536, at Venice in 1582, and at Antwerp in 1625, without the author's name. Another famous work by this author is commonly found under the title of De Planctu Naturæ, and is directed against the general luxury and viciousness of his contemporaries. It is written partly in verse and partly in prose, and is intended to be an imitation of the work of Boethius De Consolatione Philosophiæ. This work was published with notes by Leo Allatius. Of the Parabolæ, another poetical work of this author, there were printed several early editions; and in the fifteenth century it was translated into French. Alan's chief prose works are—a collection of Sermons, which by some authors have been much praised; his Commentary on the Prophecies of Merlin, in which he has collected much historical information, and makes frequent quotations from the English chronicles; his treatise Contra Albigenses, Waldenses, Judæos, et Paganos, published in 8vo. by Mascon, at Paris, in 1618; his Dicta de Lapide Philosophico, printed at Leyden in 1600, &c. All these works (except the Commentary on Merlin), with several others, were collected into one volume folio, by Charles de Visch, prior of the monastery of Dunes, and published at Antwerp in 1564. Pez, in his Anecdota, tom. i. part 2, has printed a work by Alanus de L'Isle, in five books, entitled De Arte seu Articulis Catholicæ Fidei. The Life of Thomas of Canterbury will be found in the edition of St. Thomas's Letters. For a more detailed account of Alan and of his writings, we refer to the article in the Histoire Littéraire de France. An account of his poems will be found in Leyser, Hist. Poet. Med. Ævi, where also are printed the first book of the Anti-Claudianus, the metres of the work De Planctu Naturæ, and the whole of the Parabolæ.

It may be observed that, among the numerous persons of some little note, who, during the twelfth, thirteenth, and fourteenth centuries, bore the name of Alanus or Alan, there was one, a celebrated jurisconsult of the end of the thirteenth century, who lived at Bologna, who was also distinguished by the name of the *Universal.*

ALARD, (Francis,) of Brussels, born about the beginning of the sixteenth century, became a convert to the opinions of Luther, and escaped from his convent belonging to the order of Dominican friars, by whom he had been greatly admired as a preacher. He then studied divinity at Jena and Wittemberg; but on the death of the faithful friend who had aided him in his escape, he returned to Brussels and solicited the assistance of his father. Having first, however, met his mother, who was a violent bigot, she not only reproached him bitterly, but denounced him to the Inquisition. So great was her indignation on his refusal to become reconciled to the catholic church, that she is said to have called for his condemnation, and even offered to supply the wood to burn him. On the night before his appointed execution, it is declared that he heard a voice, saying, "Francis, arise and depart;" and how far the particulars given of his escape are true, is not known. By some means, however, he was enabled to leave his prison, and arrived in safety at Oldenburgh, where he was made almoner to the prince. Here he continued till religious toleration was proclaimed at Antwerp, when he again returned, and was earnestly solicited by his father to embrace the faith he had abandoned;

but so convincing were the arguments of the son, that the parent also was induced to renounce the errors of popery. When the persecutions of the duke of Alba at length drove him from the Netherlands, he sought an asylum in Holstein, where he was appointed by Christian IV. of Denmark, to the curacy of Wilster, in which he continued till his death, 1578. His works are—1. The Confession of Antwerp; 2. Exhortation of the Minister of Antwerp; 3. Agenda, or Discipline of Antwerp; 4. Catechism; 5. Treatise on Original Sin, &c.

ALARD, (William, 1572—1644,) son of the preceding. After receiving his education, he went to Wittemberg, where he distinguished himself by his theses. In 1595 he was called home, and made joint rector of the college of Krempen, and afterwards pastor of the church in the same place. He was the author of several Latin treatises, held in some repute at the period of their publication.

ALARD, (Lambert,) son of the preceding, born 1600; studied at Krempen, and also at Hamburg. He completed his education at Leipsic, and upon his return to his native place, his high reputation as a scholar and a poet led to his being appointed dean of the college. He became subsequently inspector of the schools at Brunswick, and assessor of the council of Meldorf. He died May 29, 1672. His works are—Deliciæ Atticæ; Leips. 1624, 12mo. 2. Heraclius Saxonicus, &c.; ibid. 1624, 12mo. 3. Græcia in Nuce, seu Lexicon Novum omnium Græcæ Linguæ Primogeniarum; Leips. 1628—1632, 12mo. 4. Promptuarium Pathologicum Novi Testamenti; Leips. 1635, 1636, 12mo. 5. Laurifolia, sive Poematum Juvenilium Apparatus, 1627; besides other works in prose and verse.

ALARIC I. As this is the first great Gothic personage whom we have yet met with in the present work, and as many names connected with the nation or with him will hereafter occur, Alaric will require a somewhat larger space than we can devote to any of the rest.

The Goths had been spread over most of northern Europe for centuries, when Alaric arose to fix upon himself the attention of mankind. With the exception of those settled in the three kingdoms of Scandinavia, few of them had any permanent location. Restless by character, and averse from the peaceful arts, they had fallen on most of the tribes between the Euxine and the Baltic. Sometimes, the arrival of strangers more powerful than themselves had driven them from their habitations in Hungary, Poland, and Germany, and forced them to carry their predatory arms into more distant regions. The state of the Roman power, too, had some influence on their destiny. While the reins of empire were held by vigorous hands, the barbarians were content to place themselves on the distant Dneister; when they knew those hands were feeble, they ravaged both sides of the Danube. This latter river, indeed, seemed to be the natural boundary between the Roman and the barbaric world; and the wisest emperors were those who regarded the intervening region as the debateable ground, where the battles of the empire were to be fought. The Danube, however, was frequently passed; and the money of Rome was sometimes required to effect what her arms vainly attempted,—the retreat of the invaders. After the destruction of Decius and his army, (A.D. 250,) in the ancient Moesia, Rome dreaded the Goths; for though she sometimes vanquished them, the chastisement was felt only for a time, and required another to render it effectual. The expedient of paying them money to prevent their incursions into the provinces, was the very worst that could have been devised. The money was regarded as tribute; it caused them to despise the unwarlike hands that offered it; and if it were not punctually paid, it afforded them a good excuse for recrossing the Danube. But frequently they did so without one; and when the frontier happened to be well defended, they carried their arms into the provinces bordering on the Bosphorus. As they could build fleets in the ports of that sea, and in those of the Euxine, no coast of Greece or of Asia Minor was secure from their ravages. Hence the anxiety of succeeding emperors to make them the allies, if possible the subjects, of Rome. Though Claudian had triumphed over them, his successor, Aurelian, entered into a treaty, by which he engaged a body of 2000 horse to join his army, and left the great province of Dacia to their undisturbed possession. Frequently, too, their infantry was required to oppose the other enemies of Rome. But what dependence could be placed on a people split into different tribes, and under the command of rival chiefs? Constantine the Great found it necessary to oppose them, and he did so on two occasions with success. They had other

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enemies, of whom the most formidable were the Huns. Humbled by these strangers, they threw themselves on the mercy of Valens, (376,) who allowed them to settle in Moesia. Their arms, it was hoped, would repress the invasions of other barbarians over the Danube. The policy of Valens has been much censured by historians. To admit, within the confines of the empire, a body of people approaching a million in number, was certainly not a wise policy; but the emperor doubtless remembered that his predecessors had often treated with them; that they were converted to Christianity; and he might indulge the hope that in time they would become no less obedient than the people of Gaul or Britain. But instead of confidence, he treated them with suspicion; before crossing the Danube, he deprived them of their arms; his officers offended them by petty vexations, and exasperated them by insult. Injury will often be more willingly borne by high-souled barbarians, than insult, especially when it comes from men despised as cowards. To vindicate their new rights, they frequently recurred to arms; they ravaged Thrace; and though they were checked at the battle of Salices, (377,) their numbers were soon augmented by new swarms from the great cradle of their race. In 378, Valens himself found it necessary to march against them; but he was unable to oppose the tide, and in the vicinity of Adrianople he lost his army, his empire, and his life. On the bulwarks of that city they could make no impression, but for their failure they were sufficiently consoled by the plunder of the neighbouring provinces. In the depredations of the country, the Ostrogoths under Hermanric were not more dreaded than the Wisigoths under Fritigern. But on the death of this latter monarch in 379, there was nothing but disunion in the camp; the Wisigoths themselves had several chiefs who pursued different interests; the Alans and Huns, who for some time had been united with them, were discontented; Theodosius, the successor of Valens, was able by promises, and still more by money, to procure the submission of several chiefs, and their example constrained the rest to accept his offers (382). Even Athanaric, whose pretensions equalled those of Fritigern, was persuaded to embrace the friendship of the emperor. Most of the Wisigoths enlisted under his banners; an army of the Ostrogoths, whom the hope of booty drew across the Danube, was surprised and slain, and the ferocity of the nation was crushed for a season. While a large colony of the Wisigoths was settled in Thrace, the remnant of the Ostrogoths was transplanted to Phrygia and Lydia; and thus a twofold advantage was anticipated,—the separation of two dangerous people, who, when united, were truly formidable; and the protection of two distant frontiers. That hope, however, was very partially realized. If they frequently repelled the invaders, they no less frequently rose against the provincial governors; they plundered the colonists; they intercepted the contributions exacted by the government; and they were quite as ready to rob as to defend the region committed to their charge. But their irregularities were unnoticed, partly from inability to punish them, and partly from a consideration of their real services. The aid which they afforded to Theodosius, in the destruction of Maximin, (388,) was such indeed as might atone for many acts of rebellion.

In 394 Alaric appears more prominently on the stage of history. Belonging to the noble family of the Batti (Batharum ex genere origo mirifica), the second in dignity among the Goths, and sprung from a deified source, he had learned the art of war under Fritigern, and received from Valens lands in Thrace on the condition of military service. Of his early exploits we know nothing, except that he was one of the chiefs that helped to destroy Maximin and Eugenius. So long as Theodosius lived, there was no outward hostility between the Romans and their allies. Dissatisfied as they frequently were, the latter respected the genius and loved the virtues of that emperor; but when his two sons succeeded, Arcadius to the eastern and Honorius to the western world, the friendly bond was destroyed. The Gothic population, from the Adriatic to the Bosphorus, was soon in motion; and new swarms of barbarians crossed the undefended Danube to share in the plunder of the provinces. At the head of this force was Alaric, whose valour and military talents must have been equal to his birth, and whose military career must have been successful, ere so important a trust could be reposed in him. *His* object was ambition; *theirs*, sordid plunder. Thrace and Dacia had been ravaged enough; Constantinople was too strong to be assailed; but Greece exhibited a tempting prey; and if it were

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subdued, regions enough would remain to occupy him and his followers. His correspondence with Rufinus, the traitorous minister of Arcadius, was more than suspected; and from two circumstances,—the flight of the local governors, and the exemption of that minister's domains from Gothic pillage,—it was inferred that this expedition was undertaken at the instance of Rufinus himself. The fields of Macedonia and Thessaly were traversed without opposition; at the dreaded pass of Thermopylæ not a defender appeared; the fertile plains of Phocis and Bœotia were ravaged with impunity; everywhere the men able to bear arms were massacred; everywhere the fairest women, the flocks and herds, were made to increase the spoil of the victors. Thebes indeed did not open its gates; but probably it was not summoned: the object of Alaric was to hasten to a more tempting prize,—Athens, and the cities of the Peloponnesus. The worshippers of Minerva had no confidence in her tutelary powers; and they offered him a large sum of gold—all that they could raise—as the condition of his sparing their lives and houses. The offer was accepted: Alaric preferred the advantages of victory without bloodshed; a Christian, though an Arian, he was more humanized than any pagan conqueror; and if he suffered the massacre of the men able to bear arms, the cause probably was, either that they refused to join him, or that his followers were more ferocious than himself. The whole of Attica was next ravaged. The destroying tide then passed the Isthmus of Corinth, and spread over the Peloponnesus; so that from Sparta to Thermopylæ, every thing was overwhelmed. The rage of the victors was particularly directed against the monuments of paganism. Unable to distinguish between the inspirations of genius, and the objects of a gross superstition, the Goth demolished the noblest efforts of the sculptor and the painter.

To arrest the progress of Alaric (397), Stillicho, the general of Honorius, hastened from the west. He feared, and with reason, that if this province of the eastern empire should be ruined, Italy and Gaul would next suffer. From the sequel we may doubt whether the ministers of Arcadius were sincerely grateful for the aid: some of them had been in the league with Rufinus. However, Stillicho was determined to do his duty. The two antagonists were worthy of each other; but the advantage lay with the Roman, whose followers were better disciplined and better armed. In the battle which followed in the mountains of Arcadia, victory declared for Stillicho (398); Alaric retreated to the summit of the Pholæ; and his entrenched camp was invested by the Romans. The situation of the Goths seemed critical; but they were saved by the genius of Alaric, who, taking advantage of Stillicho's absence from the camp, passed into the province of Epirus. It was now that his secret understanding with the ministers of Arcadius was manifest. The Romans were coolly informed that their services were no longer required; and by an imperial edict the Gothic general was invested with the government of Eastern Illyricum. In this station he was not inattentive to his duties; but his great aim was to hasten the manufacture of arms for all his followers. So well satisfied were they with his part, so confident of his future success, that they raised him on the shield, and proclaimed him monarch of the Wisigoths. This double authority was imposing; his position on the frontier of two empires was equally so: his friendship was sought by the ministers of both; and he flattered or intimidated each in succession, according to the interests of the moment. But his ultimate decision could not long be delayed. He was already the vassal of the Greek emperor; the European provinces of that potentate were already devastated; the Asiatic were beyond his reach; while Italy, with her numerous cities, her fertile districts, her accumulated wealth, opened the most alluring prospect to his ambition. In his contemplated invasion of that country, he was not likely to meet with any resistance from Arcadius; and he longed to return the evils which a Roman army headed by Stillicho had occasioned him. Towards Italy therefore he marched (401, 402), but did not venture to enter it until he had recruited his army from the kindred tribes of Germany. Stillicho was no less active. From the Rhine, from Spain, even from Britain, the legions were withdrawn to protect Rome and Italy. But before they could march to Milan, then the residence of Honorius, Alaric passed the Alps, advanced to that city, and had the satisfaction to perceive the emperor of the West flee before him. Closely invested within the town of Asta, there was no hope to Honorius of a protracted defence. But at the critical

moment, Stillicho arrived with the legions. The fortune of the war was instantly changed; supplies were thrown into the place; the Goths were driven from the walls; their camp, entrenched as it was, was menaced; the soldiers of the west silently gathered around them; and a council was assembled to consult on the means of safety. The rest of the chiefs were for a retreat; Alaric alone voted for battle, and by his eloquence he induced them to venture on that hazardous experiment. The battle of Pollentia (403) was stoutly contested; victory was long doubtful, but in the end it declared for the Romans. Thousands of Goths lay on the field; the entrenched camp was forced; and abundance of spoil remained to the conquerors. Among the prisoners was the wife of Alaric, who had expected a very different result. The conduct of the king has obtained the praise of history. His was not a mind to be enervated by disaster; his talents were equal to the difficulties of his position; and with his cavalry, which had suffered little in comparison with his infantry, he retreated in good order from the field. His object was to force a way through the passages of the Apennines, to traverse the fertile plains of Tuscany, to march on the eternal city, and conquer or die before it. He was again baffled by the activity of Stillicho; but he was so formidable, alike from his genius and his resolute character, that negotiations were opened with him by his rival. To them he was individually opposed; but he had little authority over the proud chiefs of his army, especially since the disaster of Pollentia. Many of them were bribed by the ministers of Honorius; they resisted his will, communicated his designs, and rendered it incumbent on him to accept the terms proposed. He therefore agreed to abandon Italy; but it was with the design of surprising Verona in his passage, of penetrating into Germany through the Rhætian Alps, and of carrying the war into the fertile provinces of Gaul. Here again he was baffled by domestic treason: on reaching the mountains, he found the passes occupied, the garrison of Verona strengthened, and the enemy ready to enclose him on every side. The battle which ensued was not less disastrous than that of Pollentia; and the king owed his safety to the fleetness of his horse. In the defiles he was again invested; but he attained an eminence, and still presented so formidable a front, that he was allowed quietly to continue his retreat.

For two or three years after this retreat, we hear little of Alaric. He retired to his government to watch the progress of events; to wait for an opportunity of resuming his baffled schemes. Not satisfied with his position in Illyricum, he hoped to wrest from Honorius some Roman province in the west, more fertile than the one which he inhabited. Probably the intention was known and approved by Stillicho: certainly the two chiefs cultivated a good understanding with each other; and through the influence of that powerful man, the Gothic king was nominated general-in-chief of the Roman armies throughout the prefecture of Illyricum. In accepting this dignity, which placed him at the head of two armies, he ceased to be a vassal of the Greeks: he became indeed their enemy; and it was alike his obligation and his intention to extend the boundary of the western at the expense of the eastern state. How far he hoped individually to profit by his conquest, can be only matter of conjecture; but with all his great qualities, he had the selfishness of the barbarian. He saw that he was necessary to Stillicho, who had many enemies at the imperial court; and that he was feared by Honorius, whose dominions were soon menaced by another conqueror, the redoubtable Radagaisus (*see the name*). During the invasion of Italy by that pagan barbarian, he observed a strict neutrality; and this he thought merit enough, since by throwing his sword into the scale of the invaders, he might have ensured the destruction of Rome. Nor, after the defeat of Radagaisus, did he fail to demand a suitable recompense from the imperial court,—some province where he might locate his people; which meant, some province where he might erect an independent sovereignty: on this condition he promised to march against the usurper Constantine. Four thousand pounds of gold were dispatched to him by the senate at the persuasion of Stillicho, who evidently maintained with him some correspondence more important than history has mentioned. On the fall of the favourite (408) by the hands of domestic treason, the Gothic king was no longer restrained from the step which he had so long meditated. He declared himself the friend, the ally, the avenger of the murdered Stillicho; and the numbers of discontented Italians, and of ill-used

mercenaries, who every day flocked to his standard, encouraged him to the great undertaking; and above all, the letters which he received from many about the person of Honorius, whose court was established in the impregnable fortress of Ravenna, put an end to his hesitation. He had learned wisdom by experience; adversity had sharpened his talents, and without destroying his ardour, had fortified his caution; nor did he quail at an undertaking which had just proved fatal to Radagaisus, and which had nearly been so to himself.

Alaric entered Italy in the autumn of 408. His pretext that he was come merely to demand satisfaction for his own services and the wrongs of his friend, and that he would retire on obtaining it, lulled the apprehension of many. Though 30,000 auxiliaries joined him, no effort was taken by the ministers of Honorius to arrest his progress: the fairest cities in the north he took and plundered; and if Ravenna was spared for its impregnability, the cities along the Adriatic and the Flaminian way, experienced his success. This steady march was towards Rome, which, during more than six centuries, had never been approached by hostile foot. Encamping under the walls, he closely invested it. As usual in such cases, there was first a scarcity of provisions, then a famine, then disease; so that more were carried off by these means than by the sword of the enemy. The particulars of this famous siege may be found in contemporary writers, (Zosimus, Sozomen, Olympiodorus,) and they will prove that few cities not taken by storm have suffered more than this mistress of the world. At length all hopes of resistance failing, recourse was had to the clemency of the victor; and after some negotiation he was persuaded to receive 5,000 pounds of gold, 30,000 of silver, 4,000 robes of silk, 3,000 pieces of fine scarlet, and as many pounds of pepper, by way of ransom. In this conduct, we must award him the praise of extreme moderation; and we must equally admire the strictness of discipline which he maintained in his camp, the fidelity with which he adhered to all his engagements. Retiring from the city with a glory which no warrior had obtained for so many centuries, he pitched his camp in the plains of Tuscany. While he diligently recruited his forces, he continued to negotiate; and the moderation of his demands would excite our surprise, if we did not reflect that his great object was to obtain from Honorius the lawful command of the Roman legions. *Then* he would have been able to obtain for himself an empire in Gaul or Spain, or Britain. The feeble emperor, who had no will of his own, evaded or temporized, until Alaric in wrath led his army a second time against Rome, (409.) He seized the magazines, and forced the Romans to receive a new emperor in Attalus, præfect of the city, whom most of Italy acknowledged. The minister of Honorius, in a conference with the new emperor and the Goths, proposed a division of the west; but Attalus would be satisfied with nothing less than the unconditional abdication of his rival. At this moment, Honorius was meditating an escape to the court of his nephew, the emperor of the east; but events favoured him. A band of faithful veterans arrived to defend him in Ravenna; Africa remained attached to her ancient masters; and Attalus was degraded by the very hands which had elevated him. Why he did not assume the purple himself, can be only matter of conjecture; but probably he found the disposition of men's minds unfavourable to the change: probably too he had little wish to govern subjects at once cowardly and traitorous. However this be, he advanced to Ravenna to resume his negotiations with Honorius. They led to no result, and the victor in anger returned to Rome, which he now resolved to plunder. It fell into his power almost without a struggle; and now began all the horrors which had been contemplated. The streets were filled with dead bodies; the slaves whom Alaric had freed, were the most eager in the task of individual slaughter; the noblest matrons and virgins suffered worse than their murdered husbands and fathers. Compared with these evils, the entire plunder of the city, and the destruction of many noble works of art, dwindle into insignificance. Yet there must be some exaggeration in the general picture, whatever the truth of the details.

From Rome, Alaric, on the sixth day after its fall, led his troops to ravage Italy. We cannot accompany his footsteps to the south; and we must be satisfied with the general observation, that he found no resistance. He was preparing to pass into Sicily, when death surprised him, (410,) after a short illness. His funeral was worthy of the barbaric genius that framed it. The course of the

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river Busentinus was diverted; the royal tomb was dug in the vacant bed; with the corpse were deposited the choicest spoils of Rome; the waters of the river were turned into their natural channel; and to ensure the secrecy of the place where the mighty hero was laid, the workmen were massacred. (Jornandes, De Rebus Geticis. S. Isidorus, Chronicon. Gibbon, Decline and Fall.)

For the subsequent exploits of the Goths, see ATAULPHUS, the brother-in-law and successor of Alaric I.

ALARIC II., (483—506,) king of the Wisigoths, the eighth monarch of that people after Ataulphus, the brother-in-law of Alaric the Great. Ataulphus, who fixed the seat of his empire at Narbonne, had reigned four years (411—415); and had been followed by six elective princes, down to 466, when Euric, the father of Alaric II., succeeded to the throne of the Goths. Euric was the true founder of the Gothic monarchy in Spain: his predecessors had reigned in Gaul, and had overrun rather than subdued the peninsula. By the reduction of Tarragona, the last stronghold of the Romans, and the subjection of the Suevi, Euric might be called the monarch of Spain. Gratitude to the memory of the father induced the chiefs assembled at Arles, (to which Euric had transferred the court, and which had been wrested from the Burgundians,) to raise Alaric to the dignity. But he was unfit for it: he had not the talents or the enterprise of his predecessors; and he submitted to affronts from Clovis, the new king of the Franks, which would have fired any other ruler. And he was base as well as poor-spirited. When Syagrius fled to him for protection against the vengeance of Clovis, he undertook to fulfil the duty; yet he was so terrified by the menaces of that barbarian, as to surrender the fugitive, who was eventually put to death. This meanness provoked the hostilities of Clovis, who vowed that he would expel the Arian Wisigoths from the soil of Gaul. Fearful of the storm, Alaric implored the aid of his father-in-law, Theodoric, who had just founded the Ostrogothic empire in Italy; and until it arrived, he hoped to defend himself in his entrenched camp. But the pride of his people would not suffer him thus to seek refuge beyond fortified lines, and he was compelled to risk an action. It was fatal to most of his army and to himself; he fell by the royal hand of Clovis; most of the Gothic possessions in Gaul were become the prize of the victor, when Theodoric arrived in person. That powerful monarch dictated terms of peace to Clovis, and placed for a season the crown of the Wisigoths on his own head. (Idatii Chronicon. St. Isidorus, Historia Regum Gothorum. Jornandes, De Rebus Geticis.)

ALARY, (John,) a French advocate of mean reputation, who published a collection of poems, Recueil des Récréations Poétiques, dedicated to the queen Marguérite; 4to, printed at Paris. There is nothing remarkable, or better deserving attention in the narrative of his life and works.

ALARY, (Pierre Joseph, 1690—1770,) prior of Gournay-sur-Marne, was the pupil and friend of the Abbe de Longuerue. He was accused of taking part, in 1718, in the conspiracy of Cellamare; but his defence proved the foundation of his fortune, and he was made preceptor to Louis XV.

ALARY, (John,) a physician of the seventeenth century, left the following works. 1. Abrégé des Longues Etudes. 2. Vertu Triomphante de la Fortune; 1622, 4to.

ALARY, (Francis,) is said in the Biog. Univ. to have *reprinted* at Rouen in 1701, La Prophetie du Comte Bombaste, Chevalier de la Rose Croix, neveu de Paracelse; publiée en l'année 1609, sur la Naissance de Louis le Grand. (N. B. Louis was born 1638).

ALASCO. See LASCO.

ALASKAR, (Moses,) a judge among the Egyptian Jews, and author of some Hebrew works. 1. Assagoth, (written in 1495,) or Reflections on the Shem Tob; Ferrara, 1557. 2. Legal Questions; Constantinople and Sabioneta. 3. Commentary on the Pirke Aorth. (De Rossi.)

ALATINO, (Moses,) a Jewish physician of Spoleto, in the sixteenth century, who translated part of Galen into Latin, and also Themistius on Aristotle from the Hebrew.

Another of this name, viz. *Vitale Alatino*, was also a celebrated physician of Spoleto. (De Rossi.)

ALAVA ESQUIVEL, (Diego de, d. 1562,) a native of Vittoria, at first applied himself to the law, and filled an honourable post at Granada. Entering the church, he became bishop of Astorga, and in this capacity was present at the council of Trent, where he distinguished himself by his zeal against pluralities. On his return, he was translated to

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Avila, and subsequently to Cordova. He wrote a useful work on General Councils; Gran. 1581.

Other members of this family, or at least of this name, have obtained a reputation in history or letters. Of them, one wrote on the military art; another, *Francisco Ruiz*, wrote a history of St. Bartholomew's college in Salamanca.

ALAWY, (Nabob Moatemid El-Malouk Seyd Alawy-Khan, 1669—1749,) head physician to Nadir Shah, was a man of great learning and versatility of talent. Sprung from a family of great medical reputation which had for some time been settled at Shiraz, Mirza Mohamed Haslem (afterwards dignified with the title of A'lawy-Khan, *the lofty lord*) was presented to Aureng-Zebe in 1700, who was then occupied in the Mahratta war. By him he was appointed to a situation near his son; and while he was basking in the sunshine of royal favour, he married most advantageously. Under the reign of Behader Shah he obtained his title of A'lawy-Khan, &c.; and by Mohammed Shah he was presented with his weight in gold, and with a still higher title, Moatemid-el-Malouk, (*support of kings.*) After the taking of Delhi by Nadir Shah, (see the name,) he was received into the service of the conqueror, and is said to have cured him of a dropsy. He now made the pilgrimage to Mecca, with Abdul-Kerim, (see the name,) who says of his medical encyclopædia called the Djem' à Al-Djewami, that it contains the whole art of healing. He left a variety of other medical works. (Biog. Univ.)

ALAYMO, (Marc Antonio, 1590—1662,) a celebrated physician of Palermo. His reputation, among all ranks, rose very rapidly during the pestilence which raged around Palermo in 1624, when his humanity, equalled only by his skill and astonishing success, won him the respect and admiration, as well as the benedictions, of a whole people. Such was his prosperous career, that he declined to accept a professor's chair in the university of Bologna, and the office of first physician to the king of Naples. He founded the medical academy in Palermo, and was also distinguished for his piety and munificence towards religious institutions. He published some medical treatises, and left in MS. a Commentary on part of Hippocrates.

ALBA, or ALVA, (Fernando Alvarez de Toledo, duke of, 1508—1582,) a noble, doomed to a melancholy notoriety in the annals of Spain. Descended from one of the noblest families of Castile, he entered into the army, was present at the battle of Pavia, in the expedition into Hungary, at the siege of Tunis, in the armament against Algiers, and in the resistance to the French in Navarre and Catalonia. Cautious, slow, politic, no great opinion was entertained of his military talents; they were, on the contrary, long undervalued; but this opinion of others was useful to himself, inasmuch as it prompted him to more heroic deeds than any he had yet performed. In the civil wars between Charles V. and the German protestants, he distinguished himself by his valour, and alas! by his inhumanity: he was one of the men who most strongly exhorted the emperor not to spare the captive elector of Saxony after the battle of Mulberg. In Italy, where he next served, his pride would not allow him to be a simple viceroy: he must be vicar-general of all the Spanish-Austrian possessions in the country. His exploits against the French, and the pope the *ally* of the French, are well known. Rigid Roman catholic as he was, he was displeased when his new master Philip II. commanded him to make peace with the pope, whose capital he had seized. Such delicacy he could not understand; it little agreed, he observed, with either sound policy, or success in war. His character was most developed in the next post which he held,—that of viceroy of the Low Countries. Those provinces were, on political no less than religious grounds, hostile to the Spanish yoke: a formidable insurrection, headed by counts Horn, Egmont, and the prince of Orange, distracted the regent, Margaret, duchess of Parma, sister of Philip; and Alva, as the fiercest of the Spanish nobles, was sent to subdue or to extirpate the rebels. He was well fitted for the task. His arrival was like a thunderbolt to the people: William of Orange had the wisdom to flee; his example was followed by many thousands of the people, who carried their useful trades into England, Germany, Switzerland, &c.; but counts Horn and Egmont had the folly to remain, were arrested, committed to prison, and soon executed. The new tribunal which Alva created, and which he called the Council of Tumults, was worse than the inquisition: confiscations, imprisonments, tortures, executions, evinced its baneful activity. These atrocities naturally drew the people to the absent prince, who, however, was long unsuccessful,—who had

no veteran forces, and whose military talents were not of a high order. The failure of the first campaign afforded Alva an abundant harvest of proscriptions, confiscations and executions. The Roman catholics at length were dissatisfied with the extent of his exactions; the protestants were more exasperated than before; Zealand revolted; English adventurers, at whose departure Elizabeth connived, swelled the number of insurgents; the Spanish fleet was defeated; and Philip, at length convinced that no good was to be effected by cruelty, recalled Alva in 1573. On his return to Madrid he was received with much distinction; but in two years he fell into disgrace because he assisted in the escape of his son, who had seduced a court lady, and he was exiled to his castle of Uzeda. There he remained until the prior de Crato assumed the crown of Portugal, when he was again placed at the head of an army to subdue that country. That object he soon effected; but his conduct proved that he had not forgotten his old vices. Death, however, soon rid Portugal of the scourge. With all his savage qualities, Alva was a great man. As a general and a statesman, he was held among the chief of his time; his loyalty to the throne, his integrity, his honour, were unequalled. Unhappy, that qualities so splendid should have been associated with those of a demon! For a little incident in the life of the duke of Alva, unnoticed here, see CATHARINE OF SCHWARZBURG. (The usual historians of Spain.)

ALBAN, (St.) the protomartyr of England. His title to this honourable name is attested by Gildas, Bede, and many other writers, whose testimony is adduced in Usher, (Eccles. Britt. Antiquitates, pp. 76—89.) The circumstances of his martyrdom, as related in Gildas and Bede, when divested of the miracles attributed to him, are these. He was a soldier in the Roman armies in the time of Diocletian; and he gave refuge, during a season of persecution, to a priest, by whom he was converted to Christianity. On the commander being informed of this, he ordered the priest to be brought forward, but Alban determined to appear in the clothes of his guest, and to suffer instead of him. The change was discovered, and he was martyred together with Herculius, a soldier who refused to execute him, A.D. 305. This took place at Verulamium, (" or Verlamacæstir, or Vaetlingacæstir."—Bede,) now St. Albans. (Gildas. Hist. § 11; Bede, I. vii. 16—20.) Offa, king of the Mercians, in A.D. 593, founded a monastery in honour of St. Alban, at the place of his martyrdom; and in 1257, it is said by Matthew of Paris, and others, that a leaden tablet was found, on which were inscribed the following words:—" In hoc mausoleo inventum est venerabile corpus Sti. Albani protomartyris Anglorum." (Gildas. Bede. Usher, ubi supra. See Stevenson's Notes on Gildas. Acta Sanct. Mens. Jun. iv. p. 146—171. In Usher there is a full account of the various legends respecting St. Alban, pp. 76—89.)

ALBANEZE, an Italian soprano singer, was educated at Naples, and was very successful in France, which country he visited in 1747. He composed several airs and duets full of melody and grace. He died about the year 1800.

ALBANI, (Giovanni Girolamo, 1504—1591,) a cardinal and jurisconsult of considerable reputation. He was the son of count Francesco Albani, a man of learning, who, although he destined his son for the profession of arms, gave him a learned education, especially in civil and canon law. After serving in the Venetian army, he was appointed chief magistrate of his native town, Bergamo, where he made the acquaintance of cardinal Alessandrini, who was then papal inquisitor. His zeal for the church induced him to exercise the full severity of the law towards one of his own relations, accused of heresy; and his conduct so pleased the cardinal, that in 1566, when he became pope under the name of Pius V., he called Albani to Rome, and made him a cardinal. Albani had been married, but had lost his wife. It is said that, but for his children, the conclave would have elected him pope at the death of Gregory XIII. the successor of Pius V. The Albani of Bergamo, the commentator of Bartoli, praised by Panciroli, of whom Moreri speaks, appears to be the subject of this memoir. His chief works are—1. De Immunitate Ecclesiarum, 1553. 2. De Potestate Papæ et Concilii; Lyons, 1558; Ven. 1561. 3. De Cardinalibus et de Donatione Constantini. He was a friend to Tasso; and a letter of his, in favour of Tasso to the duke of Ferrara, has been published by Serrassi. (Tiraboschi, vii. 379.)

ALBANI, (Alessandro, 1692—1779,) a member of the same noble family, made cardinal by Innocent XIII. He was a man of great knowledge and taste.

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In 1762, his collection of drawings was sold to the king of England for 14,000 crowns. An elaborate account of cardinal Alessandro Albani forms the first article in Tipaldo's Biografia degli Italiani Illustri, &c.; Venice, 1834.

ALBANI, (Giovanni Francesco, 1720—1803,) nephew to the preceding. He was educated for the church, in which he speedily attained the highest honours. He was chiefly celebrated, however, like his uncle, for his patronage of learning, and for his zeal in adding to those rare and valuable monuments of art, for which the villa Albani was so long celebrated. In 1767, he strongly opposed the suppression of the Jesuits. The French, when they took possession of Rome, perpetrated outrages on the Albani family, which were prompted by the basest motives. This family was related to the imperial house of Austria, and the invaders thought that by injuring them, they also degraded the latter: accordingly, their estates were confiscated, their Roman palace plundered, and their villa pillaged and destroyed. Albani took refuge first in a convent on the southern frontiers of the Roman state, and afterwards at Messina. On the expulsion of the French, he returned to Rome, where he took private lodgings, but could never bear to visit the ruins of his palace and villa; nor could he hear them mentioned without poignant grief. He died in 1803. He was bishop of Ostia and Velletri; in the latter of which he had the power of a sovereign. His hatred to the principles of the Revolution may have been one cause of his persecution by the French, which, atrocious as it was, is passed over very lightly in the French biographies, as an act of confiscation! In his latter years it is said that he was much under the influence of a domestic, named Marianino; and when the pope remonstrated at some disorders, which were connived at in consequence, in the state of Velletri, the old cardinal replied, "Ah! your holiness! we all of us have our Marianino of some kind," alluding to the influence of Gonsalvi.

Another cardinal of this noble family, *Giuseppe Albani*, died in 1834. (See Tipaldo's Biografia, &c. iv. 85.)

ALBANO, or ALBANI, (Francesco, 1578—1661.) a celebrated painter, a native of Bologna. He first studied under Denys Calvart, an artist of Flemish extraction: amongst his fellow-students was Guido, by whose lessons he profited, and whose friendship he enjoyed for some time; subsequently, their rivalry cooled their attachment. (See, however, the note of Lanzi, Stor. Pitt. vol. v. 88, on this rivalry.) Albano, after having greatly improved himself under the Caracci, went to Rome, where he remained for some time, and where he married; but his wife dying in child-bed, he returned to Bologna, where he again entered into the matrimonial state. His second wife was a very accomplished and beautiful woman; and it has been said that she and her children saved him the necessity of having recourse to other models. But it has been well observed in the Biog. Univ. that, as he painted for upwards of sixty years, this account is rather doubtful! He had a villa, delightfully situated, where he was surrounded by the scenery which he so often imitated in his works. In drawing the female figure, he particularly excelled; but his men were not so happily executed, and called forth severe criticisms from the scholars of Guido, who maintained that the style of Albano was tame and enervated: but still the heads of his male figures must be admitted to be both dignified and expressive. His earliest work of any importance was in the chapel of San Diego, in the church of the Spaniards at Rome, where he was selected by Annibale Caracci to finish the works which he was unable from sickness to complete. He then painted Neptune and Galatea, and the Fall of Phaeton, for the palace of the Marchese Giustiniani at Bassano, and afterwards stories from Ovid in the Verospi palace at Rome. He was then invited by the duke of Mantua, where he painted Venus and Cupid, Diana and Actæon, &c. Some of the most exquisitely graceful of his compositions are pictures of the Elements in the royal palace at Turin. When he returned to Rome, he painted some large works for the tribune of the Madonna della Pace; a martyrdom of St. Sebastiano, (for the church called by that name,) in conjunction with Guido; and many other works of repute. At Bologna, his chief works are the Baptism of Christ, in S. Giorgio; the Resurrection, in S. Maria de Galeria; and the Annunciation, in S. Bartolomeo. "He has," says Lanzi, (v. 86,) "sometimes been called the Anacreon of painting," and he has some claim to the name. His best paintings are his small ones; and his favourite subjects, nymphs, Venus and Cupids, &c. Among his more eminent pupils were

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Mola, Cignani, &c. Artaud (in the Biog. Univ.) has remarked, that he outlived his powers, and that it would have been well for his reputation had he ceased to paint long before his death. There are, in fact, two epochs in his works: the first, a long series of successful efforts; the second, full of failures and weakness. Albani left a few writings, which have been preserved by Malvasia, and are reckoned valuable from the number of important precepts they contain. He also attempted the art of engraving, in which, however, he was far from successful. A small folio etching of the Death of Dido, executed by him, is a decided failure. Two of his figures in fresco appear to have suggested the Night and Morning of Thorwaldsen. (Bryan's Dict. Biog. Univ. Lanzi, &c.)

He had a brother, *Giovanni Battista*, who painted much in his style, but excelled principally in landscape. He died in 1668.

ALBANY, (L. M. C. A., Countess of, 1733—1824,) the mistress of Alfieri. She was a native of Mons, was the daughter of Gustavus Adolphus, prince of Stolberg-Goedern. She was educated in a Flemish convent, and in 1772 she was united to prince Charles Edward, the last of the Stuarts, under the auspices of the courts of Versailles and Naples, which guaranteed them a sufficient revenue. Her husband was thirty-two years her senior; and she was separated from him in 1780. (See ALFIERI.) On the death of Alfieri, in 1803, the countess caused a superb monument to be erected to his memory in the church of Santa Croce, at Florence, under the direction of Canova. She also published a very fine edition of his select works.

ALBAQUI, general of the Moriscos of Granada, who, incensed at the persecutions they had sustained from their Spanish victors, elected a prince of their own nation, and fought for independence in the mountain fortresses of that province. Albaqui was opposed to Don Juan of Austria; but he was not faithful to Muley Abdalla; on the contrary, he held a treasonable correspondence with the generals of Philip, and persuaded other chiefs to follow his example. There was, however, not the slightest hope of success; and resistance could only have brought destruction on the heads of all. Passing from camp to camp, or rather from cavern to cavern, to prevent the necessity of submission, he was betrayed and assassinated by order of Muley in 1569.

ALBATEGNIUS, an Arabian astronomer of the tenth century. He wrote a treatise on the zodiac of the stars, published several times on the continent, and the best edition of which is that of Bologna, 1545. Wallis, in his treatise on Algebra, says that Robert of Chester, about 1150, compiled a set of astronomical tables after the doctrine of Albategnius, and accommodated to the meridian of London. He died in 929. De Lambre (in the Biog. Univ.) states that the observations of Albategni embrace a period from A. D. 877—929, and that these observations of forty-two lunar years are reported in the Sabean Table (Zydge Sâby) which was published at Nuremberg in 1537, under the title, De Scientia Stellarum, and also at Bologna in 1645. The book is badly translated from the Arabic, for the translator appears to be ignorant of astronomy and Latin! But there is a curious system of trigonometry in it, differing from that of the Greeks, and founded on the principles of orthographic projection. *Sines* are used under the names of chords, and De Lambre suggests that Regiomontanus may have derived his idea of tangents from this work.

ALBELDA, (Moses,) a rabbi of Salonichi (Thessalonica) in the sixteenth century. He wrote—1. Olath Tamid; The Perpetual Offering; Ven. 1601; (a commentary on the Pentateuch.) 2. Discourses on the Pentateuch; ibid. 1603. 3. Reskith Daath; Principles of Knowledge; ibid. 1583. 4. Shaare Dimma; The Gates of Tears; a commentary on the Lamentations; 1586. (De Rossi.)

ALBEMARLE. See MONK.

ALBENAS, (John Poldo d', 1512—1563,) a lawyer and antiquary, of Nismes. He originally studied for the bar, but Nismes becoming, in 1552, the seat of the presidial court, he was appointed to the office of counsellor, which he held with much reputation, devoting his leisure hours to jurisprudence and literature. His most curious work is his History of Nismes, fol. 1557, illustrated by many wood-engravings of views and monuments, and very singular specimens of the art at that time. He was one of the first to embrace the reformed religion, and contributed not a little to its extension. Before his death, the greater part of the inhabitants of Nismes and its neighbourhood professed Calvinism.

ALBENAS, (J. Joseph, Viscount of, 1760—1824,) a French officer, who served in the war of American independence. He afterwards took a part in the

French revolution, and was appointed in 1803 counsellor of the prefecture of Gard. He left some poetical, and fugitive political writings.

ALBER, (Erasmus,) a German theologian of the sixteenth century. His birth-place is unknown, being by some thought to be Wetterau, by others Sprendlingen; but in 1521 he studied at Wittenberg, where he became one of the warmest friends and most violent partizans of Luther. He afterwards became preacher to Joachim II., elector of Brandenburg, who dismissed him because he protested against the tax which that prince levied on the clergy, who were very poor. He was a preacher or teacher in many places successively, *e. g.* St. Ursel in 1525, Gotzenhain in 1527, Sprendlingen, Neubrandenburg, Staden, in 1542, &c. His congregations could not bear his philippics against all evil practices, and all of which he disapproved, and they usually deposed him very soon. In 1548 he was preacher at Magdeburg, and in 1553 he received a clerical appointment in Mecklenburg, where he died on the 5th of May of the same year. Alber published, in German, a portion of the famous work of Albizzi of Pisa, entitled, Conformity of St. Francis with Jesus Christ, to which Luther wrote a preface. This work was soon translated into French, Latin, and Dutch, and is known as the Alcoran des Cordeliers. His other works are—Neue Zeitung vom Rom, &c. (News from Rome, &c.) 1541. A Dialogue on the Interim, &c. 1548 (a bitter satire against it). He published also two attacks on George Wicel, who had returned to the church of Rome from the Lutheran, and he compared him to Judas Iscariot. He wrote also a book on Marriage, some Hymns, a Rhyming Dictionary, and forty-nine fables, under the title of The Book of Wisdom and Virtue, 1550. His chief characteristic is severe but broad coarse satire. His life was published at Hanau in 1751 by J. J. Körber. (Wolff's Cyclopädie. Hoffman, Deutsche Philologie.)

ALBERGATI, (Fabio,) a native of Bologna, flourished in the middle of the sixteenth century. His writings on moral subjects were collected by Zanetti, and published at Rome in 6 vols.

ALBERGATI CAPACELLI, (the Marquis Francis, 1728—1804,) senator of Bologna. He was a man of dissolute habits, extremely fond of the theatre, an amateur actor himself, and a writer of plays. He was separated from his first wife, and his second he killed in a quarrel, although in Tipaldo's Biografia it is said that one of his friends undertook to defend him from this charge. Late in life he married a dancer, Zampieri, who avenged his two former wives! He, was a friend of Goldoni, Voltaire, Alfieri, &c. The comedies of Albergati were collected and published at Bologna, in 1784, in 12mo: he particularly excelled in one-act pieces. He left behind him also some miscellaneous writings.

ALBERGONI, (1560 — 1636,) an Italian preacher, a native of Lombardy. In 1611, he was appointed bishop of Monmarani. He left some theological works.

ALBERGOTTI, (Francesco, d. 1376,) an Italian lawyer, was born at Arezzo, near Florence, in the fourteenth century. He studied philosophy and jurisprudence under the celebrated Baldi, and afterwards practised as an advocate in his native town. He went to Florence in 1349, and here his great erudition, his talents, and his integrity, earned him the title of *Doctor solidæ veritatis.* He was employed as a diplomatist by the republic of Florence, by which he was ennobled. His principal works are—Commentaries on the Digest, on some books of the Civil Code, and Consultations. His father, Alberic Rosiati of Bergamo, wrote a Dictionary of Law, and a work on the 6th book of the Decretals.

2. *Luigi,* the son of Francesco, followed the path of his father, and was also eminent for his learning.

3. *Marcellini,* rendered great services to Innocent IV. against Frederick II.

4. *Giovanni,* was a useful agent of Gregory XI. in the quarrels of that pontiff with Galeazzo Visconti, duke of Milan.

ALBERIC I., a Lombard gentleman, having quitted the party of Guido for that of Berenger I., was created by the latter marquis of Camerino, towards the end of the ninth century; he married Marozia, daughter of Theodora, a Roman lady, who by her gallantry and intrigues had possessed herself of the sovereignty of Rome. Alberic afterwards added the duchy of Spoleto to the territories of himself and his wife. In 916 he undertook, with pope John X., a successful expedition against the Saracens, who had established themselves near the Garigliano. He was killed by the Romans about ten years afterwards, at Città d'Orta, whither he had retired.

ALBERIC II. was the son of the preceding, and was the brother of the pope John XI. (See the name Marozia.)

On the marriage of his mother with Hugh of Provence, king of Italy, in 932, a quarrel took place, and Marozia was thrown into prison, and John XI. placed under surveillance; and Alberic received the government of Rome under the title of grand consul: Alberic afterwards married Alda, the daughter of Alberic. He continued to govern for twenty-three years the ancient capital of the world, at a period when the empire of the west was without a chief, and that of the east without power. The eyes of all Italy were fixed upon him, for the popes, his contemporaries, had lost the respect of the people. But he lived at a period when history is shrouded by impenetrable obscurity; and there exists at present scarcely a trace of his long reign. He died in 954, and his son, Octavian, inherited the temporal sovereignty of Rome, of which, two years afterwards, he became the spiritual chief, being chosen pope as John XII.

ALBERIC DE RHEIMS, archbishop of Bourges, a celebrated French prelate in the twelfth century. The date of his birth is not known exactly; but we know that he studied theology under Anselm of Laon, and that he became one of the warmest partizans of the doctrines of the Realists. He himself afterwards taught in the school at Rheims with great success, although his manner was condemned by many as being diffuse and confused. His reputation indeed was so great, that in 1126 he was unanimously elected bishop of Châlons, but the election was not confirmed by the pope. He accordingly continued his lessons at Rheims till 1136, when he was elected to the see of Bourges. He died in 1141. Although in his own time his fame was so great, and he is enumerated among the doctors who filled the world with their doctrine and writings, the only work by Alberic de Rheims which is now known to exist, is a small tract on the subject of marriage, printed by Martenne in the first volume of his great collection.

ALBERIC DES TROIS FONTAINES, a French historian of the thirteenth century. He seems to have been a Cistercian monk, of Val de St. Lambert, near Liége. In the 18th volume of the Histoire Littéraire de la France, will be found a learned and able article on the chronicle which has hitherto gone under the name of Alberic des Trois Fontaines, and which was first printed by Leibnitz. The author of this article has shown clearly that the chronicle was not written by Alberic, but by an anonymous monk of the order of St. Augustine, and canon of the abbey of Neumoutier, near Huy, in the diocese of Liege, who lived early in the thirteenth century; and that Alberic is only the interpolator and continuator of the work. This chronicle closes with the year 1241.

ALBERICI, (Enrico, 1714—1775,) a painter of Bergamo, who is praised by Tassi in his Lives of the Bergamesque Painters. He was a scholar of Ferdinando Cairo, of Brescia, in the church of which town are some scripture pieces by him. (Bryan's Dict.)

ALBERON I., bishop and prince of Liege in 1123, was a prelate of a mild and pure character. His reign was remarkable for nothing but the suppression of the right of *main morte*, which he abolished in his territories long before Henry III. duke of Brabant. He died Jan. 1, 1128.

ALBERONI, (Giulio, 1664, Placentia; —1752, Rome) the celebrated cardinal, was the son of a poor gardener. Unable to obtain the advantages of education, he laboured for some time at his father's business; but his soul was too aspiring for this obscure calling; and in his twelfth year he became attached to the service of a parish clerk, or rather leader of the choir. This was humble enough; but it brought the youth into connexion with some clergymen; and by one he was taught to read, first Italian, and then Latin. His genius, his love of study, procured him admission into a school of the Jesuits; and under those excellent masters, his progress in solid learning, in polite literature, and in dissimulation, surprised even them. Such a man, it was evident, required opportunity only to reach eminence; but that opportunity must be discovered by himself: he had no wish to enter the order of the Jesuits; he preferred to labour for his own advantage rather than for that of a community; and he endeavoured to find some patron to whom he might become necessary, and by whose aid he might obtain distinction in the world. He first attached himself to Gardini, of Ravenna, judge of the criminal court at Placentia; and though the latter was disgraced, and compelled to seek refuge in Ravenna, young Giulio accompanied his patron to that city. This step, however, was dictated, not so much by attachment to Gardini, as by the conviction that he should obtain little honour in his own country. His next patron was the vice-legate count Bazni, who being nominated bishop of Placentia, selected him for his steward.

But this post did not please him; in 1690 he embraced holy orders, and obtained a small cure, with a stall in the cathedral, which he owed to the liberality of the count. Still his native city was not the best sphere of his labours, and he gladly accompanied the nephew of his patron to Rome, as preceptor and companion. There he improved himself in his knowledge of antiquities, of modern literature, of philosophy, and, above all, in the French language, which soon became one of the most useful steps to his elevation. There, too, he formed some connexions, the influence of which might aid him in his career of ambition. But he owed most of his advantages to his own merits, or good fortune. While on a visit to Placentia, the duchy was in the hands of the French, under Vendome, whose exactions were felt to be insupportably oppressive. To obtain a mitigation of the burden, the bishop of St. Domino, whom he had known at Rome, was sent by the duke to the head quarters of the invaders. The bishop being ignorant of French, chose Alberoni to accompany him as secretary and interpreter. In vivacity of manner, in elegance of address, in playfulness of wit, nobody could equal the young canon, who, determined to be agreeable, was sure to become so. His knowledge of the world and of man—for he was an acute observer—made his conversation as instructive as it was entertaining. He was the delight of every social circle; even the rough Vendome relaxed in his presence, and paid him marked attention. Of loose morals, and little principle, he did not scruple to gratify the gross tastes of the marshal; and his influence greatly surpassed that of the bishop, who had too much virtue, and too much refinement, to be pleased with the daily task of flattering the blunt, licentious soldier. In the end, with the full sanction of the prelate, the negotiation was confided to the canon; and he conducted it so well as to obtain from the duke a stall in the cathedral of Parma, with a residence, where he might entertain his new friends the French officers. When Vendome left Italy he could not dispense with his "cher abbé;" and the dear abbé had no objection to exchange the service of a poor prince for that of a powerful conqueror. Become the secretary, the friend of the marshal, he was present throughout the campaign of Flanders; and with such zeal and intelligence did he acquit himself in his new duties, that on the powerful recommendation of his patron, he had a considerable pension from Louis XIV.

But the reputation of Alberoni is connected with Spain, which he first entered with his patron in 1709. At that time the war of the succession was raging furiously in that country. The French and the Spaniards on the one side, the Austrians, English, and Dutch on the other, were displaying all that valour, all that skill, all that intrigues could suggest, — the former in behalf of Philip the Fifth, the latter in behalf of the archduke Charles. The reputation for ability which the Abate had obtained in Italy and the Low Countries, was much augmented in Spain. In some of the official despatches his praises were inserted: his address, his dexterity, his secret intrigues, his commanding talents, could not fail to be appreciated by Vendome, or by the French king. The princess Orsini, a French lady, ruled the court of Philip V. through the queen, whose influence over her uxorious husband was boundless. The princess, therefore, must be flattered and kept in good humour, or how could she become the instrument of the designs formed by Louis? The Abate was fixed on for the post; and his genius soon gave him the ascendancy over the most intriguing of women. Pensioned by Philip no less than by Louis, enjoying the revenues of his Italian stall, employed in some profitable undertakings (among these was the compilation of a new financial system for Spain) his circumstances were affluent. On the death of Vendome he repaired to the French capital to acquaint Louis with the plans which had been adopted for the administration of the army. He was received with much distinction; his services were too valuable not to be liberally rewarded; and he returned to the court at Madrid with more than the usual confidence. The man who could please at once Louis, Philip, the French ambassador, the princess Orsini, and the queen, —who not only pleased them but enjoyed their confidence—must have had talents of an extraordinary kind. But whatever favour he might enjoy in Spain, he knew courts too well to expect that it would continue for ever; and during his season of prosperity he did not lose sight of his own country. He it was who, when the agent of the duke his sovereign was about to quit Spain, because that sovereign had acknowledged the archduke Charles as king of Spain, obtained permission for him to remain. To that office he was

soon appointed himself; and on the death of the queen, he was able to place a princess of Parma on the throne of Spain. The manner in which this important affair was managed, strongly illustrates his character. He knew that Philip would not long remain without a wife; that the princess Orsini wished for one like the last,—one that would allow *her* to govern; and he was determined to end her career of ambition by making her the instrument of a choice that must for ever exile her from Spain. "Being engaged in conversation with Alberoni while the funeral procession of the late queen was passing, she remarked, 'We must provide a new wife for the king,' and added the names of different princesses. The wily Italian raised objections to each; and penetrating her design, observed, 'You must find one quiet and docile, and not likely to interfere in state affairs.' The princess asking, 'Where shall we discover such a person?' he rapidly recapitulated the princely families of Europe; and then, as if by accident, recollecting himself, carelessly mentioned Elizabeth Farnese, daughter of Edward, deceased duke of Parma; adding, with the same tone of indifference and simplicity, 'She is a good girl, plump, healthy, and well-fed; brought up in the petty court of her uncle, duke Francis, and accustomed to hear of nothing but needle-work and embroidery.' He dexterously adverted also to her reversionary claims on the duchies of Parma and Tuscany, which might afford the means of regaining the Spanish power in Italy." (Coxe, Memoirs, vol. ii. chap. 20.) The address of the artful Italian was not lost; the princess became his dupe; she intrigued for Elizabeth Farnese, and was cordially assisted by Alberoni. As the future queen was related to the former, a papal dispensation was secretly and promptly obtained. The favourite, indeed, soon discovered that she had been duped; that Elizabeth was of a superior genius, of commanding talents and uncontrollable pride; and in her alarm she sent a confidential messenger to suspend the ceremony of marriage by proxy, until she should find the opportunity entirely to break it off. That messenger reached Parma on the morning of the ceremony; but his purpose was suspected, and he was persuaded, or forced, to remain quiet until its conclusion. In a few days the new queen set out for Madrid; passed along the southern coast of France, and at Pampeluna was met by Alberoni, who was now elevated to the dignity of count, and from the subordinate rank of agent, to that of envoy from the court of Parma to Madrid. Very different was the reception of the princess, whose fate had been determined beforehand, both by the king and queen. When she advanced to meet him she was treated with contumely, and immediately escorted over the frontier. (The extraordinary fate of this lady, before and after this event, may be seen under her name). From the moment of the queen's arrival in Spain (early in 1716), may be dated the increased influence of Alberoni. He was her countryman; to him she owed her elevation; his experience would be her surest guide in a strange court; and she reposed entire confidence in his character. As minister of her uncle, the duke of Parma, he had always access to the palace; he studied the inclinations of the royal pair; and he was soon consulted in every matter of importance. For a time he was satisfied with the privileges without the title of minister; but in a few months after the arrival of the queen he replaced the cardinal del Giudice, the head of the Bourbon party, in the chief direction of affairs. To understand the policy of his administration during a most eventful period (1716—1720), we must advert, for a moment, to the circumstances which had led to the actual position of the country.

On the death of Charles II. (1700,) the Spanish monarchy comprised, besides Spain and the Indies, Naples, Sicily, Sardinia, Milan, and the Low Countries. In conformity with the will of that sovereign, and, indeed, with the recognised law of succession, the vast inheritance fell to Philip, duke of Anjou, who descended from the eldest daughter of Philip IV. Philip, indeed, was not so near to the throne as an elder brother; but that brother being the acknowledged heir to the French throne, was induced to abandon his right to the duke of Anjou. But there was another claimant, the archduke Charles of Austria, descended from a younger daughter of Philip IV. He, too, claimed in virtue of the renunciation of an elder brother; so that in this respect the two candidates were on equal terms. The French prince, however, as sprung from the elder daughter of Philip, had, to say nothing of the deceased monarch's will, the better claim. But with Austria, which was determined to support the alleged rights of its house, this claim had little weight; and it was

odious to England and Holland, the hereditary enemies of France, who dreaded the power of Louis XIV, and expressed their determination to resist what they called a virtual union of two crowns on the same brow. There was surely as much danger to be apprehended from the union of the Austrian with the Spanish crown,—that another Charles V. might arise to disturb the tranquillity of Europe; yet the two powers allied themselves with the former power. Fortunately for the duke of Anjou, now Philip V., the Spaniards themselves were for him; and he had all the support which his grandfather Louis could afford. He therefore triumphed in the Peninsula, but the treaty of Utrecht (1713) sadly diminished his splendour. By it he was acknowledged king of Spain and the Indies only. Milan, Naples, Sardinia, and the Netherlands were ceded to the emperor; Sicily, with the regal title, went to the duke of Savoy; and Gibraltar was confirmed to England. In other words, nearly half of the European possessions of Spain were thus wrested from the crown; and Philip was constrained, both by the allies and his grandfather Louis, to sanction the spoliation, and to renounce for ever all claim to the crown of France. That he did so unwillingly, that he felt many emotions of shame and of indignation at the dismemberment of the monarchy in behalf of his rival the Austrian prince, was only what might have been expected. He looked upon these acts of renunciation as invalid, because they were compulsory; and as unjust, because they were at variance with the interests and the will of his people. If he bent to the necessity, he did so in the resolution to recover at least his Italian possessions, whenever war should arise between the contracting parties, or whenever he should find them so much occupied with other affairs as to justify the aggression. To the attainment of that object, his energies, (such as they were,) his policy, his whole atttention, was given. His marriage with Elizabeth Farnese seemed to favour his claims. Her relations, the dukes of Parma, Placentia, and Tuscany, were without male issue; and if they died without any, she was the heiress of those possessions. If her son, Don Carlos, (born in 1716,) could not succeed to the Spanish throne, from which Philip's two sons by the former queen excluded him, he might look to Italy for a sovereignty;—to Naples perhaps, or to Milan, or at least to Parma and Placentia,—perhaps to all of them. Her influence over Philip, independent of his paternal affection, was sufficient to make him espouse with ardour the interests of Carlos. If Europe would not allow his eldest son to possess these Italian sovereignties in conjunction with Spain and the Indies, there could be no injury to the balance of power in placing a younger son over these sovereignties. Yet the interests of Carlos, so far at least as Naples, Sicily, and Milan were concerned, were subordinate to his own; he would, if possible, reduce them to his own government; and if this object were impracticable, then he would provide for another.

These explanations afford the key to Philip's policy, and consequently to that of Alberoni. Scarcely had the latter assumed the reins of administration, when, to please the royal pair, he commenced his intrigues with regard to Italy. The difficulties with which he had to contend were of no common order. The duke of Savoy, now king of Sicily, was anxious to exchange that island for Lombardy, and was endeavouring to obtain the assistance of the Austrian family in this object. The emperor himself, Charles VI. would not renounce his claim to the Spanish throne, much less consent to any aggrandizement of Philip in Italy. But on the other hand there was still a Spanish party in Sardinia, and Sicily, and Naples. The pope was not much gratified with so formidable a neighbour as the emperor, on the throne of Naples; and France could not be expected to oppose with vigour the designs of the Bourbon family in that quarter. There wanted but the neutrality of England and Holland, in any struggle that might arise, to afford good hope of success. To propitiate both, therefore, by extraordinary mercantile privileges, was for some time the object of Alberoni. But he was sadly disappointed in his hopes: England, and Holland, and France entered into an alliance to preserve the integrity of the peace of Utrecht, and the ties of friendship between England and Austria were more closely drawn. Still he pushed his preparations for war, with an energy almost unexampled; and to allay the apprehension of Europe, he declared that he intended to make war on the Turks. Yet at this very moment he was negociating with Turkey, to make a diversion on the side of Hungary and Transylvania, so as to occupy the arms of the emperor far enough from Italy. Had he been allowed a few years' longer time for pre-

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paration, he would indeed, as he boasted, have rendered his sovereign one of the most powerful in Europe; but a circumstance occurred which made Philip plunge into the war long before the minister wished him. This was the arrest of the Spanish ambassador, in Italy, by order of the emperor. The act roused the king, who, in opposition to the remonstrances, the entreaties of Alberoni, commanded hostilities to be immediately undertaken. Alberoni was now cardinal and bishop of Malaga: he was expecting the bulls for the archbishopric of Seville; he was a grandee of the first class, and as he had received every thing, so he hoped every thing, from the bounty of Philip. He therefore submitted his own judgment to the authority of his master, and commenced the war with an alacrity characteristic of himself. In August 1717, an armament carrying nine thousand men left Barcelona; and, while Europe was ignorant of its destination, steered for Sardinia, which in two months acknowledged the domination of the catholic king. In the mean time other preparations were pushed with equal vigour and equal secresy; and their destination was Sicily or Naples. But Europe had already taken the alarm, and before the second armament of twenty thousand men left Barcelona, (1718,) an English fleet, under admiral Byng, was sent to resist the meditated aggression. Then was formed the celebrated Quadruple Alliance between England, France, and Austria, (Holland, the fourth power, did not join it immediately,) and founded on that of Utrecht. To pacify Philip, the reversion of Tuscany and Parma was secured to Don Carlos; and in exchange for Sicily, which the king Victor Amadeus little esteemed, and which was to be surrendered to the emperor, Victor was to receive Sardinia. But Sicily was now invaded by the armament of Philip; Palermo and Messina were taken; and the whole island was about to submit, when Byng arrived, and annihilated the Spanish fleet. To the cardinal this was a cruel blow. In revenge, he entered into the alliance with Charles XII. of Sweden, and the tsar Peter, to place the exiled Stuart on the throne of Great Britain. The idea was, for a court like that of Madrid, a magnificent one; but whatever it undertook against this government, failed; the death of Charles, before an obscure fortress of Norway, rendered that scheme abortive. Alberoni's policy against France was not more successful: to invest his master with the government of that kingdom, in opposition to the treaty of Utrecht, was one of his darling schemes, after the death of Louis XIV. and the Dauphin. The regency, during the minority of Louis XV., had been seized by the duke of Orleans: Philip believed that he had a better right to it than that ambitious kinsman; and a conspiracy was formed by the bold Italian to seize the regent, bring him to Spain, and proclaim Philip. This design failed, and naturally rendered the duke one of the most bitter enemies of his kinsman. War was declared, troops marched to the northern frontier, and several fortresses both in Navarre and Catalonia reduced before the eyes of the cardinal and the king. Yet neither was dismayed; Alberoni in particular seemed to acquire new vigour from every failure. His next object was to equip at Cadiz a formidable armament, which he asserted was designed against Sicily, but which received orders to sail for Scotland, and assist James in ascending the throne. The same fatality attended this as all the other great designs of the cardinal: off the Galician coast, the fleet was dispersed by storm; two frigates only reached their destination, and the troops disembarking were immediately compelled to surrender. These disasters were followed by the adhesion of Victor Amadeus and Holland to the quadruple alliance; by the disembarkation of Austrian troops in Sicily; by the expulsion of the Spanish soldiers from the island, except in two or three fortresses. As Alberoni had dreaded, and had in fact predicted, Spain now stood exposed to the vengeance of armed Europe. Yet Philip regarded his minister with ill-will; intrigues were devised to ruin him; the great powers threw their weight into the scale against him, from a conviction that if suffered to remain at the helm of affairs, he would soon bring on a general war. His enemies in Spain,—and how could a foreigner, a proud, haughty foreigner, escape enemies in such a country?—redoubled their exertions, until he received from the king an order to quit Madrid in a week, the Spanish dominions in three. Yet when his disgrace was known, the Spaniards remembered only his genius: they crowded to his antechamber, and, by their attentions, endeavoured to shew their respect. On his way to the frontier, he was twice plundered, and he had to assume a disguise before he could

safely traverse Catalonia. From thence he proceeded into Italy.

If greatness is to be estimated by success (the favourite maxim of Richelieu), certainly Alberoni could advance no claim to it. All his foreign projects failed. Nobody, however, will deny that they were the offspring of a comprehensive and a daring mind. That they failed, was owing to no inherent defect in them, but to combinations of circumstances which no wisdom could have foreseen. Forced by the impatience of his royal master into the war before his plans were matured, he had always to struggle against obstacles become for this reason invincible. He could not foresee the death of Charles XII., nor the dispersion of his fleet by a storm, nor a hundred accidents which baffled his designs. Much of what he attempted, he effected. He conquered Sardinia; and he had reduced most of Sicily when the English fleet interrupted him in his career of victory. Internally, his administration was equally great and more successful. The improvements which he introduced into the finances, into the marine, into the military department, into the whole domestic administration, into the whole national economy, were the subject of universal admiration. In the short and troubled period which saw him at the helm of affairs, he founded schools, established printing offices, changed the mode no less than the nature of the customs, gave vigour to many branches of the national industry, introduced others which had not yet been attempted, made Cadiz a flourishing port, launched fourteen men-of-war from the different ports, left as many more nearly completed, abolished many useless offices, rendered some more efficient, curtailed the emoluments of others, created new ones required by the exigencies of the public service, augmented the army, and reformed it throughout; and though compelled to exact some heavy contributions, he caused them to fall lightly on the mercantile, the industrious, the poor classes of the population. How, with the limited means he possessed, he effected such wonders; how, without money, he created an army and a navy, and made Spain, suddenly rising from the slumber of a hundred years, take her place amidst the leading powers of Europe, is a problem very difficult of solution. It must be referred to a genius of the highest order—commanding, incessantly active, embracing the most complex combinations, at once comprehensive and minute. Nor in his foreign policy was he so unsuccessful as many writers would have us believe. His vigorous demonstrations caused the members of the Quadruple Alliance to provide for the succession of Don Carlos to the duchies of Tuscany and Parma; and was the foundation of that prince's success in a more important enterprise—his accession to the throne of the Two Sicilies. From national and political prejudice, justice was long refused him; but modern statesmen, economists, and philosophers, in the country which can best judge of his merits, do not hesitate to rank him with cardinal Ximenes Cisneros, with Mazarin and Richelieu. Assuredly, with the exception of that cardinal, Spain had never so great a minister.

The activity with which the king and queen persecuted the cardinal after his expulsion from the realm, proves how much they dreaded his genius. He was not suffered to enter the papal territory; by the senate of Genoa he was arrested, but soon liberated, as the charges against him were evidently dictated by malice. During his short stay in that republic, he published a justification of his conduct, and in it he did not spare either Philip or the queen. The boldness, and still more the success of his defence, gave new umbrage to the court of Madrid; but though it procured his expulsion from the Genoese territory, it could not procure his degradation from the purple. Directing his course through the Apennines, he was for some time lost to the world. He retired to Lucarno, one of the Italian bailiwicks, where he was protected by the regency of Coire against the attempts made to seize his person. From that place he was transferred by the same friendly hands to a solitary fortress in the Grisons, where he remained a year. On the death of Clement XIII., who had been prejudiced against him, he obtained a safe-conduct, and in defiance of Spain, which had everywhere its agents to intercept him, proceeded secretly and rapidly into the papal territories, and entered Rome to assist in a new election. The fame which he had acquired, was evident from the restless impatience of the Romans to see him. His entry was a triumph: he was the only one observed; and though the cardinals were at first sufficiently hostile to him, his insinuating address, his dignified manners, his sobriety of conduct, and his commanding talents, removed

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their antipathy, and he was suffered to join in the acts of the sacred college. But the commission of four cardinals which Clement had appointed to examine the charges brought against him, still continued its functions; and in the end he was condemned to a three years' residence in a monastery. Was this done to propitiate the Spanish and French courts? So thought the world, after reading the masterly vindication which he published under an assumed title. So thought the pope, who limited the period of his seclusion, honourable as it might be considered, to one year. By the new pope Innocent XIII. he was solemnly absolved from all charges, and invested with all the rights, all the privileges of the purple. By Benedict XIII. he was consecrated bishop of Malaga, and pensioned. The French government too, through the interest of cardinal Polignac, did him tardy justice for the persecution it had occasioned him, by two considerable grants, a gift of 10,000 crowns, and a pension of 17,000 livres. But for the intrigues of the British cabinet, which dreaded his return to Spain, even Philip would have been reconciled with him. When, in 1732, Don Carlos took possession of Parma and Placentia, he was graciously received by that prince, who allowed him to reside in his native city. There he founded and endowed a seminary outside the walls. In 1746 it was occupied by the German troops; and the cardinal was glad to seek a refuge within the city during the siege. He was as well adapted for straitened as for prosperous circumstances. In his one humble apartment, containing a bed, a table, and four chairs, though fourscore years of age, he would have no servant to wait upon him: he made his own fire, cooked his own meals, and conversed with the garrulity natural to age. His language was energetic, rich, and polished, and unexampled for its information. At this time Placentia was defended by Spanish troops, who treated him with profound veneration: they remembered his administration with pride, for he had again fixed on their country the anxious eyes of Europe. Subsequently he was made vice-legate of Romagna, where, notwithstanding his advanced years, he showed great activity and great genius. He drained the marshes in the neighbourhood of Ravenna; confined the Ronco and the Moncone within narrower bounds; and dug numerous canals to carry off the superfluous waters into the Adriatic. "These, and other works in the same district," says an Italian writer, "will remain to posterity an illustrious monument of the abilities and talents of cardinal Alberoni." Yet even on this insignificant stage, he could not refrain from intrigues. The petty republic of San Marino he endeavoured to reduce into subjection to Rome; but the plot was discovered, and his conduct was disavowed by pope Benedict. He died at Rome, aged 88.

That the principles of this extraordinary man were not the soundest, is evident from the tenor of his life, especially his political life. It was his boast, no doubt a true one, that his moral conduct became his station in the church. But he consulted the decencies of that station, rather than his religious obligations: like Talleyrand, or Fouché, he would have considered an useless immorality as "worse than a crime—as a blunder." Yet we do not assert that he was wholly without religious feeling. The numerous remarks and notes which he made in the margin of his Thomas à Kempis show that he could often reflect on the best subjects. His worst enemies could not deny that he bore his reverses with calm dignity; that he found consolation, if not in religion, certainly in letters and philosophy. (Vita del Card. Alberoni. Storia del Card. Alberoni. El Marques de San Felipe, Comentarios. Mémoires de St. Simon. Ortiz, Historia Cronologica. Coxe, Memoirs of the Bourbon Kings of Spain.)

ALBERS, (John Abraham, 1772—1821), a distinguished physician. He studied at Gottingen and Christiania, and afterwards visited England. He wrote on the Croup (a prize-essay); on the Exhibition of Nitric Acid internally; on the Efficacy of the Volatile Alkali administered alternately with Opium in Spasmodic Affections, &c. &c. He published also some plates of Comparative Anatomy, fol. Leipzig, 1818.

ALBERS, (H. P. F. 1768—1830,) physician to the king of Hanover; was inspector of the mineral spring of Rehbourg, on which he wrote.

ALBERT DE STADE, an abbot of the convent of St. Mary, at Stade; lived in the thirteenth century. He wrote in Latin a Chronicle from the Creation to the year 1256, which was published at Helmstadt in 1587, by Reiner Reineck, with notes.

ALBERT OF STRASBURG, sometimes called Argentinensis, lived in the

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fourteenth century, and wrote a chronicle from the year 1270 to 1378, which Cuspinian often quotes, (see CUSPINIAN:) Ursticius has published the whole of it in his Scriptores Germanici, ii. 97. His other works are enumerated in Du Pin's Bibliothèque for the fourteenth century. According to Sinner, (Catalog. Codd. Bibl. Bernensis, ii. 520,) Mathias of Nuwemburg or Neufchatel is indicated in other MSS. as the author of this chronicle.

ALBERT, Benedictine of the monastery of Siegberg, near Cologne, lived about the year 1450. He wrote, in Latin, a history of the popes, from Gregory IX. to Nicholas V.; and a history of the Roman emperors, from Augustus to Frederick III. These two works are contained, in manuscript, in the Imperial Library at Vienna.

ALBERT THE FORTUNATE, Latin patriarch of Jerusalem, and legislator of the order of Carmelites, was born near Parma in the twelfth century. He was fixed upon by Barbarossa and pope Clement III. to decide the disputes between them. He was chosen patriarch 1204, when he took up his residence at St. Jean d'Acre, Jerusalem being still in the hands of the infidels. It was at this time that he established wise rules for his order, but so severe, that they were mitigated in several points by commissioners appointed to examine them by Innocent IV. Albert was assassinated at Acre, Sept. 14, 1214, by a man whom he had reproached for his crimes.

ALBERT (or ALBERIC) D'AIX, canon of the church of Aix in Provence, and chiefly known as one of the historians of the crusades. It is said that, disappointed in his intention of accompanying the first crusade, he determined to follow its movements spiritually, and with this feeling undertook to write its history. He has been praised for the simplicity and natural manner in which he relates events; but, in common with many other middle-age historians, he shows himself rather too fond of the marvellous. His history was first printed with notes by Reiner Reineck, in 2 vols. 4to. at Helmstadt, in 1584, under the title of Chronicon Hierosolimitanum; and afterwards inserted by Bongars in the first volume of the Gesta Dei per Francos.

ALBERT I. or ALBRECHT, (1248—1308,) duke of Austria and emperor, was the son of Rudolph of Hapsburg, who, from a comparatively obscure station, had raised himself to the head of the German empire. On the death of his father, Albert, without waiting for the decision of the diet, he seized upon the imperial insignia: this precipitation, and his character for arrogance and tyranny, induced the electors to set aside his claims and to elect Adolph of Nassau. He at first seemed resolved to oppose this nomination, but was diverted from his purpose by a revolt of some of his Swiss subjects, headed by the bishop of Constance, whom, however, he quickly defeated, and succeeded in repressing for a time the insurrection, but not without adopting the most rigorous measures. These disturbances prevented him from prosecuting his ambitious views; he recognised Adolph; delivered up the imperial insignia; and consented to do homage for his fiefs to the new emperor. Troubles broke out soon afterwards in Austria and Styria; and a rumour that a violent illness, in which he lost an eye, had proved fatal to him, emboldened the archbishop of Salzburg to invade his dominions. Albert now showed himself more lenient than formerly towards his subjects, and more equitable towards neighbouring princes: this change of policy conciliated the affections of the whole empire, which Adolph, on the other hand, soon entirely lost; so that when the latter was deposed by the diet at Mayence, June 23, 1298, Albert was chosen to succeed him. The change was not effected without a battle between the two rivals, which was fought at Gelheim, between Worms and Spire, and in which Adolphus was slain. Albert was again formally chosen emperor by the diet, and crowned at Aix-la-Chapelle, Aug. 24, 1298. Boniface VIII. however, who pushed the pretensions of the papacy to an extravagant degree, denied the right of the electors to choose an emperor, which dignity he claimed for himself. He forbade the states to recognise Albert, and absolved them from their oath of fidelity. Gerard, archbishop of Mentz, seconded the ambition of the pope, and said to Albert, "I have only to sound a horn, and another emperor will rise from the earth." But the emperor, having allied himself with France, and secured the neutrality of the electors of Saxony and Brandenburg, soon reduced this prelate to subordination. Boniface, intimidated by his success, and thwarted by this reverse in his schemes against France, entered into

negotiations with Albert, who consented to break his treaty with Philippe-le-Bel, to acknowledge that the empire of the West was a concession made by the pope to the emperors, and that the right of the electors to choose a king of the Romans was derived from the holy see. He agreed to other conditions equally favourable to the pontiff, in return for which the latter excommunicated Philippe, and gave the crown of France to Albert. Philippe, however, put a stop to the violent career of Boniface by capturing him, and keeping him in severe confinement; from the effects of which he died, shortly after his liberation. His successor, Benedict XI., negotiated a truce between France and Germany, which was prolonged indefinitely by the embarrassments into which the despotism and ambition of the emperor precipitated him. The evil qualities of Albert seem to have returned with his aggrandizement: no sooner was he on the throne than he attacked Holland, Zealand, and Friesland, claiming them as fiefs of the empire. Defeated here, and compelled to conclude a peace, he marched against the Hungarians, and invaded Bohemia, the miners of which country suddenly started out of the ground before him, and drove him back in confusion. Nevertheless, he shortly afterwards succeeded in causing his son Rodolph to be elected king of Bohemia: this prince was of a mild and virtuous character; but under the dictation of his father, the customs of the country were outraged, the churches plundered, and the clergy proscribed. A revolution was the consequence, and Rodolph died whilst besieging one of his insurgent cities. The emperor invaded Bohemia again, seeking to place his second son on the throne; but his army was routed, and he was compelled to evacuate the country, of which Henry of Carinthia, his brother-in-law, was chosen king. He next turned his arms against Thuringia, but was here again completely defeated. The Swiss now rose in rebellion against him: he had long treated their privileges with contempt, and had oppressed them for the purpose of exciting a revolt, in suppressing which he expected to be able thoroughly to crush them. Whilst marching against them, he was murdered by his nephew John, whom he had deprived of his heritage; and the son of Rudolph of Hapsburg died May 1st, 1308, in the arms of a beggar-woman, who bound his wounds with rags. The wife of Albert was Elizabeth, daughter of Meinhard, duke of Carinthia, by whom he had twenty-one children, none of whom succeeded him as emperor. (Biog. Univ. See also Count Mailath's Hist. of Austria, vol. i.)

ALBERT II. (1298—1358,) duke of Austria, surnamed *The Wise*, son of the preceding, was still very young when his father was assassinated: he had three elder brothers, who all died without posterity, and to whose possessions he succeeded. He refused the imperial crown, which pope John XXII. offered him, after having deposed Lewis IV. of Bavaria. The intestine divisions of Switzerland induced him to invade that country, and he marched against Zurich at the head of 16,000 men: he was joined by the emperor at the head of all the contingents of the German states; but rivalry shortly sprang up amongst the confederates, and Albert was left to prosecute the siege alone. Unable to conquer by force, he had recourse to corruption; he bought over Rudolph Brunn, a factious demagogue, by whose means Zurich declared for him; other cantons began to speak of neutrality, the first step towards defection; and the Helvetic confederates were on the point of losing the fruits of fifty years of war, when the mountaineers of Schweitz alone flew to arms, defeated the agents of Albert, and the general alliance being renewed under their auspices, compelled the duke to return to Vienna, where his courtiers made a law never to pronounce in his hearing the name of Swiss. Albert died of grief, Aug. 16, 1358, in the 60th year of his age. A generous trait is recorded of this prince in refusing to take advantage of an earthquake, which had thrown down the walls of Basle; indeed, he caused them to be rebuilt, though the city of an enemy. He was the first who decreed that the hereditary states of the house of Austria should not be divided amongst the different members of the reigning family, but should devolve on the eldest son: this decree was not obeyed after his death, but it was renewed under Maximilian, and has ever since been rigidly observed.

ALBERT III. (1349—1395,) duke of Austria, son of the preceding, was called to the government 1365. His younger brother, Leopold (see the name) forced him, in spite of the decree of their father, to give up a share of his territories, and received indeed the greater part of the Austrian states. Albert,

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though unambitious, showed himself an able governor; he compelled the Bavarians to reverence the Tyrol, and at home improved the institutions of his country. Warlike enterprises, however, he was not altogether averse to: invited by the inhabitants of Trieste, he endeavoured to wrest that city from the hands of the Venetians, but was repulsed: he seconded the Teutonic order in a sort of crusade against Prussia: finally, the Bohemian nobles having revolted against their sovereign Wenceslas, he embraced their cause, and marched into the country at the head of an army; but was suddenly taken ill, and died.

ALBERT IV. (1378—1414,) duke of Austria, only son of Albert III., and surnamed *the Pious*, was called to the throne in 1395. He was obliged to share the government with his cousin William, whom he shortly left to rule uncontrolled in Austria, whilst he himself undertook a romantic pilgrimage to the Holy Land, which has been often celebrated both in prose and verse: in the fabulous recitals of the time he is called the "wonder of the world;" but we have no space here for the religious and chivalric anecdotes with which his name is connected. On his return to Vienna, he married Jane of Holland, by whom he had a son. Whilst assisting his uncle Sigismund, king of Hungary, to reduce to submission some of his rebellious nobles, he was poisoned by one of the latter, whom he had besieged in the fortress of Znain: he died in 1414, at the age of 27. Albert IV. was extremely devout: not contented with having visited the holy sepulchre, he led, on his return to Europe, in as far as he was able, the life of an anchorite. He persecuted cruelly those whom he called heretics in Styria, causing them to be branded with a hot iron, and throwing them into prison, or condemning them to be burnt to death.

ALBERT V. (1397—1439,) son of the preceding, and known as emperor by the title of Albert II. After a stormy minority, under the guardianship of Leopold and others, Albert assumed the reins of government about 1411, and exerted himself in reforming the abuses and repressing the disorders of his country, which soon became a model for good order and security. This prince accompanied the emperor Sigismund in his deplorable war against the Hussites, and made with him a grand entry into Prague in 1420, to the splendour of which the electors of Cologne, of Mayence, of Brandenburg, of Treves, and several other princes contributed; but, twenty-four days afterwards, all these sovereigns, and their troops, fled before a little band of Hussites armed with scythes and sticks. Albert is accused of having been guilty of horrible cruelties in his retreat; it was with difficulty that the bishop of Passau prevented him from consigning to the flames every thing which he encountered on his route. In 1421 he drove out of Austria Procopius the most formidable of the successors of Ziska. In 1437, he was called, on the death of Sigismund, to mount the throne of Bohemia, where he encountered obstinate enemies in the Hussites, who still continued under arms, but over whom, with the assistance of his ally the elector of Brandenburg, he was at length victorious. In the mean time the Hungarians, menaced at once by the Poles and by the Turks, chose him for their king. The imperial crown was afterwards conferred upon him, which, from this time, continued in his family. His conduct here gave great satisfaction, as he aimed at a general improvement of all the institutions of his country. Albert, whom disease had not spared, was forced to retreat, and the complication of moral and physical suffering which he now endured was fatal to his existence. He died at a small village in Bohemia, Oct. 27, 1439. (These sketches of the Alberts of Austria, and a few of the succeeding ones, are principally derived from the Biographie Universelle.)

ALBERT OF MECKLENBURG, king of Sweden, was the second son of Albert I. of Mecklenburg, and of Euphemia, daughter of Magnus, king of Sweden. He was elected king of Sweden in 1363, his grandfather having been deposed by the nobles. Wishing to consolidate and extend his power, he committed the same faults which had caused Magnus to be dethroned, seeking to render his authority absolute by introducing Germans into his army, and even into the senate, contrary to the express laws of the kingdom, and taking violent possession of a third of the property of the clergy and laity. The nobles flew to arms, and summoned to their assistance Margaret, then queen of Denmark, surnamed the Semiramis of the North; but the people sided with Albert. A battle ensued, in which Albert was defeated and taken prisoner. After a cruel war, which was continued for several years longer, Margaret obtained possession of

the whole of Sweden. Albert remained five years in captivity; he spent the latter part of his life in retirement, in the convent of Doberan in Mecklenburg, where he died, it is believed, in 1412.—(Biog. Univ.)

ALBERT, arch-duke of Austria, governor of the Low Countries, the sixth son of Maximilian II., was born in 1559. He was at first destined for the church, and was appointed, whilst still very young, cardinal archbishop of Toledo. Philip II. his uncle, sent him, in 1587, to Portugal as viceroy, and afterwards to the Low Countries as governor; in 1589, he married his cousin Isabella, the daughter of Philip. He and his wife were regarded as sovereigns in the Roman-catholic Low Countries; they made a public entry into Brussels with great pomp in 1599. The arch-duke sought to reduce Holland to submit to the house of Austria, and had recourse to arms for that purpose; but he was defeated by prince Maurice at Nieuport, in 1600. In the following year he commenced the siege of Ostend, which did not terminate till 1604. Finally, he was obliged to conclude a truce with Holland; shortly after the expiration of which he died, at the age of 62, without posterity, and regretted by his subjects.

ALBERT THE BEAR, called also *the Handsome*, margrave of Brandenburg, son of Otho the Rich, born 1106, was the founder of the house of Brandenburg. In his youth fortune loaded him with favours; he obtained possession of Lusace and of Salzwedel, and the emperor, Conrad III., gave him the duchy of Saxony, but the Saxons not only refused to acknowledge him as their sovereign, but flew to arms in defence of the rights of their lawful prince, Henry the Lion, and not only defeated Albert, but despoiled him of his other conquests, and deprived him of his own territories, which, however, he recovered by a treaty concluded at Frankfort-on-the-Maine, in 1143. He was unfortunate in his later wars, particularly in that against Jazko, king of Poland, in 1159. He peopled his territories by inviting Dutch, Flemish, and other ruined foreigners to come and settle in them. Being at length left in tranquil possession of Brandenburg, he undertook, in 1158, a pilgrimage to Jerusalem, of which the most important result was the introduction of the knights of St. John into his dominions. It is probably to him that Berlin, Frankfort-on-the-Oder, Bernan, Landsburg, &c. owe their origin. He died in 1170. (Biog. Univ.)

ALBERT, (1414—1486,) margrave and elector of Brandenburg, surnamed the Achilles and Ulysses of Germany. He first bore arms in the service of the emperor, and distinguished himself, in 1438, in the campaign against the Poles. In this and subsequent wars he displayed an heroic valour: on one occasion he alone combated sixteen adversaries, exclaiming, "Where could I die more gloriously?" In 1476 he confided to his son, John Cicero, the administration of his states, reserving to himself the electoral dignity.

ALBERT, margrave of Brandenburg, first duke of Prussia, born May 17, 1490, was appointed, in 1510, grand master of the Teutonic order, and refused to render the homage to Sigismund, king of Poland, which in this capacity he owed him. In 1525, however, having no allies, and being hard pressed by the Poles, he concluded a treaty at Cracow, by which he renounced the title, and received Lower Prussia as a fief of Poland. About the same time he embraced the Protestant religion, and married, in 1527, Dorothy, the daughter of the king of Denmark; and this change, together with the treaty of Cracow, created him numerous enemies. Charles V. declared that the latter was null, as contrary to the interests of the pope, of the empire, and of the Teutonic order: Albert was in consequence outlawed. The king of Poland, however, interfered, and averted the storm which menaced him, by means of energetic remonstrances. Albert introduced throughout his territories the confession of Augsburg, founded the university of Konigsberg, and caused both commerce and agriculture to prosper. He died in 1568.

ALBERT THE WARLIKE, (1522—1558,) was the son of Casimir, margrave of Culmbach. He distinguished himself in the war of Charles V. against France, but was defeated at Rochlitz, fighting for the emperor against the Protestants of Saxony and Hesse, and taken prisoner. He afterwards joined the French against the emperor, at the head of a body of adventurers, but at the siege of Metz deserted again to the emperor. A league of his former allies was now constituted against him, and they totally routed his army in 1553. After having been again defeated by the duke of Brunswick, he fled from the country, and languished for some time abroad in poverty.

ALBERT, (1490—1545,) cardinal, elector of Mayence, was the son of John, elector of Brandenburg; he was at once archbishop of Mayence and archbishop of Magdeburg; and this union of ecclesiastical dignities, though unexampled in Germany, was sanctioned by the pope. Albert contracted a debt of 30,000 ducats to the counts of Fugger; to assist him to discharge which, Leo X. gave him the power of selling indulgences, and he employed in this traffic the dominican Tetzel. Luther having opposed this abuse, the archbishop sought to arrest him, and was presented by the pope, in order that he might the more easily repress the growing spirit of Protestantism, with a cardinal's hat and a consecrated sword. The Reformation made fresh progress daily. Albert declared himself the protector of the catholic church, but was shortly compelled to grant to the inhabitants of Halberstadt and Magdeburg the free exercise of the reformed religion. He was of a conciliating character; he delighted in adorning churches, and was accustomed to say, *Dilexi decorem domus Dei.* He was a patron of learning, and Erasmus and Ulrich von Hutten loaded him with praise. He founded, in 1506, the University of Frankfort-on-the-Oder, and projected the establishment of the one at Halle, from which project he was diverted by the troubles of the time. He was the first German prince who received and protected the Jesuits.

ALBERT, (Anthony, 1708—1791,) a native of Carcasonne; was a physician pensioned by the king, and by the province of Languedoc, on account of the fortunate chemical discoveries which he made in the art of dyeing.

ALBERT, or ALBERTI, (Heinrich, 1604—1668,) a native of Lobenstein in Voigtland, who studied law at Leipzig, but is chiefly known as a composer of music and a poet. He left Dresden in 1626 for Konigsberg, where he became organist in 1631. He used to set his own compositions and those of his friends to music. Simplicity, cheerfulness, and elegance characterise his poems—no small merit in the age in which he lived. His Morning Hymn is beautiful. His musical works are enumerated in Wolff's Cyclop. (Wolff. Hoffman, Deutsche Philologie.)

ALBERT, (Charl. d'). See LUYNES.

ALBERT, (L. Ch. d'). See LUYNES.

ALBERT, (Hon. d'). See CHAULNES.

ALBERT, (Louis-Joseph d', 1672—1758,) the chevalier d'Albert, ninth child of Louis Charles, duke of Luynes, grand almoner of France. He served in the army, and was in 1688 at the siege of Philipsburgh, in 1690 at Fleurus, and at Steinkirk in 1693. He afterwards entered into the service of the elector of Bavaria, who created him a count. In 1742, he was sent by the same prince (then Charles VII.) to France, as ambassador extraordinary, and created prince of Grimberghen. He wrote The Dream of Alcibiades, and Timander instructed by his Genius.

ALBERT, (Henry Christopher, 1762—1800,) professor of the English language, of which he wrote an excellent grammar, and also a German one for the use of the English. His other works are Essays on Shakspeare, Inquiries on the English Constitution, and a drama on the Life and Death of Charles I.

ALBERT DURER. See DURER.

ALBERT DE RIOMS, (the count of, 1740,) a French naval commander. He served with distinction, in 1779 and the succeeding years, against the English. After having been appointed by the king, during the Revolution, to the command of a fleet of thirty vessels, in which he found that it was impossible to maintain any discipline, he emigrated, and took part in the campaign of 1792, at the termination of which he retired into Dalmatia, where he lived for some years in obscurity. He returned to France during the reign of Napoleon, but died before the Restoration.

ALBERTANO OF BRESCIA, judge or governor of Gavardo, flourished in the thirteenth century, and wrote three treatises in Latin on moral subjects, of which an Italian edition was published at Florence in 1610, by Bastian des Rossi, reprinted at Mantua in 1732, 4to.

ALBERTAS, (the Marquis Suzanne d', 1750—1829,) a zealous loyalist during the Revolution. He did not emigrate; and became prefet of the Bouches-du-Rhone at the Restoration.

ALBERTET, troubadour, born near Gap, in Provence, in the thirteenth century, called by some writers *Albert de Sisteron*, was equally devoted to literature and to the fair sex, and composed several poems in honour of his platonic mistress, the marchioness of Malespine.

ALBERTI, (Leon Batista.) This great scholar, and most eminent artist, was of a noble and very ancient family; but the date and place of his birth have caused a great dispute amongst biographers. The most received opinion, according to Tiraboschi, is, that he was

born in the year 1404, probably in Venice. He was distinguished in his youth, not only for his attention and proficiency in his studies, but also for his wonderful agility and strength. He could jump over a man with his joined feet; shoot an arrow through a thick iron breast-plate; throw a small silver coin to the top of a very high church. Some of his relations, as he himself relates, having become jealous of his great progress, he, being at the time only 20 years of age, for the sake of alleviating the vexation they caused him, wrote, in Latin, a comedy entitled Philodoxius, which was very much admired, he having distributed it as the work of an ancient poet. But ten years after, when, having completed his studies, and taken orders, and the degree of LL.D., he improved, corrected, and published it as his own, he tells us that such was the jealousy of his friends, it was despised and criticised. This account, which was first given by Tiraboschi, explains the origin of the mistake made by Aldo Manuzio the Younger, who, in 1588, published it under the name of Lepidus, an ancient comic poet.

In the midst of his studies he was attacked by a malady which impaired his strength and almost destroyed his memory; and afterwards we find him dedicating his talents to philosophy and mathematics, and even writing a few small works, which have been published as Opuscoli Morali; an Italian moral dialogue, entitled Theogenio, with other compositions; amongst which, the Ephebia, and the De Religione, which are lost; and a little after, the first three books Della Famiglia.

The works of this great man, in almost every department of science, are very numerous, and all are highly esteemed, especially those on the arts; amongst which are his treatises on Sculpture, printed at Basle in 1540, and republished, together with the works of Leonardo da Vinci, at Paris, in 1631; and that on Painting, in three books, translated into Italian by Domenichi, first printed at Elzevir in 1649, and reprinted at Amsterdam, at the end of Vitruvius, in 1646. The work, however, from which he derives the greatest reputation, is that on Architecture, which has been translated into Italian, French, and English, and often published; a beautiful edition in English and Italian, adorned with copper-plates, appeared in London in 1726, in 3 vols. fol. by Leoni. Amongst his other works, besides those we have mentioned, there are—1. his dialogues, entitled Momus de Principe, published at Rome in 1520. 2. Trivia, sive de Causis Senatoriis. 3. His treatise De Jure, which has given to Bartoli (his translator into Italian) the materials of his fifth and sixth books of the Momus. 4. A poem, entitled Hecatomphile, or the Art of Love, also translated into Italian and French. 5. A Short History of the foolish Conspiracy against Pope Nicholas V.; with many eclogues, elegies, sonnets, fables, and other poems, in which he wished to introduce the Latin rhythm, but without success; and lastly, his Disputationes Camaldulenses, which contained the subjects of his conversations in the Eremo di Camaldoli at Florence, on moral philosophy, with the most eminent literary men, amongst whom were Lorenzo and Giuliano de Medici, Ficino, Acciajuoli, Rinuccini and Gandino. He was also successful in his scientific discoveries, if they may be so called, such as the invention of an instrument to measure the depth of the sea; of a method of raising and replacing the deck of a ship, and of the means he employed for raising, though in pieces, a ship which had been sunk, as the report was, by Trajan. He is said also to have invented the Camera Ottica, but this has been also attributed to Giambatista Porta by writers of the sixteenth century. Tiraboschi, on the authority of Palmieri, who was a contemporary of Alberti, fixes his death in 1472.

But neither the personal accomplishments nor the productions in general literature of Alberti have acquired him such reputation, as his profound acquaintance with architecture, and the noble edifices which he erected in various parts of Italy. He, who has seen and studied his productions in architecture, must recognise him as one intimately acquainted with the powers of his art, versed in the precious relics of ancient Rome, and deeply imbued with their spirit. He has transfused into the buildings, which he designed, much of the poetry, imagination and appropriateness of antiquity; throwing off in a surprising degree the trammels with which another mind might have been embarrassed, from old associations and the prejudices of early education. It is true that his elevations partake somewhat of the dryness which characterises the works of the Cinquecentisti, but they have less of the barbarisms of his predecessors and contemporaries; and his example was most

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influential in bringing back his countrymen to the study of the monuments of antiquity. The church of S. Andrea at Mantua is one of the most remarkable, in a country abounding in churches, which offer every variety of plan and elevation, that the lively imaginations of a highly imaginative people can suggest. The connoisseur, who may have contemplated almost to satiety the ecclesiastical architecture of the various Italian cities, is refreshed with the originality of the design of this church, the harmony of its proportions, and the elegant arrangement of its chiaroscuro. His Malatestan church at Rimini displays the same qualities of originality and grace: and the Rucellaj palace at Florence presents a beautiful vein of architectural enrichment, little perhaps in its parts, but graceful in its details, and sufficiently varied to render a large mass devoid of heaviness. The choir and tribune to the church of the Annunciation in the same city, bespeak the hardihood of a man relying upon the prodigious powers of his own universal genius. The form is circular, about sixty-six feet in diameter, surrounded by nine large niches sunk in the thickness of the outer wall, which gives an extreme diameter of about ninety-three feet. The effect of the whole with its painted dome is imposing; and although the details may be subject to objections, like the one suggested by Vasari, yet he, who could conceive such beauties as are displayed by the whole design, may without much impeachment to his taste have allowed an inaccuracy to escape him, which with a little study he might easily have avoided.

Alberti seems to have united in his own person all those acquirements which Vitruvius thought necessary to constitute a perfect architect; and he had this advantage over the Roman, that he left to posterity works, which fully realized those principles of science and taste which he promulgated in his De Re Edificatoriâ.

ALBERTI, (Benedetto,) a Florentine of the fourteenth century, rendered himself conspicuous by his agitation in favour of republican equality; and was the author of the terrible revolution of the Ciompi, in which the government was subverted, and a horrible anarchy substituted for it, Alberti himself contributing to the destruction of several distinguished men of the aristocratic party. He appears to have been a more consistent democrat than the rest of his confederates, who all deserted their principles as soon as they arrived at power; but on the restoration of the aristocracy in 1382, he shared the banishment to which they were all condemned. He died at Rhodes, returning from a pilgrimage to the Holy Land.

ALBERTI ARISTOTILE, called also *Ridolfo Fioraventi*, a celebrated architect, engineer and mechanic of the fifteenth century, was born at Bologna. Astonishing performances are ascribed to him. He constructed bridges and other works in Hungary so much to the satisfaction of the emperor, that the latter created him a chevalier, and allowed him to coin money with the impress of his own bust. He is said also to have been employed in Russia, in the erection of several churches.

ALBERTI. There are several artists of some celebrity of this name—all of the same family, and natives of Borgo S. Sepolcro.

1. *Durante*, (1538—1613.) He painted a celebrated Nativity in the Vallicolla at Rome; but Lanzi considers him an artist more remarkable for his painstaking than for his genius ("pittor di gatica pici che d' ingegno.") Other works of his are also mentioned with praise.

2. His son, *Pietro Francesco*, born 1584, painted in his style, and was the engraver of a plate called Academia de Pittori.

3. *Michele*, (born about 1527,) supposed to be the brother of Durante (although Vasaci calls him a Florentine.) He was a scholar of Daniel di Volterra, and painted the Murder of the Innocents, in the Trinità de Monte.

4. *Cherubino*, (1552—1613,) sometimes called the son of Michele, although his contemporary Baglione calls him the son of Alberto Alberti, a wood-engraver. This artist painted some works of considerable reputation. His principal works are in Rome in the church of St. Maria in Via, the chapel of Minerva, and the cathedral of Borgo. He was, however, chiefly known as an engraver, and he has left nearly 180 engravings, great and small—75 of his own composition, the rest from Michel Angelo, Raphael, Polidoro, Andrea del Sarto, &c.: they are recognised by this mark: $\overset{C}{AB}$

5. *Giovanni*, (1558—1601,) a brother of Cherubino, and his coadjutor in several of his works at Rome. His most admired productions are the frescoes in the sacristy of St. John Lateran and in the "Gran Sala Clementina." (Lanzi, Stor. Pitt. i. 184. Bryan's Dict.)

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ALBERTI, (George William, 1725—1758,) preacher at Tundern in Hanover, spent several years in England, and wrote Thoughts on Hume's Essays on Natural Religion. On his return to Germany he published Letters on the State of Religion and the Sciences in Great Britain, and an Essay on the Religion, &c. of the Quakers.

ALBERTI, (John, d. 1559,) a German lawyer and orientalist of the sixteenth century, published an abridgment of the Koran with critical notes, in 1543; a work which procured him the title of chancellor of Austria, and chevalier of St. James. The emperor, Ferdinand I., authorized him to print a New Testament in Syriac: this was the first book published in Europe, in which the Syriac character was used. He is the author of a Syriac grammar.

ALBERTI, (John,) professor of divinity in the university of Leyden, born 1698, at Asse in Holland; collected, after the examples of Elsner, Raphelius and Lambert Bos, from profane authors, all the parallel passages in favour of the Greek phrases in the New Testament which have been called barbarous by some philologians: the result of his labours was his Observationes Philologicæ in Sacros Novi Fœderis Libros; 1725; and his Periculum Criticum in quo loca quædam cum V. ac N. T. tum Hesychii et aliorum, illustrantur, vindicantur, emendantur; Leyden, 1727, 8vo. He also published, with a comment and some critical pieces, a glossary of the words of the New Testament, sent to him by Fabricius. In 1746 appeared the first vol. of his admirable edition of Hesychius, his labours in which were interrupted by death in 1762. He had arranged his manuscript as far as the word φαιλονης: the work was completed by Ruhnken, Leyden, 1766.

ALBERTI, (Leander, 1479—1522,) a Bolognese Dominican monk, who wrote a history of Bologna in Italian, a chronicle of the principal Bolognese families, and a Descrizione di tutta l'Italia. The latter work has often been reprinted. He is also the author of some Latin productions.

ALBERTI, (Michael, 1682—1757,) professor of medicine at Halle, an able scholar, and supporter of the opinions of Stahl. Haller gives a list of his works, and of his disputations. Those which have most contributed to his fame, are—1. Introductio in Universam Medicinam; 3 vols. 4to, Halle, 1718, 1719, 1721. 2. Systema Jurisprudentiæ Medicæ; 1725—47, 6 vols.

ALBERTI, (Solomon, 1540—1600,) professor of medicine at Wittemberg; born at Nuremberg, 1540; was the pupil of Jerome Fabricius at Padua, and became one of the founders of modern anatomy. His principal work is a history of several parts of the human body. He discovered the valve called the valve of Basilius, the cochlea of the ear, the lachrymal ducts; and was the first to give an exact description of the kidneys, and of the urinary passages.

ALBERTI, (Valentine,) professor of divinity at Leipsic, where he died in 1697, aged 62; wrote against Puffendorf, the Cartesians, and the adversaries of the Augsburg communion; he attacked also Spener, the celebrated pietist. His more noted works are, his Compendium Juris Naturæ, and his Interesse præcipuarum religionum Christ.: he also wrote two curious dissertations—De Fide Hæreticis servanda; Leipsic, 1662, 4to.

ALBERTI DI VILLANOVA, (Francis d',) born at Nice, 1737; author of the best French and Italian, and Italian and French Dictionary; published also a Universal Dictionary of the Italian Language; Lucca, 1797. He died at Lucca, 1800.

ALBERTINELLI, (Mariotto di Bagio,) born about 1475, pupil of Cosimo Rosselli, was a painter, of violent passions and irregular life, whose works have been confounded from their similarity with those of his friend, Baccio della Porta, better known by the name of Fra Bartolomeo. His St. Domenic and St. Catherine of Siena before the Throne of the Virgin is in St. Silvestro on Monte Cavallo; and at Florence two of his best pictures are in St. Guiliano; but his *chef d'œuvre*, the Visitation, was transferred from its original place to the tribune of the Royal Gallery. He had several scholars; amongst others, Giuliano Bugiardini, Franciabigio, and Il Visino, all three Florentines.

ALBERTINI, (Francis,) an ecclesiastic and able antiquary of Florence, flourished at the commencement of the sixteenth century. He wrote a work—De Mirabilibus Novæ et Veteris Urbis Romæ; Rome, 1505;—also a Tractatus brevis de Laudibus Florentiæ et Saonæ; and a memoir, in Italian, on Ancient and Modern Statues and Paintings in Florence; 1510, 4to.

ALBERTINI MUSSATUS. See Mussatus.

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ALBERTINI, (Paolo, 1430—1475,) a celebrated divine and politician, a native of Venice. He entered into the religious service of the Serviles; he taught philosophy, was employed by the republic of Venice in many affairs of state, and sent ambassador to Turkey, when a medal was struck in honour of his memory. He left some theological works, and an explanation of Dante, which have been falsely attributed to Paul Nicolletti.

ALBERTINI, (Johann. Baptist von, 1769—1831,) a Moravian bishop of some reputation, born at Neuwied. He was educated in the Moravian establishments at Niesky and Barby, and at the age of 20 became a teacher in those institutions. He occupied himself here chiefly with oriental languages, mathematics, and botany. He published, in conjunction with Schweiniz, a book on the Fungi of Niesky, (Conspectus Fungorum in Lusatiæ Superioris agro Niskiensi crescentium; Lips. 1805.) In 1814 he became bishop, and afterwards atttained the highest position and the greatest influence among the United Brethren. He published two volumes of Sermons, and a collection of Hymns for the Moravians, called Geistliche Lieder für Mitglieder und Freunde der Brüdersgemeine, &c.; Bunzlau, 1821. His hymns have some of the peculiarities of Moravian works, but are highly animated and original. (Wolff's Cyclopädie.)

ALBERTINI, (Francesco Ippolito, 1662—1738,) a celebrated Italian physician, a pupil and friend of Malpighi, with whom he was connected. Zanotti and Malpighi praise him highly; and in the Commentarii of Zanotti two treatises of Albertini are inserted, one on 'Injuries of the Heart as connected with Difficult Respiration,' and another on Peruvian Bark. In 1699, he was made lecturer on medicine in Bologna. (Tipaldo's Biografia, 1838, vi. 130.)

ALBERTINI, (Giorgio Francesco, 1732—1810,) called Giorgio *Maria* also,) professor of dogmatic theology at Rome, and afterwards in the university of Padua. He was a native of Parenzo in Istria, and entered the Dominican order at the age of 13, and became a celebrated preacher and a highly popular lecturer. His principal works were, some observations on the Antifilosofo of Riccati; Ferrara, 1781. Riccati's book was an answer to a deistical French work, but Albertini considered the answer unsound also, and answered it anonymously. In 1797, he published Il Piano Geometrica, &c.; an essay to prove that the common date of the birth of our Saviour is correct. In 1803, his Analisi appeared. In 1798—1802 his Lectures on Theology were published in 5 vols. under the name of Acroasi; and in 1808 a sixth volume appeared. This work involved him in considerable controversy with the party called Tomisti (or followers of Thomas Aquinas), especially with Pellegrino (see the name), who is said in Tipaldo's Biografia to have treated him unhandsomely; but he was much applauded by other theologians. (Tipaldo's *Biografia*, ii. 123.)

ALBERTINUS ÆGIDIUS, (1560—1620,) a satirical writer, whose religious works were formerly popular. He was a native of Deventer, and became private secretary to Maximilian of Bavaria. His chief works, besides a free imitation of Guzman of Alfarach, were—1. Lucifer's Konigreich, &c. (Lucifer's Kingdom); Munich, 1617. 2. Ægidii Albertini Hirnschleiffer; Köln, 1645—1686. He wrote in a style somewhat resembling that of Abraham a Sancta Clara, (see the name,) but was hardly equal to him in power, although less provincial and less burlesque in his language. (Wolff's Cyclopädie.)

ALBERTRANDY, (John Chrzciciel or Christian, 1731—1808,) bishop of Zenopolis, a Polish historian and prelate, born at Warsaw, entered at 16 into the society of the Jesuits. After having travelled with Felix Lubienski, nephew of the archbishop Lubienski, he received from king Stanislas Augustus the appointment of his reader, and director of his cabinet of antiquities. In 1782 he visited Italy for the second time, and was occupied during three years in copying, from works in the library of the Vatican, matter concerning the history of his country: his manuscripts at the end of that period formed 110 vols. fol. He afterwards visited Stockholm and Upsal, and increased them to 200 vols. folio. This literary treasure now belongs to the library of the gymnasium of Krzemieniecz in Volhynia. He left several works on Roman and Polish history.

ALBERTUS MAGNUS. Authors differ as to the date of the birth of this great scholar; some, with most probability, fixing it in 1193, while others bring it down to 1205. His native town was Lauingen, in Swabia. He was of the family of the counts of Bollstædt, and seems to have been placed, in his

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youth, under circumstances favourable to the development of his uncommon talents. After having pursued his studies with great success at Pavia, he entered the religious order of the Dominicans in 1221, at the instigation of his master Jordanus. He now repaired to Paris, where, in spite of the papal bull that proscribed the works of the ancient peripatetic, he lectured upon Aristotle with great reputation, and his course was attended by crowds of scholars. In 1254 Albertus was chosen to fill the dignity of provincial of the Dominicans in Germany, where he established his residence at Cologne, which might then be almost considered as the centre of the learning of western Europe. During his long and laborious life, he ever exhibited a marked predilection for this place, which no offers or inducements could overcome. Pope Alexander the Fourth in vain sought to bring him to Rome by the offer of the office of master of his palace; but his election in 1260 to the bishopric of Ratisbon, a dignity which he held only three years, caused a temporary absence from the favourite scene of his studies. After having followed the fashion of his age in preaching the crusade in Germany and Bohemia, and assisted at the general council of Lyons in 1274, Albertus finally returned to Cologne, and died there in 1280.

Albertus, like Gerbert and Roger Bacon, was the subject of many legendary stories. His preeminence over his contemporaries in learning, his extraordinary proficiency and experiments in the mechanical and physicial sciences, were enough, in the eyes of the vulgar, to subject him to the suspicion of dealing in magic. We are told, that at the first outset of his career of learning, the difficulties he met with at the threshold, and the consciousness of his own inefficiency to overcome them, discouraged him so much, that he was on the point of abandoning the path; but suddenly the Virgin appeared to him, opened the eyes of his understanding, and encouraged him to proceed by the promise of future advancement. Thus it was that he became endowed with those astonishing powers of acquiring and applying knowledge, which he afterwards exhibited. But, as people said, he sometimes left the high road to wander in the forbidden paths of occult science. It was thus that he made an image which could move and speak, and which his disciple, Thomas of Aquinas, broke to pieces with his staff, in the belief that it was an agent of the evil one. On another occasion, he gave to the king of the Romans (William, count of Holland) a splendid banquet in the garden of his cloister at Cologne, when, in the middle of winter, the garden suddenly took all the clothing of spring, and preserved it until the repast was ended. Such were the operations which, according to popular belief, Albertus Magnus was in the habit of performing.

The acquirements of Albertus were, for his age, sufficiently wonderful. With him began what has been distinguished as the second period of the scholastic philosophy. He attempted to reconcile the two contending schools of the Realists and the Nominalists, or rather to combine them in an intermediate system; but he only multiplied the difficulties and contradictions which already existed, and excited the dissatisfaction of both parties. He was deeply versed in all the authors who were then read, and has left a vast mass of commentaries upon such works of Aristotle as were then in use in Latin translations. His commentary on the Opus de Animalibus presents so many curious supplements, that it has been supposed that Albertus had a translation of some of Aristotle's works which are not now preserved. In theology he was a follower of Peter Lombard.

The world has seen few more voluminous writers than Albertus Magnus. No complete list of his works has yet been made. Pierre Jammi, a Dominican, collected a great number of them, and published them in twenty-one volumes, folio, at Lyons, in 1651. A catalogue of the different treatises printed in this collection, will be found in Fabricius (Bibl. Lat. Med. et Inf. Ætatis, in *Albertus*). The most extensive list of Albertus's writings which has yet been made, is given in the first volume of the Scriptores Ordinis Prædicatorum, by Quetif and Echard, where it extends through twelve pages in folio. An article on Albertus Magnus will be found in the sixteenth volume of the Histoire Littéraire de la France.

ALBERTUS, a German monk, who was sent to England as legate by the pope in 1252, to offer the kingdom of Sicily to Richard, duke of Cornwall. He was nominated to the bishopric of Lincoln, by the pope, in opposition to Robert Grosseteste, but the power of the barons was too great to allow the latter to be ejected from his see. He was afterwards

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made archbishop of Armagh, and finally left England to receive a prelacy in his native country. He wrote several treatises on the life and miracles of St. Edmund of Canterbury, which are printed in the *Thesaurus Anecdotum* of Martene and Durand.

ALBERY, or AULBERY, a writer in the early part of the seventeenth century. He wrote the Vie de S. Sigisbert, Roi d'Austrasie, printed at Nancy, 1616, with a description of Lorraine and Nancy; and also some Hymns, &c. His books are rare.

ALBI, (Henry), born 1590 at Bolene, in the Comtat Venaissin, entered the order of the Jesuits at 16; afterwards studied divinity, and was successively rector of several colleges in the south of France. He died at Arles in 1659. He wrote Eloges Historiques des Cardinaux Français et Etrangers mis en Parallèle; Paris, 1644, 4to, — a superficial work; also, L'Anti-Theophile Paroissial, and an Apology for the same; some biographies of pious persons, and other religious pieces; and a Translation of Father Alexander's History of Tunquin, and the Progress of the Gospel there, from 1627 to 1646; Lyons, 1651; a curious work. His other writings are enumerated in the Mémoires de Niceron, tom. xxxiii. (Biog. Univ.)

ALBICANTE, (Giovanni Alberti,) a wretched Milanese poet, of a violent temper, from which he was surnamed *Furibondo* and *Bestiale*, lived in the sixteenth century. He wrote poems on the War of Piedmont, on the entry of Chas. V. into Milan, on the glorious deeds of the same emperor, and on the Anatomy of Love.

ALBICUS, archbishop of Prague, whose character has been designedly misrepresented by popish writers, was born in Moravia; studied medicine in the university of Prague, and in 1404 took a doctor's degree in law at Padua. For thirty years he practised medicine at Prague, and with such reputation that Wenceslaus IV. appointed him his first physician; and on the death of the archbishop in 1409, Albicus, at his recommendation, was elected, though not very willingly, by the canons, as successor to the dignity. At first he was strenuous in his endeavours to suppress the doctrines of Wickliffe and Huss; but subsequently, when the latter came to Prague, and formed a strong party, he relaxed in his efforts, either from timidity or principle, and resigned the archbishopric, and retired into privacy. He has been attacked alike by the Hussites and by the Papists. Whilst he wore the mitre he bestowed every attention on the progress of literature. The only works he left are on medical subjects.

ALBIGNAC, (Louis Alexandre d', 1739—1820,) a French general who saw much service in America, Corsica, and India; also in the armies of the Alps and the Rhine in 1790-3.

ALBIGNAC, (P. F. Maurice Comte d', 1775—1824,) a French officer. He emigrated in 1792, and afterwards served under Jerome Bonaparte and in the Russian campaign, but was loyal to the Bourbons in 1815.

ALBIGNAC, (the Baron d', 1782—1823,) a private soldier, who became aide-de-camp to Ney, and served in Spain in 1808-12. He afterwards joined the Bourbons, and served as a general in Spain again in 1823.

ALBIN, (Robert,) a native of Lancashire, born in 1630, died at Tangiers, near Liege, whilst attending the Scotch soldiers who were infected by the plague, Dec. 8, 1667.

ALBINI, (Franz Joseph Freyherr or Baron von, 1748—1815,) an Austrian statesman of considerable reputation, and a native of St. Goar. He was educated at Pont à Mousson, Dillingen and Würzburg; and on receiving the degree of doctor of laws at the latter university, he wrote a thesis on the Definitive Year, 1624, sometimes called the Normal Year, to prove the inapplicability of its provisions to trades, (see the Articles of the Peace of Westphalia,) which, except some reports of Decisions printed in Hoscher's Rechtsfällen, is his only publication. Having held many judicial situations from 1770 to 1787, in which he distinguished himself highly, he was named, in 1787, by the rector of Mentz, (Mayence,) as imperial-referendary at Vienna, where he became much attached to the emperor Joseph II. During the reign of Leopold II. and part of that of Francis II. he was chiefly employed by his own court of Mentz; and in the revolutionary war, beginning in 1792, he shewed great spirit in organizing the forces of the elector, his sovereign. Albini had so much confidence in the maintenance of the integrity of the empire, that about the time of the peace of Campo Formio, he did not hesitate to purchase an estate on the left bank of the Rhine! It is now well known, that the great powers ceded the left bank of the Rhine

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to France by a *secret article* in this treaty, to the great consternation of the elector, who, after the evacuation of Mentz by the Austrians and the entry of the French, assured Mortier at Aschaffenberg that he should oppose the French. He was, however, soon informed by a messenger from Albini, that he was deserted by the great powers; and submitted. Albini had afterwards the presidency of the congress of Rastadt; and when the French envoys were barbarously murdered, he endeavoured with all his energy to discover the authors of the deed. For some years now, Albini became more a soldier than a statesman; he organized the *Land-sturm* of Mentz, and harassed the army of Augereau extremely, showing great military skill. In 1802, on the death of the elector (Friedrich Karl), Albini showed the greatest activity in obtaining the recognition, &c. of his successor. Albini continued still to labour for the good of his country, and his labours are looked upon as having highly promoted the national interests of the German people. His conduct is minutely detailed in the life given in the Zeitgenossen, but cannot be described here. Suffice it to say, that the Germans reverence his name, and the French cast no imputation on him. He was named by the emperor in 1815, as Austrian plenipotentiary at the conference of Frankfort, but died before he entered on his office. (Zeitgenossen. First Series. 3d Band, No. x. Conversations-Lexicon. Heeren's Manual, vol. ii. 201, 247. Biog. Univ. Suppt., where it is said that baron Albini's note to the French ministers on the Rastadt affair is to be found in vol. v. of the Mémoires tirés des Papiers d'un Homme d'Etat.)

ALBINO, (Giovanni,) a Neapolitan historian, who lived towards the end of the fifteenth century. He wrote a chronicle of the kingdom of Naples, reaching down to his own days. Tiraboschi (vol. vi. p. 743) refers to several Italian authors who have given an account of him, and speaks of him as a very elegant writer.

ALBINOVANUS, (Pedo.) To this Roman poet, Ovid, when in exile, addressed one of his Epistolæ e Ponto. Only a few of his hexameters have been preserved. Some scholars have, however, attributed to him the elegies following:—1. Consolatio ad Liviam. 2. De Obitu Mæcenatis. 3. De Mæcenate Moribundo. But his claims to the Consolatio, although supported by Scaliger, have not been deemed fully established; while the other two pieces have been rejected as quite unworthy of the age of Augustus. He wrote likewise some epigrams, according to Martial, v. 5. But if he be the Celsus Albinovanus to whom Horace addressed his Epist. i. 8, and to whose plagiarisms he alludes in Ep. i. 3, 15, we have little reason to lament the loss of his works; even though Quintilian says of him, (x. i.) that he will serve to amuse an idle reader. His name of Pedo was perhaps derived from Pedum, a town about ten miles from Rome, but which was no longer in existence in the time of the Scholiast on Horace, Ep. i. 4, 2.

ALBINUS. 1. The Platonic philosopher, who lived at Smyrna, and was contemporary with Galen; and of whose Introduction to the Platonic Philosophy, a fragment has been preserved. It was first published by Fabricius in Biblioth. Gr. T. ii.; but omitted in the reprint by Harles, because it is to be found prefixed to Etwall's edition of three dialogues of Plato, Oxon. 1771; and to Fischer's four dialogues of Plato, Lips. 1783; neither of whom, it seems, either would or could supply from other MSS. the *lacunæ* in the one used by Fabricius. The author, who lived after the time of Thrasyllus, has adopted his division of the Dialogues, as detailed by Diogen. Laert. into physical, moral, logical, &c.; and has marked out the order in which they ought to follow each other, according to the different objects which different readers have in view. Like the rest of the Neo-Platonists, he acknowledges the genuineness of the first Alcibiades, which has been abjudicated by the school of Schleiermacher.

2. The Peripatetic philosopher; who wrote in Latin some works on geometry and music, as we learn from Boethius and Cassiodorus; and to whom is perhaps to be attributed the book on Metres to which Victorinus alludes in p. 1957, ed Pubsch.

ALBINUS, (Bernard,) an anatomist and physician of the seventeenth century, was born in 1653 at Dessau, the capital of Anhalt, a Saxon duchy in the north-west of Germany. His earlier professional studies were pursued principally at Bremen and Leyden, at which latter place he took his degree; and after travelling for some time in France and Flanders, he ultimately settled himself as professor of medicine at Frankfort-on-the-Oder. He here gained considerable reputation, and was appointed physician to

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the "great elector" of Brandenburgh, Frederic William; but on being subsequently invited, he repaired in 1702 to Leyden, where he continued to hold his professorship in that university until his death, which occurred nineteen years afterwards, in 1721. His *éloge* was delivered by the famous Boërhaave, his contemporary and fellow-professor at Leyden. Of his works, which are numerous, the principal are—1. De Corpusculis in Sanguine Contentis. 2. De Tarantula Mira. 3. De Sacro Freyenwaldensium Fonte.

ALBINUS, (Bern. Siegfried,) son of the preceding, attained to a higher degree of celebrity than his father. He was born at Frankfort-on-the-Oder in 1697; and exhibited at an early age, under his father's tuition, great general talent, and a particular taste for the cultivation of anatomy, which appears to have been, through life, his favourite and almost exclusive pursuit. Having been initiated in the rudiments of this science beneath the paternal roof at Leyden, during which period he also profited by the instructions of the great Boërhaave and Rau, the latter of whom was then professor of anatomy in the university, he continued his studies under the direction of Ruysch, and subsequently in France, under Winslow and Senac, with whom he continued on after-terms of intimacy. His merits appear to have been appreciated by his preceptors, whose recommendation, backed by his acknowledged attainments, procured for him, at the early age of 22, the professorship of anatomy at Leyden (rendered vacant by the death of Rau), an appointment which his talents and indefatigable application seem to have qualified him to undertake. In the course of the extended period during which he filled this chair, he did much to enrich the science he professed, and to aid in extending its usefulness as a teacher; in which latter capacity he is recorded to have been eminently successful. The engravings which he caused to be executed under his superintendence, more particularly those of the bones and muscles, are not only beautiful in themselves as works of art, but serve as exemplifications of the accuracy of his dissections, and his intimate acquaintance with his subject. He also edited successively the works of Harvey, the anatomical and surgical works of Vesalius, the Anatomy of Fabricius of Acquapendente, and the anatomical plates of Eustachius. His principal productions are the following:—1. De Ossibus Corporis Humani; 8vo. 1726. 2. Historia Musculorum Hominis; 4to, 1734. Subsequently, Treatises on the Vascular System of the Intestines, and Bones of the Fœtus; and plates representing the Normal Position of the Fœtus in Utero, as well as Annotationes Academicæ, in 4 vols. 4to, with figures. His splendid illustrations still maintain a justly-merited reputation, and have long served as copies for minor works of a similar description. He died at Leyden in 1770, after having held his professorship for fifty years.

His brother, *Christian Bernard Albinus*, also distinguished himself, though in a minor degree, as professor of the same science at Utrecht.

ALBINUS, (Decimus Claudius, d. A.D. 197.) This unfortunate opponent of the emperor Severus, was by birth an African, but descended from noble Roman families. Although he had received a literary education, he could not resist the temptation to enter on the profession of arms. In his youth he had, however, so profited by his studies, that he was the author of two works; the one a treatise on Agriculture, and the other a set of Stories. During the revolt of Avidius Cassius, A.D. 175, he prevented his soldiers from joining the standard of rebellion in Bithynia, where he was in command; and M. Aurelius is said to have bestowed the consulship upon him in consequence, but his name is not found in the Fasti Consulares. He afterwards commanded in Gaul and in Britain, where he was at the time of the death of Commodus. During the contest between Severus and his opponents Julianus and Pescennius, Severus contrived to amuse Albinus by bestowing on him the dignity of Cæsar. But afterwards fearing him as a rival, he sent persons to assassinate him; and Albinus then assumed the title of emperor, and prepared to support his claim by force of arms. The armies met, A.D. 195, near Trevoux, and Albinus was entirely defeated. His death is differently told by different historians. Some say that he died of his wounds in the presence of Severus; but Dio Cassius (lxxv. 7), who intimates that the bulletin of Severus was by no means correct, states that he slew himself in a house near the Rhone, to which he had fled, and that Severus treated his corpse with indignity. His wife and children were massacred by the conqueror.

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ALBINUS, (Peter,) a historian and poet, born in Misnia in the sixteenth century; was professor of poetry at Wittemberg, and afterwards historiographer and private secretary to the house of Saxony. He was a learned and accurate writer: his principal works are—1. Meisnische Land und Berg-Chronica; Dresden, fol. 1580—1599. 2. Scriptores Varii de Russorum Religione; Spire, 1582. 3. Genealogical Tables of the House of Saxony (in German); Leipsic, 1602. His Latin poems were printed at Frankfort, 1612, 8vo.

ALBIS, (Thomas d'.) See WHITE.

ALBITTE, (Antoine Louis, d. 1812,) advocate of Dieppe, and one of the most violent and sanguinary partizans of the French Revolution. Not content with voting for the immediate execution of his own king, in 1794 he guillotined in effigy most of the sovereigns of Europe. It would have been well had his rage been expended on inanimate objects; but his cruelties during his revolutionary mission to the department of Mont Blanc and L'Ain have stamped his name with execration. He attached himself to Napoleon, and perished in the retreat from Moscow.

ALBIZZI, (Bartolomeo, d. 1401,) called also *Bartholomew of Pisa*, born in the fourteenth century at Rivano, in Tuscany; was of the order of Franciscans, and derived much fame in the eyes of his brethren by a work in Latin, on the Conformity of St. Francis with Jesus Christ; which impiously compares that saint with the Saviour: it was first printed at Venice, folio, without date or printer's name; the second edition was printed at Milan, in folio, 1510, in black letter, and another at Milan, 1513, of the same form and type; all of which are scarce, and seldom complete. In 1590, father Bucchi (a Franciscan) published another edition at Bologna, but with considerable curtailment; and as it did not sell, it was republished in 1620 with *the first two leaves changed*, in order to disguise it. The approbation of the chapter of the order is found in this edition, bearing date Aug. 2, 1399. Tiraboschi, (i. 181,) who is very angry with Marchand for occupying sixteen columns of the Dict. Hist. with an enumeration of the editions of this work and answers to it, should have remembered that after such an approbation, it is no longer the mere work of an individual. In 1632, it was published at Cologne with a new title, and in 1658 at Liege, but very much altered. Wading (Bibl. Ord. Min.) has given a catalogue of Albizzi's other works, which has been copied by Casimir, Oudin and Fabricius.

ALBIZZI, (Pietro,) whose family, in the fourteenth century, came to be considered as the principal directors of the Guelph party in Florence, was, in conjunction with Lapo di Castiglionchio and Charles Strozzi, at the head of affairs during the glorious war against Gregory XI. which was called the war of liberty. Suddenly the revolution of the Ciompi, excited by the Medici, the Alberti, &c., broke out; the Guelphs were overthrown; and Albizzi was brought to trial, accused of having conspired against the democratic party, with several magistrates. The populace clamoured for his condemnation; and Albizzi, seeing its rage, felt that his case was hopeless, and that if he did not die by the hands of the executioner, his life would nevertheless be sacrificed, and in a still more horrible manner; and would be followed by the entire ruin of his family. Accordingly, he prevailed on his companions in misfortune to accuse themselves voluntarily of having engaged in conspiracies of which they were altogether guiltless. He summoned the judge to communicate these unexpected confessions, and marched magnanimously to the scaffold.

ALBIZZI, (Tommaso, 1347—1417,) nephew of the above, was the chief of the Florentine republic from 1382 to 1417. He was banished after the revolution of the Ciompi, but returned to triumph over his enemies: the Ricci were without a chief, and powerless; the Alberti and Medici were either exiled or excluded from the magistrature; the Albizzi reigned without rivals. The cities of Pisa, Arezzo and Cortona were subdued; the nobles of the Apennines held in obedience; two powerful enemies, Visconti, duke of Milan, and Ladislas, king of Naples, now yielded to the fortune of Florence, whose pre-eminence during this period is mainly owing to the talents and conduct of her ruler.

ALBIZZI, (Rinaldo,) son of the preceding, allied himself with the Medici, the enemies of his family, against Niccolo d'Uzzano, the friend and successor of his father. The new allies soon quarrelled; Nicolas died in 1433, when Rinaldo drove Cosmo de Medici into banishment. Cosmo was recalled by the mediation of pope Eugene IV., and Rinaldo was soon after exiled, and remained to the end of his days an exile.

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ALBO, (Josef, d. 1430,) a native of Sona in Old Castile. He was one of the rabbis who took part in the celebrated conference in 1412, before Benedict XIII. between Jerome (Girolamo) a Christian, and the Jews. In order to re-establish the Jews in their faith, which had suffered in this dispute, he wrote the book of Ikkarim, or Foundations, of which De Rossi has given an account in his Diz. Storico, &c., and also in his Bibliotheca Judaica Antichristiana. In his Annales Hebr. Typograph. p. 44, he states that the edition published at Soncino is an extremely rare book. (De Rossi in locis citatis.)

ALBOIN, king of the Lombards, was son of Audouin, to whom he succeeded in 561. He reigned in the districts which now form Austria and a part of Hungary. His first wife was Clodosvinda, daughter of Clothaire; and his second Rosmonda, daughter of Cunimund, king of the Gepidæ, whom he slew with his own hand in a battle, in which the Gepidæ were not only defeated, but almost all destroyed. The Lombards had inhabited Pannonia for forty-two years, when Alboin, in 568, determined to abandon this district, and to conquer a new kingdom: his territories, which extended from the confines of Sirmia to those of Tyrol, devastated by long wars, and without cultivators, could no longer support a race, whose custom was to live by war and not by labour. Twenty thousand Saxons joined his expedition: he conquered Venetia, and the country between the Alps and Apennines, excepting a few places; pursued his conquering career into Tuscany, in 570; and one of his generals, Zotton, penetrating into the south of Italy, founded, in 571, the duchy of Benevento. Pavia surrendered in 572, after a siege of nearly three years; at this city Alboin and his successors fixed their residence, and made it the capital of Lombardy. Alboin, after having reigned three years and a half in Italy, was assassinated, June 8, 573, at Verona, by an agent of his queen, Rosmonda, to whom, in a drunken fit, he had sent a cup made out of the skull of her father Cunimund, inviting her to drink from it. Whether Alboin, as Paulus Diaconus asserts, (De Gestis Langob. ii. 5, in the first vol. of Scriptor. Rer. Ital. p. 427,) was invited to attack the western empire by Narses, (see the name,) in revenge for the ingratitude of his masters, has been much disputed. (See Baron. Annal. Eccles. sub. ann. 568. Muratori, Annal d'Ital. ann. 567. See also Tiraboschi, iii. 82; Encyclop. Metrop. vol. ii. p. 283.) The common opinion is, that this story is not true.

ALBON, (James d'.) See St. Andre.

ALBON, (Claude Camille François, count d', 1753—1789,) a descendant of the Marechal de St. André. He was the author, among other works, of—Dialogue entre Alexandre et Titus, 8vo; in which he pleads the cause of humanity against those who are called heroes and conquerors;—a discourse on the question, whether the age of Augustus ought to be preferred to that of Louis XIV. which he decides in favour of the latter;—and also, Political, Historical and Critical Discourses on some of the Governments of Europe; 1779, 3 vols. 8vo. Also of the Eloge de Court de Gebelin. This protestant having been refused christian burial, Albon gave his body a resting-place and a tomb in his garden at Franconville, in the Vallée de Montmorenci. His works have been much ridiculed, especially by Rivarol, in his Petit Dict. de nos Grands Hommes.

ALBORNOS, (Gil Alvares Carillo,) cardinal, was a native of Cuença, of the royal blood of Arragon, and a student of Toulouse. Entering the church, he became successively almoner to Alfonso XI. archdeacon of Calatrava, and archbishop of Toledo. The last dignity he attained while merely a youth. Accompanying his royal master in the campaign against the moors of Andalusia, his sacerdotal character did not prevent his fighting, and he had the good fortune to rescue Alfonso from a position of some danger; in return he was knighted, and in 1343 he commanded at the siege of Algesiras. On the accession of Pedro the Cruel, he ceased to be a favourite; he even incurred the wrath of the monarch, and was glad to seek a refuge at the papal court, then held at Avignon. By Clement VI. he was raised to the dignity of cardinal, and was employed in the most important of secular negotiations. The archbishopric he resigned, — a mark of disinterestedness worthy of a prince. By Innocent VI. he was equally trusted, and equally honoured; and to him was confided the difficult task of allaying the popular discontent in the Roman states, and of diverting the Germans from the conquest of Rome. Cola di Rienzo, tribune or senator of Rome, who had so much influence over the inhabitants, was no

match for him in subtlety; and his valour enabled him to reconquer most of the fortresses in the ecclesiastical states. In the midst of his successes, an intrigue of the papal court recalled him to Avignon; but his successor being unable to continue his work, he was again sent to the scene of his triumphs. After he had finished the resubjugation of the states from the tyrants who had usurped them, he distinguished himself by his administration. To Bologna he gave a constitution; its university he amplified by a new college for Spaniards; in other cities of the states he promulgated new laws; and at length he invited the pope to return to Rome, where no tyrant remained. At Viterbo, Urban V. requested him to give an account of the ample treasures which he had expended. The cardinal, opening a large chest full of keys, replied, "Holy father, I have expended those treasures in making you master of the fortified places of which you see the keys!" Sensible of his injustice, Urban embraced him. Having entered with the pope the capital of the christian world, Albornos returned to Viterbo, where he died in 1367. Italy had not occupied all his attention: he had been legate in Spain, to enforce the discipline of the church, and above all to separate the married clergy from their wives. Juan de Ruiz, arch-priest of Hita, (see the name,) had been one of the ecclesiastics whom, for contumacy, or licentiousness, he had confined. (Ferrera's Histoire d'Espagne by Hermilly. Of this prelate some account may also be found in Ayala, Cronicas de los Reyes de Castilla.)

ALBORNOS, (Diego Felipe,) a canon of Carthagena, who translated from the Italian of Bissacioni, a history of the civil wars of England; and wrote a moral and political treatise, — Cartilla Politica y Christiana; Madrid, 1666.

ALBOUY. See DAZINCOURT.

ALBRECHT, (John Sebastian,) professor of natural philosophy at Coburg; born 1695, devoted himself principally to the study of curiosities and monstrosities; on various specimens of which he published memoirs inserted in the Annals of the Academy of Natural Philosophers.

Another Albrecht (*Benjamin Gottlieb*) is the author of a work entitled, De Aromatum Exoticorum Noxa, et nostratium præstantia; Erfurt, 1740, 4to.

ALBRECHT, (John William,) professor of medicine at Gottingen, where he was succeeded by Haller, is frequently quoted with approbation by the latter. Amongst his works may be mentioned his De Effectibus Musicis in Corpus Animatum; Leipsic, 1734. 8vo. He died 1736, at the age of 33.

ALBRECHT, (John Lawrence,) born 1732, in Thuringia; chief singer and musical director in the principal church of Muhlhausen, was equally esteemed as a didactic writer on music, and as a composer. He died in 1773.

ALBRECHTSBERGER, (John Geo.) a celebrated organist and musical composer, born 1729; was appointed, in 1772, organist to the court, and member of the musical academy of Vienna. He has left several compositions, but the work which does him most honour is his Elementary Guide to Composition; Leipsic, 1790.

ALBRET, (Charles Sire d',) count of Dreux, cousin of Charles VI. accompanied Louis II. duke de Bourbon, in his African expedition in 1390, and was afterwards at the siege of Tunis. In 1402 he was appointed constable, and in 1405 and 1406, he commanded in Guienne against the English. In 1412 he marched against Henry V. with 14,000 men at arms, and infantry much more numerous than the English; but was totally defeated at Agincourt, where he fell at the head of his army.

ALBRET, (Cesar Phebus d', 1614—1672,) known at first under the name of Miossins, and afterwards as Marechal d'Albret, was an adroit and assiduous courtier, who owed his military fortune much more to the favour with which he was regarded by Anne of Austria, and by Mazarin, than to his talents. He figured amongst the lovers of Ninon d'Enclos, and amongst the friends of Mdlle. d'Aubigné. St. Evremond has celebrated in Albret,—

> "Un marechal, l'ornement de la France,
> Rare en esprit, magnifique en dépense."

Madame Cornuel, however, calls him, "un grand faiseur de galimathias:" she said, when he ceased to pursue her with his addresses, "In truth I am vexed at his leaving me, for I began to understand him." He is the military man who deprived D'Ammont of his box at the opera, upon which the latter revenged himself by exclaiming, "Behold the handsome marechal, who never took any thing but my box!"

ALBRIC, (Albricus,) a celebrated philosopher and physician, born in London, in the eleventh century, according to the

Biographie Universelle, although Leland conjectures that he lived in the reigns of king John and of king Henry III. He is said to have studied at Cambridge and Oxford, which could scarcely have been the case if we give him the earlier date; and afterwards to have travelled abroad in search of knowledge. Several works go under his name, as one, De Origine Deorum; another, De Ratione Veneni; a third, entitled Virtutes Antiquorum, in which he treated of the wisdom of the ancient philosophers, and the virtue and prudence of the great men of former times; and a fourth, called Canones Speculativi. Albric bore a very high character for learning, although so little is now known of his personal history. His works are found in manuscript in different English libraries.

ALBUCASIS, called *Albucasa*, *Buchasis*, *Bulcaris-Gafar*, *Azaravius*, &c., but whose proper name is Aboul-Cassem-Khalaf-Ben-Abbas, was an Arabian physician of Spain, who died early in the twelfth century. His celebrity was great; but his works, which consist of thirty-two treatises, and which have been translated by an enthusiastic Jew, — Riccio, the physician of Maximilian I.—prove that he was little more than a compiler, and even a plagiarist from Arrasi or Rhazes (see the name). He was a surgeon also; and he not only mentions instruments, but gives drawings of them. At Oxford, in 1778, there appeared a new edition of his surgical treatises, 2 vols. 4to, Arabic and Latin.

ALBUMAZAR, (805—885,) a celebrated Arabian astronomer. His several treatises, astronomical and astrological, are very common among MSS., and the editions most numerous: a list may be found in Panzer, and Casiri, Bibl. Arab. Hisp. i. 351. The table, called Zydj Aboù-Mashar was calculated on his observations; but his most celebrated work is his astrological treatise, called, Thousands of Years, which settles the time of the world's creation and dissolution, &c. It is reported that he observed a comet in his time above the orbit of Venus. A very curious English version of his Flores, of the fourteenth century, is in the library of Trinity college, Cambridge.

ALBUQUERQUE, (Juan Alfonso de,) minister of Pedro the Cruel, king of Castile, was descended from the royal family of Portugal. By Alfonso XI. he had been made governor of Pedro; and on the accession of the new king, whose vices he flattered, he became the most powerful noble in the state. When Pedro fell in love with an attendant on his lady, Doña Maria de Padilla, he encouraged the connexion; but seeing the empire which she soon obtained over his mind, —the influence of her family no less than her own,—he repented of his facility, and, in the view of humbling the upstarts, prevailed on Pedro to marry a French princess, the unfortunate Blanche de Bourbon. (See the name). His marriage had an effect directly contrary to the one intended;—Pedro forsook his queen, to adhere more closely to his mistress. The minister lost his favour, was banished from the court; and as he plotted against the authority of the new favourites, he was soon compelled to seek a refuge in Portugal. Even here, however, he could not be quiet; he collected around him all the discontented Castilians, with many adventurers; and to these joining his own vassals, penetrated into the dominions of Pedro. In the midst of his operations, death—probably through poison—surprised him in 1354.

ALBUQUERQUE,* (Alfons de, 1452—1515,) usually called the great viceroy of India, was a native of Lisbon, and descended from the royal house of Portugal. The career of discovery and of colonization on which his countrymen had entered in the East, excited his ambition; and in 1503 he was sent by his sovereign, Dom Manuel, with a small squadron, to reinforce Vasco de Gama, the Portuguese viceroy in India. He served with great distinction in the wars which his countrymen had to sustain against the native chiefs of Hindostan. Once, if not twice, he revisited Europe to obtain reinforcements. In 1508 he was nominated successor of Francisco de Almeida, in the vice-regal government; but before entering on his post, he resolved to signalize himself. He assailed Ormuz; and though it was defended by 20,000 men, headed by Sheifedin II, or rather by the eunuch Atar, minister of that king, he was victorious: Sheifedin was to reign as a vassal of Manuel, and to assist in the construction of a fortified town, destined to be the centre of Portuguese commerce in that part of the world. Against Ormuz, he failed: in vain did he surround the capital; his forces were unequal to the enterprise, and he hastened to Malacca to enter on his charge as viceroy. At first Almeida refused to surrender the dignity, but better feelings prevailed; and he sailed

* Very inaccurate in the Biog. Univ.

for Europe, which, however, he was destined never to see.—Albuquerque began his renowned administration by the invasion of Goa. The governor, Idal Khan, being absent, he forced the inhabitants to receive a Portuguese garrison. That garrison, however, was soon expelled by the enraged governor, and the viceroy had again to subdue it. He succeeded, but tarnished his laurels by a horrible carnage. From this time Goa became the capital of the Portuguese empire in India. His great object was to extend his country's domination over the whole of the western coast of the Peninsula, and in pursuing it he was inflexible as the rock. He took revenge for all the humiliations which had been experienced; he caused himself to be feared and respected by his enemies, even by the most powerful of the Mohammedan princes. Returning to the Persian gulf, from the Persian king he wrested permission to erect an almost impregnable fortress on the island of Ormuz, and thus attained one of the greatest objects of his ambition. Yet, with all his merit, he was superseded by orders from Lisbon. Perhaps that merit was his greatest enemy, since it enabled the men who were jealous of his fame, easily to persuade the king that he was aspiring to an independent sovereignty in those distant regions. Disappointed ambition, sorrow at his disgrace, sunk deeply into his soul; and he died before the arrival of his successor. One of his last acts was to petition the king to take care of a natural son,—the only reward which he asked for his long and splendid services. If some of his acts were violent,—such were the imprisonment of a minister on the isle of Ormuz, and the execution of a Malacca king, whose only crime was a wish to banish from that peninsula a band of most avaricious strangers—he was, beyond all doubt, one of the greatest viceroys Portugal ever despatched into the East. The prosperity which the Indian possessions of that power enjoyed during his administration, rendered him a blessing to them. Impartial, just, rigorous in the punishment of offences, he knew how to maintain internal peace. Comprehensive in his views, enlightened in his policy, firm in his purposes, he did more for the interests of the Portuguese empire in India, than all his predecessors, in the aggregate. Hence his surname of the *Great Albuquerque*. Dom Manuel, when too late, was sensible of his injustice; and the only reparation which he could make was to confer unusual honours on the son of his viceroy. (La Clede, Histoire Générale de Portugal, tom. iv. Lemos, Historia Geral, tom. x. Dunham, Spain and Portugal, vol. iii.

ALBUQUERQUE, (Matteo de,) one of the few scientific generals of Portugal, was sent in 1628 into the Brazils, to defend the province of Pernambuco against the Dutch. He repulsed their attacks, and in 1635 was recalled. In the revolution which placed the house of Braganza on the throne of Portugal, he acted a leading part. In the battle of Campo Mayor he obtained a decisive advantage over the Spanish forces; and was made Condé de Alegretto, and grandee of the first class. Subsequently, he was less fortunate,—owing, we are told, to the intrigues of some envious nobles; was disgraced, and forced to retire to his rural estate, where he died in 1646.

There was another Portuguese general of this name—*Andrea*, who fought in the same war, and was slain at the battle of Elvas, in 1659.

ALBUQUERQUE, (the duke of, d. 1811,) distinguished for his resistance to Napoleon in the first invasion of Spain, and still more for the zeal with which he prevailed on the inhabitants of Cadiz to defend that important city against the French. A member of the celebrated junta of that place, he was too fond of power willingly to obey the regency; and his embassy to London, where he died, was intended as a kind of honourable exile.

ALBUQUERQUE COELHO, (Duarte de,) marquis of Basto, a gentleman attached to the household of Philip IV. king of Spain, distinguished himself in the war of Brazil, against the Dutch. On his return to Madrid, where he died in 1658, he wrote a journal of that war.

ALBUTIUS, (Titus,) a Roman Epicurean philosopher, lived in the seventh century from the building of the city. He studied at Athens, and affected the manners of a Greek. Appointed to the government of Sardinia, he was accused of extortion, and banished; he retired to Athens, where it is believed that he died.

ALBUTIUS, (Caius Silus,) a celebrated orator and rhetorician of the time of Augustus, was born in Novarra, a city of Lombardy, which he left, because, whilst exercising the office of ædile, those whom he condemned took hold of his legs and dragged him from his seat to the ground. Having settled at Rome, he associated himself with Munacius

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Planius, but soon after he opened a separate school; and sometimes, though seldom, he spoke in the forum, with various success; till a rather singular adventure obliged him to give it up. In pleading a cause, he thought to make use of an oratorical flourish, by saying to the opposite party, "Swear by the ashes and the memory of your mother, and you shall gain your cause;" to which his adversary immediately replied, "We accept the condition." In vain then Albutius pretended to persuade the judges that his offer ought not to be taken literally, as it was simply a figure of speech. They admitted the oath, and Albutius lost his cause. After this we hear no more of him till in his old age ill health obliged him to return to his native country, where, in the presence of the people, he detailed the reasons of a resolution he had taken to starve himself; which he did soon after. Seneca and Suetonius speak at great length of his merit, as well as of his vices, which were not a few; and a passage in Quintilian seems to grant him the merit of having composed a Treatise on Rhetoric.

ALCADINUS, a celebrated physician of the twelfth century, at first professor at Salerno, and afterwards physician in ordinary to the emperor Henry VI., and to his successor; wrote eulogies on his imperial patrons, and a series of Latin epigrams for Frederic II., entitled, De Balneis Puteolanis. The time of his death is not ascertained.

ALCÆUS. The annals of Greek literature present us with three poets of this name; lyric, dramatic, and epigrammatic. 1. The lyric was of Mitylene, in Lesbos, a contemporary with Sappho and Stesichorus, and the first to string the lyre and unsheath the sword in the cause of liberty. After aiding Pittacus in his successful endeavours to free their common country, he became his foe, when the latter changed the character of a deliverer for that of despot; by whom the poet, when he gave vent to his indignation in verse, was banished; but when, after a fruitless appeal to arms, he fell into the hands of the victor, the former friend forgot his present foe, and spared the politician in the poet; who, by his conduct in the field, verified the sentiment of Hudibras; who says,—

> "For he who flies may fight again,
> Which he can never do who's slain."

A chivalrous attempt has indeed been made to rescue the character of the bard from the charge of cowardice. But the language of the poet is too precise to admit of more than one conclusion. From the fragments that have come down to us, we can form a fair idea of the loss that literature has sustained in the destruction of poetry, whose echo is but faintly heard in the polished stanzas of the Roman lyrist; who, conscious of his inability to equal the vigour of the original, determined to surpass him in the harmony of the verse, to which nothing similar, or second, has yet been seen, for the union of flexibility with firmness, and of sweetness with strength. It is therefore to be deeply regretted that Horace thought of translating Alcæus before he had gained a mastery over his muse; for then he would not have converted the nervous Alcaic into the flimsy Asclepiadean—"O navis, referent," &c.; the original of which, says Heraclides, Allegor. Homeric. p. 413, was written when the bard was unable to express openly what he thought; while the vivid description of a vessel in a storm was probably a real picture drawn during his voyage to Egypt, mentioned by Strabo, i. p. 63, and from whence we can understand the "dura navis, dura fugæ mala," to which Horace alludes; who has, in a couple of stanzas in Od. i. xxxii. 6—12, detailed all the subjects touched upon by Alcæus. The fragments of the poet, (who, says Quintilian, is Homer-like—a compliment as high as any writer could wish for at the hands of such a judge,) have been collected by Blomfield in the Museum Criticum, i. p. 492; to which neither Matthiæ, in his edition printed at Lips. 1827, nor Dindorf, in his Poetæ Minores Græci, (Lips.) have been able to add much that was wanting, or to correct any thing that was wrong.

2. The Dramatist, one of the writers of the middle comedy, at Athens. Of his plays only a few fragments have been preserved by Athenæus.

3. The Epigrammatist, who has given rise to much dispute amongst the learned; nor is it yet settled whether (see Bayle in Alcæus) he was or was not the person alluded to in Plutarch Flamin. p. 373; or the Epicurean of Messene, banished from Rome by a decree of the senate, u.c. 580, as we learn from Athen. xii. p. 547; Ælian, V. H. ix. 12; A. Gell. xv. 11; Senec. Consolat. § 10; and Sext. Empiric. c. Mathem. p. 69.

ALCAFORADA, (Mariana de,) a Portuguese nun of the seventeenth century, who has been termed the Eloisa of her nation. While in her convent

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in the Alemtejo, she had the misfortune to see a French officer, who inspired her with love. In one respect she greatly resembled her predecessor: her letters (five in number) addressed to the absent lover, describe in the most graphic, the most natural, the most touching terms, the state of her heart, her scruples, her struggles with the all-powerful influence. In another she was less fortunate; she had no devoted Abelard: instead of loving, the officer despised her, and to humble her still more, had the baseness to publish her letters. They produced a great sensation in France. They are certainly striking, and must always be read with interest. The best edition is that of Paris, by Sousa, Portuguese and French, 1824. The different French versions and editions of these letters (to which seven spurious ones were commonly appended), are enumerated in a note to the supplement to the Biog. Univ.

ALCALA, (Parafan de Rivero, duke of,) viceroy of Naples, under Philip II. king of Spain. He succeeded the duke of Alva, whose sternness contrasted greatly with his mildness. He was consequently the favourite of the people; nor was the sentiment less ardent when he opposed the establishment of the inquisition in Naples, and persuaded his sovereign to declare that it never should be established in that kingdom. In other respects he was a useful governor: he repulsed the Turks, arrested the progress of the plague; preserved the inhabitants from famine; and adorned the city by many improvements. In 1571 he died, after a government of twelve years.

ALCALA, (Fray Pedro de,) a monk of the order of St. Jerome, was one of the missionaries employed by Fernando and Isabel to convert the Mohammedans of Granada, after the conquest of that kingdom in 1491. His mission was so far useful that it made him learn Arabic, and attempt teaching it to others in his Arte para saber la Lengua Arabiga.

ALCALA-Y-HENARES, (Alfredo de,) a Spanish poet of the seventeenth century, who settled at Lisbon, where he engaged in trade. Literature, however, was the occupation of his leisure hours. His Viridarium Anagrammaticum, and his five Novelas, are conceited performances without merit of any kind.

ALCAMENES, son of Teleclus, mounted the throne of Sparta about the year 747 B. C. He terminated the war of Helos, and commenced that of Messena, 743 B. C.; he died shortly afterwards, and was succeeded by Polydorus, his son.

ALCAMENES, a celebrated Athenian sculptor. Sillig, from a comparison of Pliny, xxxiv. 8, 19, Pausanias, viii. 9, 1, and ix. 11, 4, and other passages, determines the age at which he flourished, and supposes him to have been born about Ol. 77, and to have lived to Ol. 95, (from about 470—400 B.C.) He is said to have contended with Agoracritus (see the name), and to have obtained the victory with a Venus, which was placed in a part of Athens, (εν Κηποις.) Several other works of his are enumerated in Sillig, with references to the passages in which they are mentioned, chiefly in Pausanias and Pliny. (Sillig, Catalogus Artificum. Müller, &c.)

ALCAZAR, (Luis de, 1554—1613,) a native of Seville, entered into the order of the Jesuits, taught theology at Cordova, and passed much of life in writing a commentary on the Apocalypse. His commentary is, however, of little value.

ALCAZAR, (Baltasar de,) a poet of whom little is known, beyond his birth at Seville, in the sixteenth century, and his residence at Jaen and Ronda. He is supposed to have been a soldier, and to have served in the campaigns of Italy. His Epigrams have long been the boast of Spain. By his very contemporaries,—by such men as La Cueva and Cervantes, he was highly praised; and the voice of posterity has ratified the judgment. We, however, cannot see "the delicate ingenuity and taste" which his countrymen see; still less can we join in the lavish encomium which declares him "comparable à los mas celebres epigrammaticos de los Griegos y Latinos." They who compare him with Martial, have not read, or do not understand, that ancient poet.

ALCHABITIUS, an Arabian astronomer of the twelfth century. He wrote a treatise on the Judgment of the Stars, and another on the Conjunction of the Planets; both printed at Venice in 1491, and several later editions. The Latin translations were made by John of Spain, who also translated the works of Albumezar.

ALCHINDUS.—See Alkindi.

ALCIATI, (Andrea, 1492—1550,) son of Ambrogio Alciati, a Milanese nobleman who held the office of decurion, was born, according to Tiraboschi, not in Milan, but in Alzete, a town in the diocese of Milan, on the 16th of May, 1492. From his youth, he applied himself to

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the study of jurisprudence. Giano Parragio taught him the Greek and Latin languages in Milan. In Pavia he attended the law lectures of Giasone Maino, and in Bologna (and not in Cologne) those of Carlo Ruino. At the age of 22 he took his law degree, and in the same year published the explanations and corrections of the Greek words which are found in the Digest under the title of—Paradoxes of Civil Law; a work which he had written seven years before, at the age of fifteen. In 1521, he was elected a law-professor in the university at Avignon, and discharged his duty with such success, that his pupils were estimated at 800! The prospect of having his salary diminished, induced him to return to Milan, where the improvements he introduced in the study of the law excited against him the persecution of all the other professors, whose schools were deserted; and he fled for safety to France. There Francis I. persuaded him to accept the law-chair in the university of Bourges, with the salary of 600 crowns, which was doubled in the following year. Francis Sforza, duke of Milan, conceiving it a sort of dishonour to allow so great a man to employ his talents amongst foreigners, was anxious to call him back to Milan; and this he did, first by the threat of confiscating all his property, and secondly by the promise of a large salary, and by conferring on him the dignity of a senator. After a short time, such was his restless disposition, he left Milan for Pavia; soon after he removed to Bologna, where he remained four years with a salary of 1200 crowns, and returned to Pavia, where his salary was increased to 1500; but even there he could not remain. The large offers of the duke Ercole of Este enticed him to Ferrara; and after remaining there four years he returned to Pavia, and died in January 1550, at the age of 58 years.

The vanity of Alciati was equal to his cupidity. One of his friends joking with him on his restlessness, "Where is the man," said he, "that will condemn the sun going round the earth to impart life and warmth to all things? Though people may admire the fixed stars, there is no one who will despise the planets." Boyle, who relates the anecdote, observes, that since he compared himself to the sun, like that luminary he ought to have remained stationary in the centre, and illuminated the whole. But the fact is, Alciati, by selling his services to those who offered him most, accumulated an immense fortune besides his dignities and honours. Paul III. had given him the lucrative office of prothonotary, and offered him ecclesiastical preferment. The emperor Charles V. had created him count Palatine and senator. The king of Spain had made him a present of a golden chain of considerable value. Yet, notwithstanding his avarice, he was by no means sparing of expense for his table; "Avarior habitus est," Pancirolli says of him, "et cibi avidior;" and it has been supposed that his intemperance hastened his end.

But if these faults tainted his moral character, he was, at least, pre-eminent in the knowledge of literature and law. By joining them together he explained many obscure and, till then, unintelligible passages; and, according to Terrasson, there is no lawyer to whom the students of ancient jurisprudence owe equal obligations. His works were published at Lyons in 1560 in 5 vols. fol., and at Basle in 1571 in 6 vols. fol., and again at Strasburgh in 1616, and at Frankfort-on-the-Maine in 1617. So many editions of a work of such magnitude are a striking proof of the merit and talents of Alciati. The edition of 1571 contains thirty-three treatises, amongst which are the two versions of the Treatise on Emblems, (printed in vol. iv. and reprinted in vol. vi. with alterations,) Notes on Tacitus, and a Treatise on Weights and Measures; but besides these he wrote—1. Responsa nunquam antehâc edita. 2. De Formula Romani Imperii. 3. Epigrammata selecta ex Anthologia Latine versa. 4. Rerum Patriæ, seu Historiæ Mediolanensis Libri Quatuor. 5. De Plautinorum Carminum Ratione. 6. Judicium de Legum Interpretibus Parandis. 7. Encomium Historiæ. 8. Palma. 9. Judiciarii Processus Compendium. 10. Contra Vitam Monasticam. 11. Notæ in Epistolas Familiares Ciceronis. 12. Twenty-seven Letters in Sudii Epistolæ, and others; amongst which are the work on Duels; the Book of Emblems, in which, by symbolical figures, he describes the virtues and vices in elegant epigrams. This work was very popular at the time, when emblems were in great fashion both in France and Italy, and has been translated into the language of both these countries. There are, besides, in the library of Este, a great number of manuscript letters, a short treatise on Versification, and on Plautus.

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ALCIATI, (Francis,) nephew of the above, was an eminent professor of law at Pavia, where Borromeo was his pupil. He was made a cardinal by Pius VI. and died at Rome in 1580, leaving several works in MS.

ALCIATI, (John Paul,) a native of Milan, forsook his country in the sixteenth century, and became a Socinian. He and others began their innovations at Geneva, but were soon glad to remove to Poland, where they professed their heresies with more safety and success. Alciati afterwards retired to Dantzic, where he died, some say in the Mahometan faith, but this Bayle takes pains to refute. He published two letters to Gregorio Pauli, against the pre-existence of Christ. Calvin and Beza speak of him as a raving madman.

ALCIATI, (Terence,) a learned Jesuit born at Rome, and patronized by pope Urban VIII., who intended to confer upon him the dignity of cardinal, but was prevented by the death of his protegé in 1651; left behind him some curious materials for a history of the council of Trent, in answer to that of Sarpi, and which were made use of after his death, in a work on the subject by cardinal Pallavicini.

ALCIBIADES. In delineating the character of the son of Clinias, Cornelius Nepos has truly said, that nature seems to have tried what she could do in making a man a mass of contradictions. With a versatility unparalleled, he was the gayest of the gay at Athens; while at Sparta he excelled all in the coarseness of his diet and dress; at Thebes, he lived the life of a student, and in Persia, of a prince. Of high birth, ample fortune, and surpassing beauty, and with talents fitted equally for the council, the hustings, and the field, Alcibiades could scarcely have failed to be, like his guardian Pericles, the good genius of his country's destiny, had he not possessed failings, fatal alike to himself and to all that came within the orbit of his attraction. To gratify an ungovernable self-will, and ambition without bounds, no sacrifice was deemed too great. The claims of country and the calls of honour were alike forgotten or derided, and all the distinctions between right and wrong confounded in practice, as they had been taught in theory, by the sophists who then swarmed at Athens. Had, indeed, Socrates possessed more than a transient control over the waywardness of his temper, Alcibiades would have shone as the vivifying sun of Greece, instead of blazing like a comet with all the brilliancy of a pestilential meteor. By his father's side, says Plato, Alcibiades traced up his pedigree to the heroic ages; while his mother, Deinomache, was a descendant through Megacles of the noble race of Alcmæon; and so minute are the particulars collected of his life, that, while the mothers of other great men are unknown, the very name, says Plutarch, of his Laconian nurse, Amycla, and his tutor, Zopyrus, have been preserved. At an early period, he showed that he was, what Aristophanes calls him, "a lion's whelp;" for while he was playing at marbles in a narrow street, a cart was about to pass over the hole into which he was going to throw his marble, when the carter was requested to stop awhile; on his refusal to do so, Alcibiades laid himself on the ground in the way of the cart, and bade the man drive over his body. He had scarcely come of age when he entered upon his political life, and became leader of the war party, and the opponent of Nicias; who, taught by his earlier victories the uncertainty of war, and cooled by age and experience, was anxious rather to preserve peace at any price not inconsistent with the welfare of his country. All the arguments of prudence were, however, rejected by those, whose national vanity and love of glory or gain, inherent in states puffed up by success in trade, Alcibiades moulded to his purpose; and led them to enter upon the expedition to Sicily, which was destined to be the grave of the cautious Nicias and the dashing Demosthenes; and from which Alcibiades escaped only because his fickle countrymen were determined to destroy the object of their previous worship, unconscious of the mischiefs which he could and did bring upon the land of his birth. Timon, the misanthrope, seems, however, to have taken a correct view of his character. Meeting Alcibiades as he was returning home followed by a great concourse of people, he thus addressed him:—

"Well done, my boy; still big and bigger grow;
Full-sized, much ill on these thou'lt shortly throw."

And with a similar feeling Archestratus said, the earth could not bear two suns, nor Greece two Alcibiades. No sooner did he appear in the arena of politics, than he eclipsed (says Plutarch) all the demagogues of the day; and though he had a defect in his delivery from confounding the letter *r* with *l*, and wanted

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the fluency of an Æschines, yet for the pertinence of his matter and the choice of his words, Theophrastus testifies he was all-sufficient; as may be inferred from the imitations of his speeches preserved in Thucydides; for the speeches themselves were probably not published; at least Demosthenes, when alluding in his Midian Oration, p. 139, to Alcibiades, as being a powerful speaker, refers merely to a hearsay on the subject. The first occasion in which he was opposed to the policy of Nicias, was relative to the surrender of the prisoners taken by Cleon at Pylus; which Nicias had undertaken to bring about to gratify the Lacedemonians, whose pride had been piqued at finding some of the peers of Sparta amongst the captives. The arrangement was, however, foiled by Alcibiades; who, at the very moment when he was deceiving the Spartan ambassadors, was considered by his dupes a man of no common talent. Previous to the sailing of the Sicilian expedition, in which Alcibiades was appointed joint-commander with Nicias and Lamachus, it happened that certain statues, sacred to Hermes, were one night mutilated. Suspicion fell upon Alcibiades, as the author of an act of impiety; about which, for some reason not sufficiently explained, a great stir was made at Athens, as it was supposed to be connected with a design to overthrow the democratic form of government. These suspicions, which were almost laid to rest previous to the departure of the troops, broke out again with redoubled force during the absence of Alcibiades, and he was ordered to return home to stand his trial. Anticipating a fatal result, he escaped from the state vessel sent to fetch him; and after a brief concealment in Italy, appeared at Sparta to verify his assertion, that though the Athenians had decreed his death, he would show them he was still alive. At his instigation, the Spartans sent Gylippus to Sicily, and gave the Syracusans what they stood most in need of, a general fit to compete with the best of those from Athens. He likewise recommended the Lacedemonians to carry on the war with vigour in Greece, while the *élite* of the Athenian troops were in Sicily. Disgusted at the usual sluggishness and imperturbability of the Spartans, so contrary to his own activity of mind and body, he crossed over to Asia, but not before he had been engaged in an adulterous intercourse with Timæa, the wife of Agis, one of the kings of Lacedemon,—an act to which Alcibiades was led not so much by passion, as by the vanity of saying that his blood flowed in one of the royal houses of Sparta. Arrived at the court of Pharnabazus, one of the satraps of the Persian empire, he so gained the ear of the viceroy, as to lead him to unite with the Lacedemonians in assisting to break off the connexion that existed with Athens and Ionia; while he found for himself a protection against the attempts made on his life by Agis, and others whom he had injured or insulted. But though he was thus doing no little mischief to the land of his birth, he still felt a desire to return to it. Accordingly he left no means unemployed to excite the mutual jealousies of the Persians and Lacedemonians, and to secure to Athens the influence it once possessed in Samos. In both endeavours he was equally successful, but not before he had incurred the suspicion of Tissaphernes, whom the Lacedemonians accused of harbouring an enemy of theirs; and as such complaints were likely to reach the ear of the king, Tissaphernes, for his own safety, and to show his zeal in the cause of his master, laid hold of Alcibiades, and detained him as a prisoner at Sardis. After the lapse of a month, however, Alcibiades contrived to make his escape, and then accused Tissaphernes of having let him go. Finding that he had made an enemy of Tissaphernes and the Lacedemonians, he boldly joined the Athenian fleet, by whom he was received with welcome, not so much as a deserter from the enemy, and being privy to their plans, as from the dread, which his countrymen no longer felt, that his talents would be directed against themselves. Shortly after his junction, the Athenians gained a decided victory over the combined forces of Mindarus and Pharnabazus, another Persian satrap, and thus recovered the power and places they once possessed on the continent. As soon as this success was made known at Athens, all impediments to his return were removed at once; his sentence of outlawry was reversed; and he entered the city, not with the downcast look of the forgotten exile, but with all the pomp of a victor upon whom every eye was turned, anxious to see the man who had first destroyed, and then restored, the power of their country, and, what tickled the Athenians still more, had enabled a people fond of amusement to enjoy again the procession from Eleusis by land, which

the occupation of Deceleia by the Spartans (the very step that Alcibiades had recommended) had prevented, and compelled it to go by sea, shorn of half its splendour and fun. Such was the enthusiasm excited in his favour, that he was actually urged, like Cæsar, to make himself king, and rise above the shameful decrees which the malice of mob-leaders had directed against him. After a short stay at Athens, he returned to Ionia, where, in consequence of the failure of an inferior officer, he incurred the suspicion of having sacrificed the interests of his country—for it was said that had he exerted himself, success would have been certain. Being superseded in the command of the fleet, he retired to Thrace. Still his heart was in his country's cause; and though he warned the Athenian admirals to be on their guard against the plans the enemy would probably adopt in their attack, yet his advice was disregarded; nor was its value known till after Lysander had gained the victory at Ægos-Potamos; from whence he sailed to Athens, and making himself master of the city, placed in it the Thirty Tyrants. Aware of the active part he had lately taken against the victorious Lacedemonians, Alcibiades determined to put himself, as Themistocles had done, under the protection of the king of Persia. For this purpose he went to Pharnabazus. But scarcely had he arrived there, when a message was sent to the satrap from Sparta, requesting him to take Alcibiades dead or alive. The task was imposed upon two Persians, who, not daring to enter the house where he was, set fire to it; but while he was making his escape, he was struck by a stone and killed. Thus ended the career of a man, whose early life was as much envied as his death was to be pitied. He was the only private person who had ever sent down to the Olympic games seven chariots, and carried off the prize as first, second, and third, in three contests respectively; and after his victory entertained the whole company assembled there; while the splendid manner in which he did the duties of the Choregus at Athens, and defrayed the expense of the three contests of the Dionysia, dramatic, lyric, and dithriambic, was such as only a person of princely mind would have conceived, or of princely fortune executed.

ALCIDAMAS, the pupil of Gorgias, lived about 425 B.C. He is probably the rhetorician to whose Encomium on Death Cicero alludes in Tusc. i. 48. He wrote likewise a work on rhetoric; another called Φυσικον; a third Μουσειον; a fourth De Naïde Meretrice; and was supposed to be the author of The Contest between Homer and Hesiod. The two declamations, however, which pass under his name, and are to be found in Reiske's Oratores Græci, are evidently of a later age. The one put into the mouth of Ulysses seems to have been written in reply to The Apology for Palamedes, attributed to Gorgias; but which one would rather assign to Alcidamas, whom Plato, in Phædr. p. 351, A. calls "the Eleatic Palamedes;" while Gorgias is compared to Nestor, and Thrasymachus to Ulysses. Of the other declamation, written in a better style, the object is to prove that a public character should rather study to speak like an orator than to write like a sophist. It would seem to have been directed against Isocrates, who is said to have expended ten years on his single speech the Panegyric; and it was perhaps from this identical declamation that Tzetzes, in whose time the Encomium on Death was already lost, says, in Chiliad. xi. 752, that Alcidamas found fault with Isocrates.

ALCIMUS, (Latinus Alethius,) was a historian, orator, and poet, born at Agen in the fourth century; of whose works nothing has been preserved but an epigram on Homer and Virgil, in the Corpus Poetarum of Maittaire; London, 1714, 2 vols. fol.

ALCINOUS, a Platonic philosopher, whose age and country are equally unknown. He has left An Introduction to the Doctrines of Plato. It should be called, as it is in some MSS., An Epitome of the Platonic Doctrines, relating to God, Man, Matter, &c. arranged under different heads. The style is perspicuous and elegant; but the subject is occasionally obscure, especially in § 13, from the want of geometric diagrams. From the fact of finding in Eusebius, Præp. Evang. xi. 23, a passage quoted from Didymus, which exists in Alcinous, § 12, Fabricius inferred that the latter borrowed from the former, or else that both drew from a common source. The writer keeps so close to his subject, as to introduce only once a quotation from any writer but Plato, and that is a passage from the Medea of Euripides, probably obtained second-hand from Chrysippus. It was first made known by the Latin version of Petrus Balbus, and printed, 1472; then by the translation of Marsilius

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Ficinus, done when he was a very young man, and printed by Aldus, Venet. 1497. The latter has been often reprinted, and, like Valla's version of Thucydides, adapted to the Greek text; which was first published by Mich. Vascos. at Paris, 1533, and then by D. Heinsius, at Lugd. Bat. 1607, who put it at the end of his edition of Maximus Tyrius. It is to be found likewise in the Prolegomena to Fischer's edition of the Four Dialogues of Plato; Lips. 1783. Thomas Stanley, too, translated it into English, and subjoined it to the Life of Plato, in his History of Philosophy.

2. There is another *Alcinous*, a writer of Epigrams in the Anthologia Latina of Burmann, i. p. 355, of whom, like the Greek philosopher, nothing is known.

ALCIONIO, (Pietro, 1487 — 1527,) was born in Venice of poor and low parents, towards the end of the fifteenth century. It has been asserted that Alcionio was not his family name, but he assumed it for vanity's sake, to conceal the lowness of his birth, and give himself an air of antiquity. From Marco Musuro he learned the ancient languages, and such was his progress in them as to be a candidate for the chair, which had become vacant by the death of his master; in the mean time he was the corrector of the press to Aldo Manuzio, and is therefore entitled to a share of the praise bestowed upon the editions of that celebrated printer. He translated into Latin the orations of Isocrates, Demosthenes, and several works of Aristotle. They were severely criticised by Sepulveda, in a printed work, containing all the mistakes which he had committed; and such was the vexation which Alcionio felt, that he bought all the copies he could find, not of his own work, as many writers have asserted, but of Sepulveda's, and burnt them. In 1522 he left Venice, and went to Florence, where, through the protection of the cardinal Sicelio Colonna, he obtained the Greek professorship, with a liberal salary, to which the cardinal added a pension of 120 ducats, to translate into Latin the work of Galen, De Partibus Animalium.

When that cardinal was elected pope, under the name of Clement VII., Alcionio, in the hope of bettering his fortune, went to Rome, against the will of the Florentines. During the troubles that took place between the Colonnas and this pope, Alcionio continued faithful to him; and even when the emperor's troops took the city in 1527, he was wounded by a shot whilst retreating with him to the castle of St. Angelo. But not receiving the reward which his vanity led him to expect, as soon as the siege was raised, he was base enough to desert Clement, and go over to his enemy cardinal Pompeo Colonna. His ingratitude, however, did him no good, for he died a few months after, at the age of 40 years. The fact is, Alcionio was of a satiric character, fond of abuse and detraction, and extremely vain; which is sometimes the case with those who, raising themselves by their own exertions and talent, wish to conceal the lowness of their origin. Giraldi, in his Dialoghi sopra i Poeti of his time, says, that Alcionio "was not less imprudent than impudent."

Of the works of Alcionio, that which is most celebrated is the treatise, Medices Legatus, sive de Exilio; printed in Venice in 1522, and reprinted by Mencken, in Leipsic, in 1707, with those of Valerianus and Tollius, under the title of Analecta de Calamitate Litteratorum. The appearance of this work exposed him to the heavy accusation of having stolen, and embodied into it, the treatise of Cicero, De Gloria, and for the sake of concealing his theft, to have burnt the MS., the only copy then in existence. The first person who brought this accusation against Alcionio was Paolo Manuzio, who pretends that a copy of this work, De Gloria, was left by Bernardo Giustiniani, with the whole of his library, to a nunnery; and that Alcionio, having been entrusted with the care of this library, had stolen it. The same accusation was afterwards repeated by Paul Jovius, and others; but the arguments in favour of its fallacy are so many and cogent, that we cannot but subscribe to the judgment of the indefatigable and accurate Tiraboschi, who, in the first volume of his Storia della Letteratura Italiana, fully acquits Alcionio.

The fact is this: it is beyond question that Petrarch had a copy of Cicero's book De Gloria; for he relates how he had acquired it, and how he lost it. He says one of his former masters asked for the loan of the manuscript. Although Petrarch "prized this book more than a treasure," yet he did not refuse; but after a long time he requested his master to restore it. On being much pressed, he at last confessed that through poverty he had pledged it, "but Petrarch could never prevail on him to divulge the name of the person who had advanced the money. At last the master died in

Tuscany, whilst Petrarch was in France; and notwithstanding all his efforts, he never could obtain the least intelligence of the book, and nothing more was heard of it. Giustiniani died in 1489; Paolo Manuzio wrote about the middle of the sixteenth century; and the book De Exilio of Alcionio was published by Aldo in 1522.

ALCIPHRO. Neither the age nor country of this writer of imaginary letters has been made out satisfactorily. From the fact of finding in the letters of Aristæretus, a correspondence carried on between Lucian and Alciphro, it has been inferred that the writer considered the parties as contemporaries; and although Alciphro seems to have borrowed much from Lucian, it has been argued that such resemblance is owing to the fact of both having drawn from a common source, the remains of the comic stage of Athens: there is, however, this difference between the two, that Lucian resorted to Aristophanes, and borrowed only occasionally from Menander, while Alciphro followed almost entirely the new comedy, and took but little from the old. In fact, he seems to have amused himself with taking a speech in a play, and throwing it into the shape of a letter in prose, and this with alterations so trifling as to require but little trouble to recover the original poetical form. From the use of certain words, either modern or used in a modern sense, it is evident that he was not an Athenian, although he introduces some of his characters as living at Athens. The imaginary writers are fishermen, countrymen, courtezans and parasites, and their talk is evidently got from books, not nature. The work is not quoted by any writer older than the author of the Etymologicon Magnum, who is supposed by Fabricius to refer to him in Ασελγαινειν; while he is distinctly mentioned oftener than once by Eustathius, and described by the appropriate title of Atticist. Forty-four letters were first published by Aldus; and subsequently in a more perfect form by the learned and eccentric Stephen Bergler, at Leips. 1715, 8vo; who added twenty-eight letters not previously published. Bergler's edition was reprinted by Wagner, at Leips. 1798, but in a very unscholarlike manner. Bast, from whom Wagner received the collations of two Vienna MSS., complains in his Epistola Critica, p. 164, ed. Lips., of Wagner's inability or unwillingness to use the readings which the best MSS. offered—a charge that may be made against more than one editor of ancient authors. He confesses, however, in p. 223, that the collection of the fragments given by Wagner is as perfect as it could be made without the assistance of the Paris MSS. The letters were translated into English by Monro and Beloe; Lond. 1791, 8vo; who seem to have known nothing of the French version which appeared at Paris in 1784, 3 vols., under the title of Lettres Grecques par le Rhéteur Alciphron, ou Anecdotes sur les Mœurs et les Usages de la Grèce, &c.

ALCIPPUS, a Spartan, who was accused of having wished to change the laws of the republic, and banished a little before the third Messenian war.

ALCMÆON, a philosopher of Crotona and disciple of Pythagoras, flourished probably about 500 B.C. He acquired a high reputation in the Italian school, having been, it is said, the first to attempt the dissection of the dead body. He wrote a work on the Nature of Things, which was refuted by Aristotle, but his treatise is lost. The opinions of Alcmæon may be gathered from Plutarch and Stobæus.

ALCMAN, one of the few poets to whom Laconia is said to have given birth. By some the burgh of Messoa has been assigned as his native place. But Crates, the grammarian, with whom Velleius Paterculus, i. 18, and Ælian, V. H. xii. 50, agree, says that he was of Sardis in Lydia, the son of Damas or Titarus, and originally a servant of Hegesidas, or more probably Hegesilas. He flourished about B.C. 670, and was the first Greek poet who gave up the heroic measures for lyric; and as he wrote for the Lacedemonians, adopted the Doric dialect. His poems, chiefly amatory, were collected into six books, under the title of Παρθενεια, "Virgin Songs;" an expression that will be best explained by the passage in Horace,—"Carmina non prius Audita, Musarum sacerdos, Virginibus puerisque canto;" and who there probably alludes to the fragment of Alcman preserved by the Scholiast on Hermogenes, p. 400, Aldwalch, of which the sense is—

> "Come, Muse, come, and sweetly sing;
> Soft 's the strain, and new 's the string;
> Oh! lead along
> The virgin throng."

Amongst his poems, mention is made of one with the title of Κολυμβωσαι, "The Divers;" which, says Ptolomæus Hephæstion, quoted by Photius, Biblioth. was found under the pillow of Titonychus of Chalcis, just as the Hybristodicæ, a play of Eupolis, was under that of

Ephialtes, and the Eunidæ of Cratinus under that of Alexander the Great. Hence, from the mention of the plays of Eupolis and Cratinus, Welcker fancies that the Alcman alluded to was not the lyric poet, but a comic one of the same or a similar name, who wrote perhaps the play of The Divers; and though he seems disposed in the Addenda to repudiate this notion, he does not state what could have induced a lyric writer to call one of his pieces by so strange a title. The fact is, he did not perceive that Κολυμβωσαι is only a corruption of Κολυμβηται; which, says Hesychius, means those who draw up buckets from a well; and who, as shown by a fragment of Callimachus, quoted by the Scholiast on Aristophanes, (Frogs, v. 1297,) were accustomed to sing a song called Ἱμαιον, "the rope-song;" which, as stated by Trypho, quoted by Athenæus, xiv. p. 618, was similar to the song sung by persons at a tread-mill. For such kind of songs there was probably a prize at Sparta; since we learn from Hesychius, that there was a contest instituted by the Lacedemonians in honour of Diana, called Καλαοιδια—a word derived from καλως, a rope, and αοιδη, a song. The fragments of Alcman have been edited by Welcker at Gissen, 1815, 4to. They are very few and brief. He died, according to Aristotle (Histor. Anim. i. 5. 31.), of the *morbus pediculosus*.

ALCOCK, (Nathan, 1707—1779,) a physician, was educated by his brother-in-law, Mr. Cowley, a schoolmaster in Lancashire, &c. He afterwards studied at Edinburgh; and at Leyden, under Boerhave, Gaubius, Albinus, and Gravesand, and there he took the degree of M.D. in 1737. On his return to England, he read lessons privately on anatomy and chemistry at Oxford, and in 1741 was incorporated M.A. of Jesus college, by degree of convocation. He subsequently took the degree of M.D. and became a fellow of the college of physicians in 1750. He continued to pursue a successful career at Oxford, and had many urgent invitations to establish himself in London, with which his health did not permit him to comply. In 1759 he retired to Runcorn, his native place, where he remained till his death. A memoir of him was published in 1780.

ALCOCK, (Dr. John,) was born at Beverley, Yorkshire; completed his education at Cambridge, and took there the degree of LL.D. In quick succession he was dean of Westminster, bishop of Rochester, Worcester, and in 1486 he succeeded Morton in the see of Ely. His secular advancement was equally rapid: in 1462 master of the rolls, in 1470 a privy councillor and ambassador to the court of Castile, a commissioner to treat with the Scotch commissioners, lord president of Wales, and in 1472 he was made lord chancellor by Henry VII, "for whose diet," says Fuller, "a dunce was no dish." His skill in architecture was so eminent, that the king appointed him comptroller of the royal works and buildings. His episcopal palaces, especially that of Ely, were improved by his taste. He founded in 1486 a school at Kingston-upon-Hull. In 1496 he founded Jesus college at Cambridge, and appropriated to its use a house formerly occupied as a nunnery, (that of St. Rhadegund,) but so given up to irregularities that it was suppressed. Such at least is the account of Camden and others, and Bale bestows upon it an appellation in strict accordance with this account; but bishop Godwin (De Præsulibus in Episc. Eliens. an. 1486) says that its revenues were decayed, and the nuns had all left it but two. Archbishop Parker, in his catalogue of Vice-Chancellors of Cambridge, at the end of his Antiq. Eccles. Brit. mentions the irregularities of the abbess and the desertion of the nuns, and states that bishop Alcock brought this before the pope. Alcock was as distinguished for his virtues as for his learning and abilities; as a preacher, he was noted for the length of his discourses. He died Oct. 1, 1500, at Wisbeach, and was buried in the beautiful chapel in Ely Cathedral, built by himself. He wrote several small works:—Mons Perfectionis. Abbatia Spiritûs Sancti. Homileæ Vulgares. Meditationes Piæ. Penitential Psalms; and Spousage of a Virgin to Christ. He also wrote a little treatise entitled, in allusion to his own name, Galli Cantus ad Confratres suos: prints of the bird decorate the first pages. He is celebrated by A. Barclay, under the name of the Gentle Cock.

ALCOCK, (John,) an English Jesuit, whose real name was Gage, born in 1651. After studying at St. Omer's, he became a novitiate of the society Sept. 7, 1670. He died in England, Dec. 29, 1703.

ALCUIN (S. Albinus Flaccus Alcuinus) was born in or near the city of York, before the middle of the eighth century. His family was noble, and at an early age he was placed under the care of Egbert, archbishop of York, who,

like his venerable preceptor Bede, superintended personally the instruction of the rising generation in the school attached to the cathedral of York. Alcuin soon attracted the attention of Egbert by his docility, talents, and obedience, insomuch that at his death, which took place in 766, he selected him for his successor in the business of education, and bequeathed him his valuable library. The abilities and diligence of young Alcuin justified the high estimate formed of him by the good prelate, and the fame of his learning soon brought students from Gaul and Germany to attend his lectures. At the hands of Æthelbert, who had succeeded Egbert in the see of York, he received the order of deacon on the festival of Candlemas, at which festival in a former year he had received the tonsure. The health of archbishop Æthelbert was however very infirm, and it seems probable that he was greatly dependent upon Alcuin, who was certainly admitted to his fullest confidence. His infirmities increasing, he perceived his end approach, and Alcuin was admitted to witness the last hours of his venerable friend. The archbishop's parting recommendation to his faithful deacon was to go to Rome, and return thence by way of France; "for," said he, "Christ will be your guide, and will have much fruit of you." Having then blessed him, he departed this life on the 8th of Nov. 780. On the death of Æthelbert, Eanbald, the friend and pupil of Alcuin, was raised to the vacant see, and immediately gratified his friend by sending him to Rome to obtain the pall at the hands of the sovereign pontiff Adrian I. In returning home, he at Parma met with Charlemagne; and as he had already been at the French court on an important mission from Æthelbert, that enlightened prince was no stranger to his transcendent merit, and accordingly formed the design of retaining him. The noble charge of leading the literature of Charlemagne's extensive empire was a worthy object for Alcuin's ambition, and he was perhaps also swayed by the recollection of Æthelbert's parting words; and he therefore promised that, with the consent of his king and his diocesan, he would return to France. He remained, however, at the French court till 790, during which time he instructed Charles in rhetoric, dialectics, and astronomy (to the last of which sciences the king was especially partial), and contracted a lasting friendship with Agilbert, and Riculfus, afterwards archbishop of Mentz. He then returned to England, charged with the negotiation of an alliance between Charles and Offa of Mercia; and having obtained the permission of Eanbald and the usurper Ethelred to depart, we find him again at the court of Charlemagne in the winter of 792.

Æthelbert at his departure had charged him vigilantly to oppose all innovation, and to use every means for the furtherance of the catholic faith. In this holy object he found the emperor a most ready co-operator, not only enrolling himself among his pupils, but by his example inducing the most influential among the nobility and clergy to do the same. Monasteries, those most powerful instruments of education, rose in different parts of France and Germany, and the abbeys of Ferrières and St. Lupus at Troyes were conferred by Charles upon Alcuin, and afterwards that of St. Martin at Tours. In the mean time Felix, bishop of Urgel in Catalonia, and Elipantus, archbishop of Toledo, had advanced their heresy respecting the sonship of Messiah, which drew from Alcuin a treatise in seven books in reply to Felix, and a short letter to Elipantus. Felix recanted before pope Hadrian, but Elipantus replied in an abusive letter to Alcuin, which drew from the Anglo-Saxon abbot a treatise in four books, written in a mild appealing style, well worthy of their author. But Elipantus, though above 80 years of age, was inflexible, and in 799 addressed to Felix, who had again resumed his heresy, a letter, in the most barbarous Latin, filled with furious invective against S. Beatus and Alcuin. Alcuin, however, seems to have taken no notice of this.

But another controversy appears during these years to have exercised the mind of Alcuin. The decrees of the Deutero-Nicene Synod, ordering the worship of images, had in 792 been sent by Hadrian to Charles, and by him communicated to Offa of Mercia. The Saxon monarch laid them before his clergy, who looked on them with indignation and alarm. The English clergy had long received pleasure and improvement from intercourse with Rome, and looked upon her with filial affection as a mother church. They, however, sternly rejected the decrees, and denounced especially the image-worship, as a thing altogether execrated by the church of God ("quod omnino Eccles. Dei exsecratur"). Alcuin

carried this answer back to Charles, and undertook also to write upon the subject. The work he produced has not been preserved with his venerated name attached to it, but there is every reason to believe that it is no other than the famous Caroline Books. Dr. Lorenz, the last biographer of Alcuin, discusses this question, and considers these books to be written by him.

Alcuin's health seems to have been in general bad; and as his age and infirmities increased, he became desirous to retire from the court into a religious tranquillity such as he had enjoyed at York: he therefore requested permission of the emperor to withdraw himself to the abbey of St. Boniface at Fulda. This Charlemagne would not permit, but suffered him to distribute his monasteries among his pupils, and retire himself to that of St. Martin at Tours. Here he selected the spot for his tomb, composed his epitaph, and prepared himself for death by an austere and rigorous course of living, though till his end he continued his favourite occupation of teaching, and his school at Tours was frequented by foreigners from all parts, especially his own countrymen. He died, lamented and respected by all, on Whit-Sunday, the 19th of May, 804.

Alcuin must be looked upon as the restorer of letters in France, and his writings are voluminous. Besides the Caroline Books, and the Canons of Frankfort, which are ascribed to him, he is the author of several works which have been printed in folio at Paris in 1617, edited by Andreas Quercetanus (André de Chesne) of Tours. These are divided into three parts; the first part contains—Questions and Answers on Genesis; a Homily on Gen. i. 26; Exposition of the Penitential Psalms; Exposition of the 118th (119th) Psalm; Exposition of the Joyful Psalms; on the Use of the Psalms; Offices for the Holy Days; A Letter on Cant. Canticor. vi. 8; Commentary on Ecclesiastes; Commentary on St. John; Epigrams. The second part contains—Treatise on the Holy Trinity; Questions on the Holy Trinity; Letters on Eternity; De Animæ Ratione; seven books against Felix of Urgel; Letter to Elipantus; four books in reply to Elipantus; Letter on the Confession of Felix; De Divinis Officiis;* Letter on Sexagesima, Quinquagesima, and Quadragesima; on Baptism; on Confession; on the Sacraments; Three Homilies; Life of Antichrist; on Virtue and Vice; Fragment on the Seven Arts; Grammar; Rhetoric; Dialectics; Conversation with Pipin. The third part contains—The Life of St. Martin of Tours, and a Sermon on his Death; Lives of St. Vedast, St. Richarius, and St. Willibrord (this last both in prose and verse, with a homily on his birth-day, and a panegyric of St. Wilgisus); 115 Letters; fragments of other letters; and various poems.

His style is plain and simple, with but little ornament, and that little not always very judiciously introduced; and his works contain but little original matter. As a controversialist, he is gentle and moderate, and his arguments, if not in all cases conclusive, are at least modestly and fairly stated. Elipantus reproaches him with his enormous wealth, but there is no reason to believe that his character was polluted by a sordid passion for gain. He never proceeded beyond the order of deacon, but this appears to have been rather the result of humility than of carelessness for holy things.

ALDEGATI, (Marco Antonio,) professor of Latin poetry at Ravenna in 1483; the author of a poem, in twelve books, in Latin, entitled Gigantomachia, still in manuscript, contained in the library of the Aldegati at Mantua: in a library at Modena, there is also the commencement of another Latin poem, entitled Herculeidos, written in honour of Hercules I. duke of Ferrara. The Laurentian library at Florence possesses four books of elegies by this writer, of which Bandini has given a notice and some extracts in his catalogue of manuscripts of that library. (Tiraboschi, vi. 829.)

ALDEGONDA, (St.) born in 630 at Cousolre in Hainault (now the arrondissement d'Avesnes), was daughter of Walbert, who was of the blood-royal of France, and of Bertilie, also of illustrious origin. After the death of her parents, she took the veil, and dedicated all her fortune to the erection of a nunnery. The celebration of her "fête" on the 30th of January, is of very ancient date in Hainault. The name occurs in very old calenders published by D'Achery, in his Spicilegium. For more on this saint, the reader may be referred (besides the Bollandists) to C. Smet, in the Acta Sanctorum Belgii (Bruxelles, 1783); to the Histoire du Hainaut par Jacques de

* This tract, it would seem, is spurious, as the author cites some verses of Theodulf, bishop of Orleans, whose works could not of course have been seen by Alcuin.—*Simmonds's Notes to Theodulf.*

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Guyse, published at Paris in 1829 by the Marquis de Fortia; and to Triquet's Life of her (Liege, 1625). Mabillon has published a Life of her, written A. D. 900, by Hucbaud a monk of St. Amand. (Biog. Univ. Supplement.)

ALDEGRÆF, or ALDEGREVER, (Henry, 1502—1558,) a painter and engraver, a pupil of Durer, born at Zoust in Westphalia, in 1502, is entitled to a higher place amongst those who are called small masters, or little masters, *i. e.* engravers of small plates. The principal part of his paintings are in the churches and convents of Germany. His engravings, on which his reputation is principally founded, are 390 in number, and sold in France in 1805 for more than 26*l.* The first collection of them was made by the burgomaster Six, and afterwards completed by Mariette. The mechanical part of his engraving is extremely neat: his drawing of the naked figure is more correct, and his taste is not so stiff as amongst the old German masters generally. His prints are of unequal merit. He died in poverty in 1558.

ALDERETE, or more correctly *Aldrete.* Of this name there are four writers well known in the literary annals of Spain.

1. *Diego Graciano de*, was early sent to Louvain, where he studied under the celebrated Vives, and made considerable progress in Greek, Latin, and philosophy. By Charles V. he was made private secretary to that emperor; and he filled the same place under Philip II. This is a proof alike of his ability and integrity. Much of his time was passed in literary pursuits. From the Greek he translated Xenophon, Thucydides, considerable portions of Plutarch, Isocrates, Dio Chrysostom, and Agapetus; and from the Latin, the best part of the Officia of St. Ambrose. His other translations are less important. He wrote an account of the conquest of Ceuta, on the coast of Barbary; and left many other things in MS. He should be reverenced as one of the men who gave most impulse to the literary progress of his countrymen.

2, 3. *Josef* and *Bernardo*, twin brothers, natives of Malaga, who applied themselves with equal ardour and success to the study of literature and antiquities. In other respects they were alike; in their stature, their looks, their profession, (the ecclesiastical,) and their affection. Having obtained a prebendal stall in the cathedral of Cordova, Josef resigned it in favour of Bernardo, entered the society of Jesus, and became rector of the college of the order, in Grenada. He wrote two works—one on the Exemptions of the Secular Orders, the other on the Observance of Ecclesiastical Discipline. Bernardo became vicar-general to the archbishop of Seville, but obtained permission to reside at Cordova. He was probably more learned than his brother: his Origen de la Lengua Castellana, however, was in part the composition of Josef. This is a book of considerable merit. His Varias Antiguedades de España, Africa, y otras Provincias, attest his antiquarian zeal. His Boetica Illustrata, which has disappeared, would probably have been equally useful. His religious treatises, which would have no interest in this country, we shall not mention. Josef lived from 1560 to 1616: the year of Bernardo's death is unknown.

4. *Bernardo*, a native of Zamora towards the close of the reign of Philip II. entered into the order of Jesuits; and so far excelled in theology, that though a Jesuit, he was admitted professor at Salamanca: there he died in 1657. He commented the third part of Thomas Aquinas, and wrote several treatises on scholastic theology. He was a learned man.

ALDHUN, ALFUN, or ALDUNE (d. 1018). This prelate is stated to have been the individual who removed the body of St. Cuthbert (see the name) from Chester-le-Street (or Cuneagester), whither it had already been removed from Lindisfarne, or Holy Island. Aldhun having fixed upon the spot then called Dunelm, or Dunholm, now Durham, for the purpose of building a stone church, and placing permanently the remains of the saint, accomplished his purpose at the end of the tenth century. (See Simeon. Dunelm. op. x. Scriptor. col. 79, 80.) The see was then transferred to Durham, and bishop Aldhun died in 1018, in the thirtieth year of his episcopate. The see was much enriched by his patron, king Ethelred. It is said that he had a daughter named Eagfrid, who was married to Ucthred, son of Waltheof, earl of Northumberland; and that on his divorcing her, the bishop received back the lands he gave with her. When the family of Ethelred fled from Sweyn (see the name), bishop Aldhun conducted them to the court of Richard of Normandy. He had been preceptor to Ethelred's two sons, Alfred and Edward. For some further account of this prelate, see Surtees's Durham, vol. i. pp. x. xi.

ALDINI, (Tobias,) an Italian physician and botanist of Cesena, in the seventeenth century, was superintendent of the botanical garden of cardinal Odoard Farnese, to whom he was also physician. He is sometimes mentioned as the author of a Descriptio Plantarum Horti Farnesiani; Rome, 1625, fol.; which was written by Peter Castelli, a physician at Rome.

ALDINI, (the Count Antonio, 1756—1826,) nephew of the celebrated Galvani, born at Bologna in 1756, studied law at Rome, and was appointed professor in this department in the university of his native city. When the French invaded Italy, he warmly espoused their cause, and became a great favourite with Buonaparte. After the downfall of the Corsican he made his peace with the emperor of Austria, who employed him in a mission to Vienna. He died at Milan, Oct. 5, 1826.

His brother, *Giovanni Aldini*, professor of physics at the university of Bologna, wrote several works in French and Italian on Mechanics and Physical Philosophy, one of which had the singular fortune to be translated into Turkish. He had several other offices besides that of professor of physics; but he appears to have been highly instrumental in introducing into his country all the useful inventions of other nations. His merits in this respect are enumerated at length in Tipaldo's Biografia, iv. 287.

ALDOBRANDINI, (Silvestro, 1500—1558), a Florentine professor of law at Pisa for some time, involved himself on his return home in the prevailing political contests; and having opposed the Medici, was banished, and his property confiscated. He took refuge at Rome, where he was employed by Paul III. He left several works on jurisprudence, enumerated by Mazzuchelli. He was the father of pope Clement VIII.

ALDOBRANDINI, (Tommaso,) another son of the above, secretary of briefs after the death of Poggio in 1568, was born at Rome and died in the prime of life. His translation of Diogenes Laertius was published at Rome, 1594, fol., at the expense of his nephew: he also wrote a commentary on Aristotle's treatise De Auditu. There have been several cardinals of the same name and family.

ALDOBRANDINO, professor of medicine at Bologna, whence the jealousy of his colleagues drove him to Sienna, lived in the thirteenth and fourteenth centuries, and died at Florence in 1327. He wrote notes on Avicenna and Galen, and on some parts of Hippocrates. He was also a cultivator of literature, and wrote a commentary on the celebrated song of Cavalcanti on Love.

ALDRED, an Anglo-Saxon prelate, who acted rather a conspicuous part in the political events which preceded and followed the Norman Conquest. He seems to have been an ambitious and intriguing man. All that we know of his earlier life, is, that he was first a monk of Winchester, and afterwards abbot of Tavistock. Under Edward the Confessor, with whom he was a great favourite, he was chosen to the see of Worcester. He afterwards obtained the administration of those of Wilton and Hereford, and at last obtained the archbishopric of York, with permission to retain the bishopric of Worcester along with it. King Edward entrusted Aldred with an important embassy to the emperor, Henry II., and he remained in Germany a whole year. He afterwards made a visit to Jerusalem, and is said to have been the first English prelate who went to the holy city. After the death of King Edward, Aldred showed himself a warm adherent of his successor, Harold. But after the death of the last of the Anglo-Saxon monarchs in the field of Hastings, Aldred went to Berkhampstead, to meet the conqueror; and, when Stigand, archbishop of Canterbury, refused to crown William king, that ceremony was performed by the archbishop of York, although he is said to have exacted, as a condition, that the king should strictly observe the laws of his new subjects. Some writers say that the prelate had afterwards spirit and courage enough to reproach the king with the breach of his promise. The concluding years of Aldred's life are involved in some obscurity. He is said to have died in A. D. 1069, of vexation and grief caused by the insurrection of the inhabitants of his diocese in the north, who, supported by a party of the Danes, had declared for Edgar Atheling, whose cause the archbishop himself is said to have taken to heart. Tanner, upon very doubtful authority, ascribes to Aldred two works: —Pro Edgaro Rege contra Tyrannidem Normannorum, lib. i. et Epistolas ad Exules, lib. i.

ALDRED, (Robert,) born in 1674, entered the order of the Jesuits in 1697. He built the priests' house at Little Crosby in Liverpool in 1719, and died there Feb. 23, 1728.

ALDRETE, count of the palace to Ramiro II, king of the Asturias, in the ninth century; conspired against the king, was discovered, deprived of his eyes, and committed to prison.

ALDRIC, (St.,) bishop of Mans, was born about the year 800, and spent his youth in the court of Charlemagne. He was offered state-employments by Louis le Debonnaire, but went to Metz and took orders, and the emperor recalled him to be his chaplain and confessor. In 832 he was appointed to the see of Mans, in which, after having been driven from it by Lothaire, he was re-established in 841: he afterwards employed his time in restoring ecclesiastical discipline, and in improving the morals of his diocese by his example. He died of the palsy, Jan. 7, 856. What remains of his writings was published by Baluze, and his Life was written by Bollandus.

ALDRICH, (Henry, D.D.,) born in Westminster in 1647, was a pupil of Dr. Busby, and in 1662 was admitted of Christ Church, Oxford. His character stands high as a controversialist; and for the zeal and ability displayed by him against popish writers in the reign of James II., he was rewarded after the Revolution by the deanery of Christ Church, which had been abandoned by the papist Massey. He was afterwards (in 1702) preferred to the rectory of Wem, in Shropshire. In 1689, the king (William) summoned a convocation, and in September of that year issued a commission to ten bishops and twenty divines to prepare matters to be considered by the convocation. Among the divines was Aldrich, who, after short progress made, withdrew in company with Dr. Jane and bishops Sprat and Mew; Birch says, dissatisfied. Whatever other grounds of dissatisfaction Aldrich may have had, it is not improbable that his love of church music was hurt by the very first resolution of the commission, which was, "That the chanting of the divine service in cathedral churches should be laid aside, that the whole might be rendered intelligible to the common people." Aldrich has left behind him sufficient proofs of his skill and taste both in music and architecture. Sir John Hawkins and Dr. Burney both have celebrated his abilities as a musician. He composed for the church about twenty anthems; adapted English words to the notes of various Italian composers, some of which are yet sung as anthems in our cathedrals. Though he confined himself chiefly to sacred music, yet he could relax into the lighter and the humorous, as "Hark, the Bonny Christ Church Bells," and "A Smoking Catch," to be sung by four men with pipes in their mouths, sufficiently testify. The celebrated square, called Peckwater Quadrangle, the parish church of All Saints, and the chapel of Trinity, were designed by him. Materials for a history of music remain in manuscript in his college; and in 1789, a new edition of his Elementa Architecturæ Civilis was published at Oxford, with a translation from the original Latin by the Rev. Philip Smyth. A copy of an edition of this work, in a thin 8vo volume, without title, or any thing to show when or where printed, is in the British Museum. To these accomplishments he added that of Latin poetry, and some of his compositions are preserved in the Musæ Anglicanæ. He was, moreover, a man of very extensive acquirements and of very superior abilities; of a cheerful and amiable disposition, much beloved and respected, a great encourager of learning to the extent of his means, an excellent governor of his college, and very assiduous in promoting its interests. He died on the 14th of Dec. 1710, in the 63d or 64th year of his age, leaving an order to be buried without any memorial in the cathedral. His principal publications are—A Reply to Two Discourses lately printed at Oxford (written by Abraham Woodhead, Fellow of University College), concerning the Adoration of our blessed Saviour in the Holy Eucharist; 1687. A Defence of the Oxford Reply; 1688. And annually, for a series of years, some piece or portion of a Greek author, as a new year's gift to the students of his college: among these were a few of the smaller writings of Xenophon, various Symposia, Epictetus, and Theophrastus. He also assisted in other literary labours, and in 1691 published Artis Logicæ Compendium. "It was written for the sake of the most hopeful youth, Frederick Christian Howard, son to Charles Earl of Carlyle." This is the work by which Aldrich is now best known. The author avows himself a follower of Aristotle; his book evinces a thorough mastery over all the forms of Aristotelian logic, and great subtlety in arranging and expounding them.

ALDRICH, or ALDRIDGE, (Robert,) bishop of Carlisle in the reigns of Henry VIII. Edward VI. and Mary, born at Burnham in Buckinghamshire, educated

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at Eton and Cambridge; after receiving various preferments was consecrated bishop of Carlisle, July 18, 1537. He became in 1534 register of the order of the Garter, in the room of Dr. Sydenore, archdeacon of Totnes. He was praised by Erasmus, while he was a fellow of King's College, as a young man of eloquence; and Leland, the antiquary, who was his friend, has celebrated him in a copy of Latin verses. He was both master and provost of Eton; but in 1529 he retired to Oxford and was incorporated B. D. and afterwards proceeded D. D. in that university. His principal works are —1. Epistola ad Gulielmum Hormannum. 2. Epigrammata varia. 3. Several Resolutions concerning the Sacraments. 4. Answers to certain Queries concerning the Abuses of the Mass. He was the familiar acquaintance of Leland, and corresponded with Erasmus. He died March 25, 1555; at Horn castle in Lincolnshire. (Wood's Athenæ Ox. Biog. Britt.)

ALDRIGHETTI, professor of medicine at Padua in the seventeenth century, devoted himself exclusively to practice on the breaking out of the plague, to which he fell a victim in 1631, at the age of 58. He published a medical treatise, dictated by Hercules Saxonia, Padua, 1597, 4to.

ALDRINGER, (John,) field-marshal under the emperor Ferdinand II., born of an obscure family in Luxemburg, was first secretary to an Italian nobleman, and afterwards enlisted in the imperial army, in which he gradually rose to the highest rank. In 1625, he was commissary-general in the army of Wallenstein in Lower Saxony; he afterwards served under the latter, and under Tilly. He was drowned in the Iser, in attempting to oppose its passage by the Swedes.

ALDRINGTON, (Thomas,) whose real name was *Wakeman*, a Jesuit, who died in England, April 29, 1649.

ALDROVANDI, (Ulisse, 1522 — 1605,) son of Teseo Aldrovandi, and of Veronica Marescalchi, both of very noble families of Bologna; was born on the 11th of September, 1522. His early youth gave indications of his powers of mind and his strength of character. At twelve years of age, he went to Rome without saying a word to his mother; and on his return, after a short time, he set out again clandestinely, to make the same journey. On his return, he happened to fall in with a pilgrim who was going to St. James of Galizia, and he immediately took the resolution of accompanying him. He then travelled into Spain on foot, and after meeting with many perils and adventures, returned home in the same dress in which he had set out. This bold and adventurous spirit at so early an age, appears to give promise of a splendid career in after life: and indeed, when his first youthful ardour began to subside, and he applied himself to studies, both in Bologna and in Padua, there was scarcely any department of science in which he did not make the most extraordinary progress. Being suspected, with other eminent citizens of Bologna, of not entertaining proper sentiments on religion, he was obliged once more to visit Rome, where, whilst he had the good fortune, not very common in those miserable times of bigotry, to prove his innocence, he now attentively observed all the ancient monuments, and presented the fruit of his labour to Lucio Mauro, who was then writing a book on that subject. The work of Mauro, and the treatise on Ancient Statues by Aldrovandi, were published together in 1556. There, also, he laid the foundation of his great reputation, by making the acquaintance of Guglielmo Rondelezio, who was then studying the natural history of fishes. Joining him in that pursuit, on his return to Bologna he applied himself to all the departments of that science, and went to Pisa to improve the knowledge he had acquired in botany under the instruction of Ghini. In 1553 he took his doctor's degree, and in the year after he was elected professor of logic and philosophy, which he kept for eight and forty years. During this period he succeeded in establishing, in 1571, the Botanic Garden, of which he was appointed and continued to be the curator till the year 1600. At the same time he was occupied in writing his works, which, by the great number of volumes, and the vast erudition they contain, seem more than one man could have lived to accomplish. In order that his works might be more valuable and correct, he set about collecting, in Bologna, all the most remarkable and scarce specimens in natural history, throughout the world; and though very much assisted by the senate, at his own great expense he collected in the Botanic Garden the most useful and rare plants, and formed in his house a museum of natural productions, the largest then in existence, and a voluminous library in all the branches of natural history; which very much impaired his fortune. He began then to illustrate all

the departments of that science, in thirteen volumes folio, in which he treated of birds, insects, fishes, quadrupeds, monsters, metals, and trees. (See the name GESSNER in this Dictionary.) He was destined, however, to see only the first four volumes printed, and the others were published after his death. Of the four he published himself, three were on birds, one on insects. His widow published another in 1606; and Cornelius Uterverius, Thomas Dempster, B. Ambrosini, all of them professors at Bologna and Montalbani, were occupied either in compiling or editing the succeeding volumes. Dempster, indeed, republished part of what Uterverius had done. Besides this great work, there is an immense number of tracts, treatises, letters, and observations, which are preserved in manuscript in the library of the institute at Bologna: most of these belong to natural history, with a great many more on painting, architecture, music, poetry, antiquity, history, mechanics, geography, criticism, medicine, philosophy, ethics, mathematics, and even theology, as it appears from the catalogue published by count Giovanni Fantuzzi. His great merit could not fail to procure him envious enemies; who, though they could not lessen his reputation through life, have endeavoured to darken his memory. Some of his biographers have criticized his works, and quoted the strictures which Buffon passed on them, who speaks of the idle stories and fables they contain; but without recording the great eulogium he bestows on their accuracy, by stating them to be "the best in existence on all the branches of natural history." Others have said that he died in great poverty; without considering that at his death, which happened on the 10th May, 1605, at the age of 83, he left his museum and his copious library to the senate of Bologna, who, of course, could not possibly allow a man of that merit to end his days in distress. The fact is, both these accusations have been contradicted by Tiraboschi. (Tiraboschi vii. 610, &c.; who refers to the Life of Aldrovandi by Giovanni Fantuzzi, Bologna, 1774.)

ALDUS. See MANUZIO, or MANUTIUS.

ALEA, (Leonard,) who died at Paris about 1812, is the author of a work, well known and deservedly esteemed in France, entitled La Religion Triomphant des Attentats del 'Impiété; 2 vols, 8vo. 1802. He also wrote Reflexions contre le Divorce; Paris, 1802, 8vo.

ALEANDER, (Jerome,) a Roman cardinal, one of the most determined enemies of the Reformation, born 1480, at Motta, in the Trevisan territory, was educated at Venice, and at the age of 24 was reputed one of the most learned men of his time. Aldus Manutius dedicated his Iliad to him, as to a man of preeminent classical acquirements: he was also acquainted with some oriental languages, with mathematics, and with other branches of knowledge. Louis XII. invited him to the university of Paris in 1508, where his success was such that he became rector, notwithstanding the statutes which excluded foreigners from that honour. The celebrated Vatablus was among his scholars there (Tiraboschi). On the breaking out of the plague, he attached himself to the prince of Liege, who made him his chancellor, and sent him in 1517 to Rome, where he was retained by Leo X., and afterwards appointed librarian of the Vatican. In 1520 (or 1519, according to Ersch and Grueber's Encycl.) he was sent, with Caracciolo, as nuncio to the imperial diet at Worms, to resist the doctrines of Luther. (See Sleidan, Comment. ii. & iii.) The shameful treatment of Luther there, the proscription of his person, and the burning of his books, is said to have been mainly owing to the influence of Aleander. His conduct displeased more moderate men, especially Erasmus, who broke off his friendship with Aleander. [See Pallavicini Istoria del Concilio Tridentino, i. 23—28, who gives a very partial account of the conference at Worms, drawn up from MS. papers of Aleander. See, on the other hand, Seckendorf's relation of the same event. His MS. de Concilio habendo was often consulted during the Council of Trent.] He now quarrelled with Erasmus, whose intimacy he had formerly enjoyed. Clement VII. appointed Aleander nuncio to Francis I., by whose side, clothed in episcopal robes, he rode at the battle of Pavia, and was taken prisoner with him; he was ransomed for 500 ducats. He was afterwards employed in several embassies, and was promoted to the rank of cardinal by Paul III. He died of a slow fever, Feb. 1, 1542. His published works are only a Greek Grammar and Lexicon; his MSS. were used by Pallavicini, as quoted above. Some Latin verses by Aleander are published in Tuscanus's Carmina Illustrium Poetarum Italorum. (Tiraboschi, vii. 285, who refers to Mazzuchelli, and to Giangiuseppe Liruti, on the literary men of Friuli, Biog. Univ. &c.)

ALEANDER, (Jerome,) called *the Younger*, grand-nephew of the preceding, born 1574, studied at Padua, where he so distinguished himself that Baillet has classed him among his Enfans Célèbres par leurs Etudes. He afterwards studied law, and in his 26th year published commentaries on the Institutions of Caius. When he went to Rome he was employed as secretary to cardinal Octavio Bandini, with whom he continued for twenty years. He was one of the first members of the Society of Umoristi; wrote a learned treatise on its device; and displayed his talent on many different subjects. He afterwards, by the agency of pope Urban VIII., who had a great esteem for him, became secretary to cardinal F. Barberini. He died in consequence of an excess at table, March 9, 1629. His patron gave him a magnificent funeral, which was attended by the Academy of Umoristi. He is the author of several works, principally poetical, which are extravagantly eulogized by Fontanini, in his Aminta Difeso and Biblioteca Italiana.

ALEAUME, (Louis, 1525—1596) a magistrate of Orleans, esteemed for his knowledge and integrity; is the author of some Latin poems contained in the first volume of the Deliciæ Poetarum Gallorum Collect. Ranutio Ghero (Grutero); Frankfort, 1609. (Biog. Univ. Supp.)

ALEDRAN, (died 858,) count of Barcelona, who governed for Charles, son of the emperor Louis. He had to contend with Wilhelm, son of Bernardo, the late count, who aspired to the government; and once was compelled to flee from the city; but Wilhelm falling by the hands of conspirators, he returned to his fief. But his dignity was unenviable. Part of his government,—the whole of Narbonensian Gaul, was added to the domain of the count of Thoulouse; and Barcelona itself was betrayed to the Arabs by the Jews.

ALEGAMBE, (Philip,) a Jesuit, born at Brussels, 1592; educated in Flanders, went to Spain, and entered into the service of the duke of Ossuna, viceroy of Sicily. He became a Jesuit at Palermo, 1613; pursued the study of divinity at Rome, whence he was sent to teach philosophy in the university of Gratz, where he subsequently was appointed professor of school-divinity. He afterwards accompanied the son of the prince of Eggemberg on his travels, and was his confessor at Rome, when he was sent there by the emperor Ferdinand III. as ambassador of obedience to the pope. At Rome the general of the Jesuits retained him as secretary of the Latin despatches for Germany, in which laborious office he continued for four years, when he resigned it on account of the weakness of his sight. He was now appointed president of spiritual affairs in the professed house, and had the office of hearing confessions in the church. He died of the dropsy, Sept. 6, 1652. He is now principally known by his —1. Bibliotheca Scriptorum Societatis Jesu; Antwerpiæ, 1643, fol. This work was begun by Ribadeneira, much improved by Alegambe, and again much extended by N. Sotvell (*i. e.* Southwell) in 1675. In this last edition, however, the works enumerated by Alegambe, which had caused disputes in the Roman Catholic world, *are omitted*. (Sotwell's Preface.) 2. Vita P. Joannis Cardin. Lusitani, ex Societate Jesu; Romæ, 1649, 12mo. 3. Heroes et Victimæ Charitatis Societatis Jesu; Rome, 1658, 4to; continued by Nadasi from 1647 to 1657: (these victims were such as perished in attending persons affected with the plague.) 4. Mortes Illustres et Gesta eorum de Societate Jesu, qui in odium fidei ab hæreticis vel aliis occisi sunt; Romæ, 1657, folio.

ALEGRE, (—— d',) a French writer, of whom very little is known; died at Paris in 1736, leaving behind him a poem, entitled The Art of Love; a romance called The History of Moncade, of which the scene is in Mexico; and some translations from eastern writers.

ALEGRE, (Yves Baron d',) of an ancient family in the Auvergne, followed Charles VIII. to the conquest of Naples, in 1495. He was afterwards governor of the duchy of Milan under Louis XII. The comrade of Bayard, and of Gaston de Foix, he accompanied the latter in his expedition against pope Julius II.; and was made governor of Bologna in 1512, in which year he decided the battle of Ravenna in favour of Bayard and Gaston; but his son having fallen in this contest, (the second he had lost on the field of battle,) he was unable to bear the bereavement, but rushed into the midst of the enemy's army, exclaiming, "I follow you, my children!" and was slain. He was one of the most virtuous and skilful commanders of his time. The family of Alegre was noted in the sixteenth century for several murders, of which its members were either the perpetrators or the victims; the most remarkable was that of Antoine d'Alegre, by his cousin

Duprat, baron de Viteaux, near the Louvre, 1571.

ALEGRE, (Yves Marquis d',) marshal of France, distinguished himself at the battle of Fleurus, in 1690; served afterwards in Germany till the peace of Riswick. He was made prisoner in Flanders when the lines of Tirlemont were forced, and was taken to England. He did not return to France till the peace; served, in 1712, at the siege of Douay; took Bouchain; joined, in the succeeding year, the army in Germany; and was made, in 1724, marshal of France. He was afterwards commander-in-chief in Brittany, where, in the quality of commissary to the king, he presided over the states of that province. He died at Paris in 1733, aged 80.

ALEMAGNA, (Giusto d',) painter, the author of a fresco in the convent of S. Maria di Castello at Genoa, representing the Annunciation; of which the execution is careful and finished, like that of a miniature; lived in the fifteenth century. He signed himself Justus de Alemania, and was probably not an Italian but a German.

ALEMAN, (Louis,) cardinal, born 1390, of a noble family of Bugey; rose by degrees to be archbishop of Arles; was sent, in 1422, by pope Martin V. to Sienna, to direct the translation to that city of the council of Pavia: shortly afterwards he was charged with the reform of the police in the Romagna. Aleman was excommunicated, and declared unworthy of holding any rank in the church, by pope Eugenio, the successor of Martin; but was restored to all his dignities by Nicholas V. who sent him as legate into Lower Germany. On his return, he retired to his diocese, where he occupied himself in re-establishing discipline amongst his clergy, and in instructing the people. He died at Salon, at the age of 60.

ALEMAN, (Matteo,) a native of Seville, who flourished in the sixteenth and seventeenth centuries. He was one of the officers of finance to Philip II., and he discharged his duties with credit; but the love of repose, and above all that of letters, induced him to apply for his release, and he retired into private life. In 1604, he published at Seville a life of St. Antony of Padua, which has the usual defect of hagiological works. He is much better known for his Vida y Hechos del Picaro Gusman de Alfarache, (Madrid, 1599,) from which the French novelist, Le Sage, has *borrowed* so much. This novel was in prodigious vogue, and was no less known in France and Italy than in Spain. It had been translated into French long before Le Sage employed so many of its incidents in the compilation of his own witty story. The two first French translations were by G. Chappuis, 1600, and by Chapelain, 1632.

ALEMAND, (Louis Augustin, 1643—1728) a French writer of some note; born at Grenoble, of protestant parents, whose faith he abjured; studied medicine, and was admitted doctor at Aix. Having, however, failed in this profession, he came to Paris, where he published a manuscript of Vaugelas, entitled Nouvelles Remarques sur la Langue Françoise, Ouvrage Posthume, avec des Observations de M. H.; Paris, 1690, 12mo;—respecting the authenticity of which he quarrelled with his former friend, father Bouhours. He also wrote—1. Nouvelles Observations, ou Guerre Civile des Français sur la Langue; 1682, 12mo;—a kind of attempt towards a verbal and critical dictionary, which was to be comprised in 2 vols. folio; the publication of which was prevented by the Academy, their own work being then in contemplation. 2. Histoire Monastique de l'Irlande; 1690, 12mo. 3. Journal Histor. de l'Europe for the year 1694; Strasburg (Paris), 1695, 12mo, concerning which the memoirs of the Abbé d'Artigny may be consulted, vol. i. p. 282. He also published a translation of Sanctorius's Statical Medicine.

ALEMANNI, (Nicolo, 1583—1626,) a learned antiquary, born of Greek parents, and educated in the Greek college founded by Gregory XIII.; took orders in the Romish church, employed himself in teaching Greek to several persons of distinguished rank, was first secretary to cardinal Borghese, and afterwards keeper of the Vatican library. He died July 24, 1626—it is said, from too close an attendance on the erection of the great altar of the church of St. Peter: whilst watching that none of the earth which had been sprinkled with the blood of the martyrs should be carried away, he contracted a disease, which soon ended his days. He published Procopii Historiæ Arcana, Gr. et Lat. Nic. Alemanno interprete, cum ejus et Maltreti Notis; Paris, 1663, folio;—and a Description of St. John Lateran, 1665. In the former of these works he has been accused of great injustice towards Justinian. The latter was reprinted in the eighth vol. of the Thesaurus Antiquitatum Italiæ, and also

separately at Rome in 1756, with remarks by Assemanni, &c. (Biog. Univ.)

ALEMBERT. See D'ALEMBERT.

ALENÇON. The following members of this noble family deserve notice.

1. *Charles de Valois, Comte d'Alençon*, brother of king Philippe de Valois, was the head of the branch of Alençon, which became extinct in 1525. He was killed at the battle of Crecy, where he commanded the van-guard, in 1346. Alençon was raised to the rank of a duchy in the time of his grandson, John first duke of Alençon, who was killed at the battle of Agincourt.

2. *John II. Duc d'Alençon*, surnamed *Le Beau*, son of John I., was born in 1409. He was noted for his luxurious habits, and for possessing the most beautiful horses in France. He distinguished himself in the service of his country; but having had the imprudence to treat with the English, at the solicitation of the dauphin, afterwards Louis XI., against Charles VII., he was condemned to death by the king in the court of peers. His life, however, was spared, but he continued in confinement till the accession to the throne of Louis. Having held communication with Charles duke of Burgundy, a second decree of death was pronounced against him, which was commuted to imprisonment for an indefinite period at the Louvre, where he remained seventeen months. Louis XI. restored him to liberty in 1475, and he died in the following year.

3. *René, third Duc d'Alençon*, son of the preceding, was hated by Louis XI. who withdrew his pensions, deprived him of his possessions, and afterwards confined him in an iron cage at Chinon, where he only received food through the bars. The chamber of peers, by whom he was tried, wished to save him without irritating the king, and found him guilty only of disobedience; but he was not restored to his titles and property till after the death of Louis, by Charles VIII. He died Nov. 1, 1492.

4 *Charles, fourth Duc d'Alençon*, son of the preceding, born 1489, followed Louis XII. into Italy; married, 1509, Marguerite d'Angoulème, afterwards queen of Navarre, only sister of Francis I., who caused him to be acknowledged the first prince of the blood. He caused the loss of the battle of Pavia, by retreating with the left wing, instead of leading it to the succour of the king. The indignant murmurs of the whole country at his conduct, and the reproaches with which the duchess d'Angouleme loaded him, produced such an effect upon him, that he died of shame and vexation at Lyons, April 21, 1525. He was the last prince of the branch of Alençon, of which the duchy was afterwards given as an apanage to the fifth son of Henry II.

ALENÇON, (— d',) son of a huissier of the parliament of Paris, was the author of two comedies played at the Théâtre Italien. He published an edition of the works of Brueys and Palaprat, 5 vols. 12mo. He collected the works of Rivière Dufresny, printed in 1747, in 6 vols. 12mo; and the fugitive productions of the Abbé Pons, which were published in 1738, with his Eloge by Melon. D'Alençon died 1744. He was crooked, and so also was the Abbé Pons, who said of poor D'Alençon, for attempting to appear as a man of wit, "This animal disgraces the corps of humpbacks."

ALEN, or ALLEN, (Edmond,) a native of Norfolk, elected fellow of Corpus Christi college Cambridge in 1536, became their steward in 1539, and not long after obtained leave of the society to go and study abroad. He became, according to Strype, a great proficient in the Greek and Latin tongues, an eminent Protestant divine, and a learned minister of the gospel. He was in exile during the reign of Mary; but Elizabeth, on coming to the crown, appointed him one of her chaplains, gave him a commission to act under her as an ambassador, and promoted him to the see of Rochester, which however he did not live to fill. It is said he was buried in the church of St. Thomas Apostle, in London, Aug. 30, 1559. He translated into English, Alex. Alesii De Authoritate Verbi Dei (12mo) and Phil. Melanch. super utraque Sacramenti Specie, et de Authoritate Episcoporum (12mo, 1543), whilst abroad; as likewise, Conrad. Pelicanus super Apocalipsin. He wrote A Christian Introduction for Youth, containing the principles of our faith and religion (1548 and 1550, 12mo; 1551, 8vo.)

ALENIO, (Giulio,) a Jesuit, born at Brescia, in the republic of Venice; travelled into the East, taught mathematics at Macao in 1610, went thence to China, where he spent thirty-six years as a christian missionary. He was the first who planted the faith in the province of Shan-si, and he built several churches in the province of Fokien. He died in Aug. 1649, leaving behind him several works in the Chinese language:—1. The Life of Jesus Christ, in 8 vols. 2. Of the Sacrifice of Mass. 3. The Original

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of the World. 4. The Dialogue of St. Bernard betwixt the Soul and Body, in Chinese verse. 5. The Theatre of the World, or Cosmography, &c. &c.

ALEOTTI, (Giambattista,) was born at Argenta, from obscure parents, in the dukedom of Ferrara, and in his youth was placed as an apprentice to a builder. His natural turn for architecture, and the progress he made in the study of mathematics and literature, soon acquired him distinction and employment. He published some works on the occasion of the inundations which took place in the beginning of the seventeenth century in the provinces of Bologna, Ferrara, and Romagna, under the title of Difesa per riparare alla Sommersione della Polesine; printed at Ferrara in 1601. He also translated from the Greek into Italian the work of Heron on Spiral Motion; and by pope Clement VII. was employed to build the citadel of Ferrara. Several monuments erected after his designs are still in existence at Mantua, Modena, Parma, and Venice. He died in the year 1630.

ALER, (Paul, 1656—1727) a Jesuit, born at St. Guy, in the Luxemburg; studied at Cologne, where he was professor of philosophy, theology, and the belles lettres, until the year 1691. In 1701 he gave lectures on theology at the university of Treves, and was appointed in 1703 regent of the gymnastic school: about the same time he organized the gymnastic academies of Munster, Aix-la-Chapelle, Treves, and Juliers. He wrote the Gradus ad Parnassum, a book well known in all the schools of Europe; some Latin tragedies, as Joseph, Tobias, &c.; and some philosophical works.

ALES, (Alexander,) a celebrated divine, born at Edinburgh, April 23, 1500. He was at first much opposed to the opinions of Luther. His faith in his own doctrines was however much shaken by the discourse of Patrick Hamilton, and by the constancy which he showed at the stake. (See the name.) During the persecution which arose after his martyrdom in 1527, Ales was cited to appear before bishop Ross, at Holyrood House, on a charge of heresy. This was in 1534. As he did not appear, sentence was passed against him and others, among whom were John Macbee (better known as Doctor Machabeus), and they fled into England. "Alesse, by the recommendation of the lord Cromwell, came in favour with Henry VIII. and was commonly called the king's scholar; as he was indeed a man of good learning, and gave thereof a notable proof in his dispute with Stockeslie (Stokesly) bishop of London, in 1537." (Spotswood.) He wrote an account of this conference, which was translated by Edmund Allen. (See Burnet's Reformat. vol. i. b. iii. ann. 1537.) Spotswood adds, that on the death of Cromwell he went with John Fife into Saxony, where they lived professors together a long time in the university of Leipsic. He was in the interim professor at Frankfort-on-the-Oder, but retired in consequence of a controversy as to the power of the civil magistrate to punish fornication. In the dispute, raised by G. Major, on the necessity of good works to salvation, he espoused the side of Major. (See an account of this dispute in Walchii Introductio in Libros Symbolicos, pp. 794—806.) He died at Leipsic in 1565. His principal works are—1. De Necessitate et Merito Bonorum Operum; disputatio proposita in celebri academia Lipsica ad 29 Nov. 1560. 2. Commentarii in Evangelium Joannis, et in Utramque Epistolam ad Timotheum. 3. Expositio in Psalmos Davidis. 4. De Justificatione, contra Osiandrum. 5. De Sancta Trinitate, cum Confutatione Erroris Valentini. 6. Responsio ad triginta et duos Articulos Theologorum Lovaniensum. Also a Latin work on the right of the laity to read the Scriptures in the Vernacular tongue, and a defence of that work against Cochlœus. He also translated Ed. VI.'s first Liturgy for Bucer's use. (See Ersch and Gruber's Encyclopædia, and the authorities quoted above.)

ALES, (Peter Alexander d',) viscount de Corbet, a French marine officer, born in 1715; is the author of a work on the Origin of Evil; Paris, 1758. A Dissertation on Irish Antiquities, the title-page of which bears the name of Fitz-Patrick, has also been attributed to him. His family boasted of an illustrious Irish descent. Besides these works he wrote on the Origin of the French nobility. The period of his decease is not known.

ALESIO, (Matthew Peter,) a painter and engraver, born at Rome, was a pupil of Michael Angelo. Whilst young he went to Seville in Spain, where he painted in fresco, in the cathedral, a gigantic St. Christopher, of which the design is remarkably correct, and the execution carefully finished; nevertheless, he had the modesty to prefer to it the Adam and Eve of Louis de Vargas. He returned to Rome, where he died in 1600.

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ALESSANDRI, (John degli, 1765—1828,) a Florentine. He was appointed in 1796 vice-president of the Academy of Fine Arts by Ferdinand III. grand duke of Tuscany. After the union of Tuscany with France, he was elected member of the legislative body. In 1815 he was sent to Paris to reclaim the objects of art, of which the French had deprived his native country; and this mission he performed greatly to the satisfaction of his sovereign.

ALESSI (Galeazzo) was an Italian architect of extraordinary merit, born at Perugia at the very commencement of the sixteenth century. He distinguished himself at an early period by his progress in literature and mathematics, and learned the rudiments of civil and military architecture, under the instructions of his fellow-townsman Giambatista Caporali, the translator and commentator of Vitruvius. He next went to Rome, and among the magnificent remains of the immortal city, which were then more numerous and better preserved than at the present day, he completed those studies, which were to result in productions so important to his art, and which shed such lustre upon the city of his future adoption. To Genoa his genius has given a reputation, which, unlike the fame of her former greatness in commerce, and her ancient glory in arms, still remains to command the admiration of all who visit her; those are now, alas! mere matters of history; but the palaces, churches, and other public buildings of Alessi still exist, and prove the right of Genoa to be called in every sense, the "*Superb.*" While he was perfecting himself in his art at Rome, he became intimately acquainted with Michael Angelo Buonarotti and the other great men, who distinguished that period. There cannot be a doubt of the important moral influence of this friendship upon the mind of the young architect; and that seeing the noble conceptions of this golden age of art, and conversing with the lofty spirits which gave them birth, he must have imbibed deeply the same impassioned feelings and the desire to distinguish himself by productions, which should render him worthy the distinction of being the companion, the friend, and the rival of those illustrious artists. His first essays in architecture were in his native town, where, under the protection of the cardinal Parisani, he was employed to complete the works of the fortress of Perugia, begun by San-Gallo, and to add various apartments, which gave indications of his genius.

History is silent upon the immediate motives which led him to Genoa; but his talents and personal character were such as to induce the rich merchants of that city to employ him in works of the first importance. Genoa, at that period, was one of the great emporiums of Italian commerce, extending its mercantile relations to the most distant regions then known; feared and respected for its military power; and its merchant princes abounding in riches from the success of their commercial speculations. The town occupies the sides of a series of lofty hills, part of the range of the Apennines, which, in the form of a theatre, surround the port. Around this vast semicircle the streets run in parallel lines, rising one above another; and over them are a series of rising terraces occupied by gardens. The city itself was thus placed in a most enchanting and picturesque situation; but the narrowness of its streets, which resembled alleys, the largest being some twelve or fifteen feet wide, and the wretchedness of the houses, ill corresponded with the importance of the state, and the affluence of the citizens. The mind of Alessi was equal to the occasion, and he converted a group of wretched dwellings into a city of palaces; fully realizing the patriotic and magnificent views of the wealthy Doria, Grimaldi, Spinola, and other noble-minded men of the day. Genoa, even at present, may be said to have only two streets, the *Strada Nuova* and *Nuovissima*, the former of which was formed upon the design of Alessi, by cutting through the densely formed masses of houses, and erecting on each side palaces for the most distinguished families, no less imposing from their scale, than from the splendour of the materials of which they are constructed. The rapid declivity upon which the city is built imparts a peculiar feature to the distribution of the Genoese palaces. The entrance-floor forms, as it were, but the access to the living apartments, and consists of open spacious vestibules, leading up, by a flight of steps, to an ample court surrounded by porticoes, at the end of which is usually a magnificent marble staircase conducting to the range of apartments on the first floor, where the visitor finds himself on a level with the garden behind. The first-floor, or *piano nobile*, contains a grand suite of rooms, resplendent with gold, marble, and other precious materials, ennobled by the chisel of the sculptor and by the pencil of the painter, and communicating with an open

colonnade, which looks into the court. The next floor has a similar distribution; and thus story rises above story, creating new sensations of wonder and surprise at the profusion and richness, which attach to the residences of these merchants of ancient times. The vicinity of the marble quarries along the contiguous coast affords a splendid material for their columns and the linings of their walls; and their well-appointed ships brought from the more distant parts whatever could contribute, however costly, to the magnificence of their palaces. But, replete as they are with all the charms of imagination and variety, and all the pomp and splendor that can minister pleasure to the senses, it must be confessed that they are not equally distinguished by purity and refinement. The several stories of their palaces are generally too distinctly marked in the elevation by a separate order to each, thus producing littleness in the architectural features; their style of ornament is not sufficiently chastened, and degenerates into a profuse gorgeousness, that is inappropriate; there is also a certain corruption in the details. From these defects Alessi was more free than his followers, who probably sought to eclipse him in a lavish application of brilliant enrichment, as they could not excel him in that effect, which is the result of fine proportion, of judicious arrangement, and of a sober application of decoration. These great principles of composition alone are consistent with those standards of imitation, the monuments of the ancients, which our architect adopted in his early years as models of purity and taste, that should guide the future productions of his happy genius. The Brignola, Carega, Lescari, Giustiniani, and Sauli palaces, the Palavicini and Giustiniani villas, the Loggia, or old Exchange, and the superb Church of the Madonna di Carignano, may be cited as his finest productions at Genoa. At Bologna, also, he executed various works, and at Milan he constructed the Palazzo Marini, the front of the church of S. Celso, the hall of the Exchange called the Uditorio, and the whole of the church of S. Victor. He also furnished designs for various edifices at Naples and in Sicily; and being invited to submit a project for the Escurial, he was treated with great distinction by the court of Spain, and received the honour of knighthood from the king of Portugal.

Alessi, prosperous in every undertaking, and having acquired a well-earned reputation throughout Europe, died in the year 1572, and was buried in the family tomb at Perugia. His descendants long flourished at Genoa, many of his family having distinguished themselves by their talents, and having filled important offices in the Republic. (Vasari, Vite dei più eccellenti Pittori, Scultori, Architetti, colle Noti e Illustrazioni di G Bottari.—Milizia, Memorie degli Architetti.—Quatremère de Quincy, Dictionnaire Historique d'Architecture. Histoire de la Vie et des Ouvrages des plus Celèbres Architectes.—Gauthier, Principaux Edifices de Gênes.)

ALESSIO, (called *Marchis*,) born at Naples in 1700, was a painter, principally of landscapes. The galleries of Weimar, Naples, and Florence contain several of his works. He imitated Tempesta, but did not equal him. He died about 1740, after having worked for some time at Rome. Care is required in distinguishing the works of Alessio from those early ones of Zuccharelli, executed before he had fully developed his talent.

ALEXANDER. The name of Alexander is unknown in pure Greek history. It is found in the fictions of the Iliad, as one of the appellations of Paris. Its indigenous soil was in the north of Greece, where it was borne by several persons, of whom the most celebrated is the son of Philip of Macedon.

ALEXANDER I. was the son of Amyntas I. He is best known for the manner in which he avenged the insult done to his mother and sisters by the seven Persian ambassadors, sent by Megabazus to demand the submission of his father the king of Macedonia. Dressing up some beardless young men in women's clothes, and arming them with a concealed dagger, he bade them, when the Persians began to take indecent liberties, to stab each of the party sitting by their side. Nor with less skill did he avoid the punishment which such an act would have brought with it. For when Boubares was sent to inquire into the death of his countrymen, and to punish the murderers, he made a friend of the Persian, by not only loading him with presents, but giving him his sister Gygea in marriage. After the death of his father, whom he succeeded B.C. 501, he followed in the train of the Persian invaders, and recommended the Greeks to retire from the position they occupied near Tempe; advice which, says Herodotus, vii. 173, was adopted, not so much from the confidence that the Greeks had in the good-will of the Macedonian, as from their own

fears, when they heard that the enemy could penetrate into Greece by another route. Previous to the battle of Platæa he was sent by Mardonius to detach the Athenians from the other allied states; a mission which he probably took care to defeat, as we are told by Herodotus, ix. 44, that on the eve of the battle he went in person to the Grecian camp and betrayed the secret of Mardonius's intended attack on the following morning, and the perilous state of the Persian forces. After a reign of nearly half a century, he died B. C. 451.

ALEXANDER II. was the son of Amyntas II. and the elder brother of Philip the father of Alexander the Great. On his first assumption of the reins of government, he exhibited some enterprising spirit in defending the Aleuadæ, the royal family of Larissæ, in Thessaly, against his namesake the tyrant of Pheræ, who had made himself master of Larissæ and Crannon. His success, however, was not equal to his chivalry; for on his return to Macedonia, to suppress the revolt of Ptolemy of Alorus, he was compelled to call in the aid of Pelopidas, one of the Theban generals, when the rebels were put down; but within a short period he was assassinated by the very Ptolemy whom he had defeated, at the instigation of his own mother Eurydice, as Wesseling infers from comparing Diodorus xvi. 71 with Justin vii. 5.

ALEXANDER, tyrant of Pheræ in Thessaly, was the son of Polydorus, and nephew of Polyphron; who having murdered his brother, to become sole instead of joint ruler, was put to death by Alexander, B. C. 368. Enacting the part, says Plutarch, (in T. ii. p. 333. ed. Xyl.) of a real tyrant, he led his subjects to rebel, and to call in the aid of Alexander II. of Macedon, and subsequently of theTheban forces under Pelopidas. His compulsory submission was, however, of short duration. At the head of an army, which he had re-assembled, he received Pelopidas, when he came to make some overtures, and detained him a prisoner until he was liberated by Epaminondas. No sooner, however, had the Thebans returned home, than Alexander broke the truce he had sworn to preserve, and treacherously murdered the citizens of Scotussa, whom he had called to meet him at a place which he surrounded with his troops. To punish his repeated treacheries, Pelopidas was sent with an army of 7000 men; and though Alexander had a numerical superiority of three to one, he was defeated on the plains of Cynoscephale, and compelled to give up all the places he had taken. Wearied at length with his cruelties, his brothers-in-law, Lycophron and Peitholaus, undertook to murder him. While the tyrant was sleeping, they were introduced into his chamber by his wife Thebe, whose jealousy he had excited; and who, when the brothers hesitated to strike the blow, threatened to wake her husband, and put into his hand the sword she had taken from his side. Amongst his acts of cruelty, Plutarch, Pelopid. § 29, says, that he used to bury persons alive, and set dogs to worry human beings, sewed up in the skins of wild boars and bears. Light as Alexander considered the obligation of an oath, he was no hypocrite in sentimental feeling; for happening to be present at the representation of the Troades of Euripides, he left the theatre suddenly, saying, that he was ashamed to let the people see a person weep at fictitious miseries, from whom no real woes could draw a tear.

ALEXANDER, the fourth of this name, but the third of Macedon, was the son of Philip, by Olympias, the daughter of Neoptolemus, king of Epirus. He was born at Pellæ, B. C. 356, on the day when Herostratus set fire to the temple of Diana at Ephesus, and when his father received intelligence of his forces having gained a victory over the Illyrians, and himself being a successful competitor at the Olympic games. According to Ælian, V. H. ii. 25, it was the sixth of Thargelion (February), the very day of the month on which Alexander died. On the morning of his birth his father wrote a letter to Aristotle, in which he thanked the gods, not so much for giving him a son, as for his birth happening at a time when the boy might profit by the lessons of such a teacher; expressing at the same time a hope that his son would not disgrace his father, tutor, or throne, (A. Gell. N. A. xix. 3.) Alexander's first instructors were Leonidas, a relative of Olympias, and Lysimachus; whose manners formed a singular contrast with each other; for the former had all the stiffness of the philosopher, the latter all the suppleness of the parasite; nor did he hesitate to call Philip the Peleus of the past, Alexander the still living Achilles, and himself a second Phœnix.

Of the earlier years of Alexander little is known beyond what is related by Ælian (V. H. iii. 32), who says, that when the young prince was learning to play the

harp, and had struck a wrong chord, he asked the music-master, who had pointed out the error, "Of what consequence could such a mistake be?" when he received for answer, "None to a future prince, but much to a future harper." During the time that Aristotle presided over the instruction of his illustrious pupil, the Stagirite is said to have written a lost work on the Science of Government; for the one which still exists in Latin, Arabic, and Hebrew, under that name, and attributed to Aristotle, is considered by Buhle and others to be spurious.

Amongst the works which Aristotle put into the hands of his pupil, were the Iliad and Odyssey; the former of which it is said Alexander could repeat by heart, and a great portion of the latter; and such was the interest he felt in "the tale of Troy divine," that he even turned a commentator upon Homer, and deposited his copy, enriched with the *variorum* notes of Aristotle, Callisthenes, and Anaxarchus, in a splendid casket which he found amongst the spoils of Darius. The story, although attested by Strabo, (xiii. p. 409) Plutarch, (Alexandr. § 8) and Pliny (vii. 30.) is not without its difficulties. For the word *ναρθηξ*, used by Strabo, was never employed to denote "a casket." It means only "a hollow reed." Enamoured as Alexander was with the poeme of Homer, one can readily believe the account of Plutarch, who says that he ordered Harpalus to procure for him the tragedies of Sophocles and Euripides, so many of which turn upon Homeric stories: but it is not so easy to understand what interest he could feel in the Dithyrambics of Philoxenus and Telestes, and the works of Philistus;* unless he was deficient in critical taste—which a pupil of Aristotle was little likely to be—and taken with a bombastic style, as his modern counterpart, Napoleon, was with Ossian. Nor was the care bestowed upon his education altogether without its effect upon Alexander, despite the endeavours of a profligate mother to give her son notions at variance with the precepts of philosophy. To the lessons of the master, whom the pupil loved to call his second father (Plutarch, Alex. § 20.), is doubtless due the self-command of Alexander, who resisted all the blandishments of the Thessalian courtezan Callixena, although she was encouraged by his mother Olympias. See Athen. x. p. 435. Amongst the early proofs of his personal courage is the oft-told story of his breaking-in Bucephalus, a horse whose spirit no riding-master could tame. It was upon this occasion, we hear, that Philip told his son to seek another kingdom, for Macedonia was too small for him; although the sentiment seems scarcely fitted for such an act.

At the death of his father, who was murdered probably by a paramour of his mother Olympias, Alexander ascended the throne of Macedon, when he was scarcely twenty years old. But though he was pressed on every side by enemies, who anticipated the easy destruction of a kingdom where an inexperienced boy had put on the crown of a veteran in arms and in politics, yet so well did the son follow the footsteps of the father, that by conciliating some states, and threatening others, the storm, which seemed ready to burst, passed over without doing the slightest mischief. He was even enabled to inflict a signal punishment on Thebes, by razing to the ground every house there except the one in which the muse of Pindar had dwelt; and made it to an admirer of the bard a holy shrine. With a rapidity of movement which even now would be considered extraordinary, he returned from the Danube, whither he had gone in the pursuit of his enemies, and in little more than a week arrived on the borders of Bœotia, where he said to his companions in arms, "Demosthenes called me a boy when I was amongst the Triballi; a lad when I arrived in Thessaly; but he shall find me, under the walls of Athens, a full-grown man." The speech, which has been perpetuated by Demades (p. 274, ed. R.) would have been acted upon to the very letter, had not Alexander already dreamed of being not the king of Greece, but the monarch of the world.

On his return to Macedonia he made preparations for his invasion of the East. Confiding his country to the care of his able general and faithful friend Antipater, and his intriguing mother Olympias, who seems to have done little more than oppose the plans of Antipater, he collected an army of 30,000 foot and 4500 horse, with provisions barely sufficient for a month, and with very trifling pecuniary resources. Crossing the Hellespont, he arrived on the plains of Troy, where he sacrificed to Minerva; and adorned the tomb of

* The Philistus alluded to can scarcely be the historian of Syracuse who was the friend of the two Dionysii, and described by Cicero as the "pæne pusillus Thucydides;" unless it be said that Alexander wished to have his Ægyptiaca to serve as a kind of manual for the governors he intended to appoint over that portion of his future empire.

Achilles with a chaplet of flowers, and envied the hero a Homer who had immortalized the son of Peleus.

Alexander's first rencontre with the Persians was on the banks of the Granicus, now *Sousoughirli*, where he defeated an army of 20,000 horse, and as many foot; the latter of which were chiefly mercenaries, and were all cut to pieces, while the Persian cavalry owed their safety to flight. The loss of the Macedonians was inconsiderable: it included, however, twenty-five of the body guard of Alexander, to each of whom Lysippus was ordered by the victor to make a statue of bronze, and to place them in a temple, probably of Jupiter, at Dium in Macedonia, from whence they were carried eventually to Rome, as we learn from Vell. Paterc. i.11, and Plin. H. N. xxxiv. 19. After the battle, Alexander overran the whole country to Halicarnassus, which was defended by Memnon of Rhodes till he had exhausted all the resources of military skill. Pursuing his victorious career, he arrived at Gordium in Phrygia. Here an oracle had said, that the man who could undo a knot into which the cord that united the yoke of a chariot to the pole was tied, and so twisted as to conceal the ends, would be master of Asia. Alexander, disdaining to waste his time on a trifle, cut the knot with his sword; and thus showed that kingdoms are to be won, not by the intricacies of policy, but by striking a decisive blow.

From Gordium Alexander marched without resistance to Tarsus, where his dream of universal empire was nearly dissipated by death. Bathing, when in a state of perspiration, in the cold waters of the Cydnus, he caught a violent fever, from which he recovered through the skill of his physician, Philip of Acarnania. While the latter was attending on his patient, Parmenion sent to say that Philip had been bribed by Darius to poison Alexander. To show how indisposed he was to harbour the least suspicion against the integrity of his medical friend, he gave with one hand the letter to Philip, and with the other carried the cup to his lips and drank it. Scarcely was he restored to health, when he heard of Darius's intention to attack him. After some marching and countermarching, to which Alexander had recourse for the purpose of drawing Darius to a spot unfavourable to the full use of his immense masses, the armies met near Issus, a town of Cilicia, on the confines of Syria, afterwards famous for the defeat of Niger by Severus, A.D. 194. The battle was long and bloody, and contested by the Persians with more than usual spirit; nor did they give it up for lost until they heard that Darius had quitted the field, when he found his right wing had been routed. During the engagement Alexander (says Chares, quoted by Plutarch), received a wound from the hand of Darius himself, who, according to Justin, did not go unhurt. Both accounts are discredited by Sainte-Croix, but scarcely on sufficient grounds. To commemorate his victory, Alexander built, on the banks of the Pinarus, now *Delison*, three altars, to Jupiter, Hercules, and Minerva, to which Cicero alludes in Epist. Famil. xv. 4.

After the battle of the Issus, Alexander met with little to impede his progress till he reached Tyre. Its obstinate resistance was favoured by its insular position: but even a siege of seven months ended only in the destruction of a city, which had been, what Venice became afterwards, the merchant-queen of the Mediterranean. The only place not levelled to the ground was the temple of Baal, the Hercules of the Greek mythology, where Azelmicus, the king of Tyre, had taken refuge. With the exception of 15,000 citizens of both sexes, saved by the humanity of the people of Sidon, all the rest of the population were either massacred or sold into slavery. It was during the siege of Tyre that Darius proposed to ransom his family, whom Alexander had taken prisoners at Issus, with the payment of ten thousand talents, the surrender of all the country on this side of the Euphrates, and the offer of his daughter's hand in marriage. The proposals were, however, rejected by the haughty victor, who would be content with nothing less than unconditional submission, observing that the world could not bear two suns, nor the earth two masters.

The resistance of Tyre was partially imitated by Gaza; and both shared the same fate. Egypt more wisely received the conqueror with open arms; where, to signalize his past conquests, or to enrich his future coffers, he founded Alexandria, at a spot where the productions of Europe, Africa, and Asia, might meet at a central point, and be exchanged for each other at the grand market of the world.

From the nascent *entrepôt* of his future empire, Alexander crossed the desert to consult the oracle of Ammon; and having, says Arrian, iii. 4, heard what he wished, he returned to Egypt. From thence, after

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receiving some reinforcements from home, he advanced towards the Euphrates. Here Mazæus, to whom Darius had entrusted the defence of the passage of the river, deserted his post, and retreated, laying waste the country from which the enemy were to draw their supplies. This, however, formed no impediment to the march of Alexander. Within four days after passing the Euphrates, he overtook a body of Persian cavalry, and learnt from the prisoners that Darius was in considerable force near the river Baumade, and close to Gua-gamela (Camel's-Stall), in the neighbourhood of Arbela. The Persian army is said to have amounted to 500,000, of which not one half probably carried arms. To these Alexander had to oppose only 40,000 foot and 7000 horse. But with that confidence which continued success never fails to inspire, he did not hesitate to begin the attack; when, after routing the enemy's left wing, and getting in their rear, he was enabled to assist Parmenion, who was nearly overpowered by the masses in his front.

Defeated in his second attempt to arrest the progress of the victor, Darius retired to the northern boundaries of his once extensive empire, and left Alexander to occupy in succession Babylon and Suza, and after routing Ariobarzanes, who had occupied the only road to the capital with 40,000 men, to make his triumphal entry into Persepolis. Here, like the troops of Hannibal at Capua, the Macedonians gave themselves up to all kinds of intemperance; and the pupil of Aristotle, forgetting the precepts of philosophy in the fumes of debauch, consented, in order to gratify a Grecian courtezan, to give the cedar palace of the kings of Persia a prey to the flames.

Leaving Persepolis, Alexander, who, like Charles XII. of Sweden,

"Thought nothing done, while aught remained to do,"

proceeded to Ecbatana, where Darius was said to have taken refuge. But he soon learnt that Bessus had loaded the unfortunate monarch with chains, and had shortly afterwards caused him to be murdered, less to secure his own flight than to ingratiate himself with Alexander; from whom he received the only reward his treachery deserved, when he was handed over to Oxathres, the brother of Darius, by whom he was put to death, with more than usual tortures; while to the dead body of Darius Alexander paid every honour, and even threw his own cloak over it, as stated by Plutarch, De Fortun. Alexand. p. 314. R.

Pursuing his career northwards, Alexander arrived at the borders of the Caspian; from whence he directed his course eastward, until he reached the Indus; where he formed an alliance with Taxilus, the king of the country, and by whom he was conducted to the Hydaspes; the passage of which Porus was prepared to oppose with all his forces, amongst which he relied not a little on his elephants. Alexander, however, with his usual success, passed the river and defeated the son of Porus; who then determined to attack the enemy in person, but met with no better fate. When taken prisoner, he asked how he was to be treated. "Like a king!" replied Alexander;" to whose inquiry, Did he wish for any thing else? Porus answered, "No; for those words comprise every thing."

Still continuing his march westward, Alexander made himself master of thirty-seven towns, whose population varied from seven to ten thousand persons; nor is it easy to say where he would have stopped, had not his ambition been checked by the murmurs of his soldiers, who found that every victory only carried them further from their friends, and brought them, as in the case of Porus, in contact with more powerful foes. Vainly did Alexander urge them to pass the Hyphasis, the modern Beyah. To all the appeals of their chief the troops turned a deaf ear; and he was compelled to retrace his steps. To mark, however, the terminus of his expedition, he erected on the east bank of that river twelve altars, to as many of the greater gods of Greece.

Hitherto the army had traversed on foot the whole distance from the Hellespont to the Hyphasis. But on their return, a part of the troops were sent down the Hydaspes, and afterwards the Indus, in boats; while others proceeded along the banks of those rivers, until they reached the sea. Here Alexander divided his army into three corps: one was commanded by Craterus, with orders to return to the Hydaspes; another was put on board the fleet of Nearchus, to coast the Persian gulf; while the third, led by Alexander in person, was to take the direction of Gedrosia, now Mekran. Previous to passing through that country, so much did the troops suffer from want of water and provisions, and the moving columns of sand, that scarcely a fourth

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part of the number who left Persia returned alive.

Pursuing his route westward, Alexander traversed Carmania, now Kerman, and arrived at Parsagarda; where are still to be seen the ruins of the tomb of Cyrus, under the modern name of Mourgaub. From thence he marched to Suza; where he celebrated his own marriage with Barsine, the daughter of Darius, and at the same time of 10,000 Macedonians with as many girls of Persia. Arriving at Opis, in the Tigris, he had to appease a mutiny of the Macedonian troops, disgusted with the preference he had shewn for oriental customs, and the formation of a guard of Persians dressed and disciplined after a Greek fashion. At the height of the revolt, he bade the Macedonian and Persian troops separate; and bidding the former choose their own chief, "I will," said he, "put myself at the head of the Persians. If you are victorious, I will do all you desire. If defeated, you will know your weakness, and be henceforth quiet." Such is the pithy account given by Polyænus, iv. 3, 7; that of Arrian, vii. 10, is longer, but not the less remarkable; where Alexander thus closes his address to the mutineers:—"It was my intention to send home all those unfit for service, and to make their lot not only happy but envied. Since, however, you all wish to leave me, go; and when you reach your hearths, say that you abandoned Alexander, not Alexander you. Go. Desert your prince, and leave him to the protection of barbarians you have beaten; and, abjuring all the ties that men hold honourable, and the gods holy, go."

From Suza, Alexander marched to Ecbatana, where, says Arrian, (vii. 14,) in the midst of games, sports and wassail, to celebrate his successes, Alexander received intelligence of the dangerous illness of his friend Hephæstion; who, unwilling, perhaps, to mar the merriment, had concealed his illness for a week; and, though Alexander made all haste to visit him, died before Alexander's arrival. Of the honours paid to the deceased, Diodorus has given a detailed account, which will be noticed under HEPHÆSTION. Suffice it to say, as stated by Arrian, that Alexander abstained from all food for three days, and was torn only by force from the dead body, on which he had thrown himself, giving vent to his sorrow in sobs, or in the agony of silent grief; nor did he return to himself, until he was called upon to check the brigands of Cossé, who, trusting to their mountain fastnesses, to which they could retire when attacked, had plundered with impunity the neighbouring Ouxii, and had made themselves formidable, says Strabo (xi. p. 461), even to the kings of Persia. Despite, however, the snows of winter, Alexander (Diodorus, xvi. 3) destroyed them, to a man, as a kind of funeral offering to the manes of Hephæstion. The story is discredited by Sainte-Croix; but it is quite in unison with the character of Alexander, eager to follow the example of Achilles, who sacrificed twelve Trojan youths at the tomb of his friend Patroclus. Arrian, indeed, says in his Indica, (§ 40,) that Alexander civilized the Cosseans by introducing agriculture amongst them. But a soldier was little likely to patronize such pursuits, even had the country been better adapted for such a purpose.

In his advance towards Babylon, and during his stay at Ecbatana, he sent Heraclides, the son of Argæus, to Hyrcania, to build ships in the Greek fashion, with and without decks, which were to be launched on the Caspian, to ascertain with what ocean that sea was connected, whether it was a part of the Black sea to the west, or the Indian to the east. At this period he fell in with some Chaldean soothsayers, who predicted that if he returned to Babylon, whither he was bending his way, he would not leave it alive. Despite, however, of this and other attempts to dissuade him from his purpose, Alexander made his entry into Babylon, where he was met by deputies from different states of Greece, congratulating him on his victories and safe return; to whom he gave up all the spoils that had been carried from Greece during the Persian invasion; just as the allied forces did, when they restored to Italy and Germany what the French had carried away to grace their capital.

It was during his sojourn at Babylon, that Alexander met the flotilla of Nearchus, which had sailed from the Indus, and after coasting the Persian gulf had ascended the Euphrates to Babylon; from whence Alexander intended to send another naval expedition down the river, with orders to coast along the Arabian gulf and to go up the Red sea. But all the dreams of future conquests, (for Arabia had not as yet seen the victor of the world,) were cut short by death.

Of his last moments, some curious details have been preserved by Arrian and Plutarch, from the Ephemerides, and journal of Alexander's expedition, compiled by one of the scientific staff which accompanied Alexander from Macedonia, as Denon and others did Buonaparte from Paris, when the modern counterpart of the ancient hero invaded Egypt. These specimens of the oldest *bulletins* in existence are highly interesting, and would well deserve extracting, did our space permit.

For the sudden death of Alexander various reasons have been assigned by different authors. The opinion adopted by the generality is, that he died of poison, which Antipater prepared from a receipt given by Aristotle, and was carried in the hoof of a mule to Iolas. The story is disbelieved by Sainte-Croix on the authority of Plutarch, (in Alexander, p. 99, R.), who says, that the body presented no marks of poison, although it was exposed for some days to the action of the sun in a hot climate. But as the same writer, in his treatise De Invid. ii. p. 538, ed. Xyl., confesses that Alexander perished by the plots of his enemies, no reliance can be placed on such conflicting testimony. Perhaps the real cause of his death is to be traced to a cold he caught in an excursion up the Euphrates, which we learn that he made, from Arrian (vii. 22): as he sailed to the marshes where the tombs of the Assyrian kings were situated, a marsh fever may have been the consequence.

Thus ended, at the age of 33, the career of a man, whose life was brief indeed, but so full of events that it would seem to be, what it has actually become in the East, a romance, did we not possess sufficient evidence to prove that in this case truth has surpassed even the bounds of fiction. It was Alexander's wish for his body to be sent to the temple of Jupiter Ammon. But Ptolemy Soter detained it in Alexandria, in consequence of the soothsayer Aristander declaring that the country where the bones of Alexander rested would never know a foreign lord—a prediction evidently framed on a similar tradition relating to the ashes of Œdipus. The sarcophagus in which the body was deposited, is said to be in the British Museum. But, does the evidence adduced by Clark to prove its identity outweigh the testimony of St. Chrysostom, who, in a passage quoted by Sainte-Croix, (p. 520,) asserts that the very existence of the tomb was unknown more than 1,400 years ago? The tomb was visited by Julius Cæsar, who lamented that he had done nothing worthy of mention, at an age when Alexander had died after being the victor of the world; while Augustus, says Dio Cassius, (li. 16,) in the true spirit of a modern antiquary, carried off a bit of the hero's nose. Diodorus has given an elaborate account of the car in which the body was carried from Babylon to Memphis; and if all that he says be true, it bespeaks great infatuation, for the coffin was used as a kind of oracle in their councils.

Of a person who acted so conspicuous a part in past times, no contemporary records have reached us. A few allusions to him are to be found only in the speeches of the orators at Athens. Luckily, however, in the pages of Ælian, Arrian, Athenæus, Diodorus, Polyænus, Polybius, Plutarch and Strabo in Greek, and of Justin and Quintus Curtius in Latin, we meet with extracts from the writings of Aristobulus, Callisthenes, Clitarchus and Ptolemy Soter; and, though their agreement in the same facts offer the only security for their accuracy, yet they tell us not a little of a man who has been called, not unjustly, the Great. Amongst the mass of ancient marble, only a single Hermes has been found with his name affixed to the portraits. According to Chrysostom some Christians used to wear an amulet, with the head of Alexander on one side, and a monogram of Christ on the other. Over his private life, it were well if history could draw a veil; not that he exhibited more irregularities than others have done, but because it is sad to find how little the lessons of philosophy avail in correcting the heart, when power gives a scope to passion, and flatterers take the place of friends. The abusive language of the drunken Clitus should have been punished, but not by the sword of the intoxicated Alexander; and the services of Parmenion ought to have outweighed the suspicions excited by the jealous rivals of the absent veteran; who could have no motive to join, although some to conceal the plots, if plots they were, of his own son Philotas; whose only crime was the wound he inflicted on the pride of the prince, when, as stated by Quintus Curtius (vi. 10,) he told Alexander that he congratulated him on being placed amongst the gods by the priest of Ammon, but lamented the fate of slaves, compelled to serve a prince, who consi-

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dered himself more than man: for, according to Ephippus, quoted by Athenæus, (xii. p. 356,) "Dressed in a purple robe, and wearing on his head the ram's horns of Jupiter Ammon, and with the bow and quiver of Diana, Alexander was at one time drawn in a car, at another he appeared with the insignia of Mercury, or else with the lion's skin and club of Hercules. Before him myrrh and frankincense were burnt, as to a god; and as he passed along, a profound and respectful silence was observed through the fear of exciting his sullen and sanguinary humour." Phylarchus, too, testifies that the splendour of Alexander's camp quite eclipsed that of the ancient kings of Persia; while to do honour to his nuptials at Suza, where he married at one time, Barsine (Stateira,) the daughter of Darius, and Parysatis of Ochus, Greece, Asia, and even India, sent artists of every kind to keep up the festivities of five days.

Of the cruelty with which he carried on war in India, modern history can furnish many parallels; but only a few of the bad faith with which, in violation of a truce, he massacred the inhabitants of an Indian town; the only stain, says Plutarch, to tarnish the lustre of his wars, carried on elsewhere as became a king. At the suggestion, probably, of Aristotle, (see Diog. Laert. v. 1,) Alexander planted Greek colonies in Asia, distant, says Diodorus, (xvii. 83,) a day's journey from each other; one of which was called after a favourite dog, and another after Bucephalus, who having carried his master from Pella to the Hydaspes, died at the age of 30; as did the horse which Platoff, the hetman of the cossacks, had ridden through the invasion of Russia by the French, and gave at the end of the war to the duke of Wellington.

For the persons connected with the history of Alexander, see ANAXARCHUS, ANTIPATER, BAGOAS, CALANUS, CALLISTHENES, CASSANDER, CLITARCHUS, CRATERUS, DARIUS, DEMETRIUS, DINOCRATES, EUMENES, HARPALUS, IOLAS, LYSIMACHUS, LYSIPPUS, MARSYAS, MEMNON, NEARCHUS, OLYMPIAS, ONESICRITUS, OXYDRABES, PARMENION, PERDICCAS, PEUCESTES, PHILOTAS, PORUS, PTOLOMÆUS, TIMOTHEUS.

ALEXANDER, son of Lysimachus, (one of the lieutenants of Alexander the Great, and to whom, in the division of the latter's territories, Thrace and Chersonesus were allotted,) and of Amestris, was educated at the court of his father, whence, not considering himself in safety after the death of Agathocles, he fled with Lysandra, widow of that prince, to Seleucus, king of Syria. Lysimachus having fallen in a battle against Seleucus, Alexander by his prayers prevailed on the latter to give him up the body of his father, which he carried into Chersonesus and buried there. He was one of the three competitors for the throne of Macedonia, after the death of Sosthenes, 278 B.C.; but he was not successful, and what became of him afterwards is not known.

ALEXANDER, son of Polysperchon, took an active part in the affairs of Greece, and especially of Athens, where he was connected with the party opposed to Phocion (Diodor. xviii. 65). Having become master of Peloponnesus, he formed an alliance with Antigonus; but was afterwards connected with his enemy Cassander. He was assassinated by the partizans of Alexion, while retiring from Sicyon. After his death his wife Cratessipolis took affairs into her own hands, and restored Sicyon and Corinth to Ptolemy, according to Diodor. xx. 37.

ALEXANDER, the third son of Perseus, the last king of Macedon. When quite a child he was entrusted by his father to the care of a former friend, Ion; by whom, after the defeat of Perseus by Paulus Æmilius (B.C. 168), he was given up to the conqueror, to grace his triumph at Rome, where, says Plutarch, in Paul. Æmil. § 33, the splendour of the show was almost lost in the pity for the children of Perseus; two of whom, a boy and a girl, died young, but the third lived to carry on the trade of a carver in small work, and eventually to become a valuable government secretary.

ALEXANDER, the brother of Olympias, and the husband of Cleopatra, the sister of Alexander the Great, was placed on the throne of Epirus at the age of 20. Conceiving, says Justin, xii. 2, that the western world would be his, as the eastern was destined to be his nephew's, he willingly passed over into Italy, when invited by the people of Tarentum, to aid them against the Bruttii. After gaining some successes he was killed (B.C. 328) near Pandosia, on the banks of the Acheron, and was thus cheated, says Strabo, vi. p. 393, by the oracle of Dodona, that bade him beware of Pandosia and Acheron, which he conceived to be in Thesprotia, and not, as shown by his death, in Italy.

ALEXANDER, son of Pyrrhus, king

of Epirus, seeking to revenge the death of his father, entered Macedonia with an army, whilst Antigonus was occupied in Greece: the latter having returned to combat him, was abandoned by his army, but Demetrius, having assembled a new force, not only expelled Alexander, but deprived him of his own territories. Alexander fled to Acarnania, whence he was soon after recalled to Epirus. He married Olympias, his sister, by whom he had three children, who were very young when he died. He wrote a treatise on Military Tactics, which is praised by Arrian and Ælian, but which has been lost.

ALEXANDER BALAS. This adventurer, whose name, according to Eusebius, is derived from *Bala*, a concubine, was brought forward by the opponents of Demetrius Soter, to claim, as the son of Antiochus Epiphanes, the crown of Syria. Accordingly he went to Rome, accompanied by Heraclides and Laodice, the real daughter of Antiochus, to request the support of the senate, or at least no impediment to his endeavour to recover his rights. But though, says Polybius, (Excerpt. Legat. 140,) all sensible persons saw it was merely a farce got up by Heraclides, yet the clever orator contrived to get a decree in favour of Balas, and on the strength of it to collect an army, with which Alexander attacked Demetrius; who in the first battle, says Justin, and in the second according to others, lost his crown and life; but not before he had given some proofs of courage by fighting on foot, after he had lost his horse in a bog, as stated by Josephus, (Antiq. Jud. xiii. 5.) Intoxicated with his success, Alexander gave himself up to a life of pleasure, relying for security on his Cretan mercenaries. The people of Antioch, however, being desirous, says Justin, (xxxi. 2,) to repair the injury done to Demetrius, took the part of his eldest son, then scarcely out of his teens; while soldiers flocked to his standard, disgusted with the pride of the prince and the rapacity of his principal officers. In this dilemma, Alexander applied for assistance to Ptolemy, whose daughter, Cleopatra, he had married. His father-in-law sent at first some troops; but hearing, or pretending to hear, that Alexander was plotting against him, he turned against his son-in-law, and in favour of the young Demetrius. To oppose their united forces, Balas brought an army into the field, but was beaten in the first battle, and was afterwards murdered by Diocles, an Arab chief, to whom he had fled for protection, and whom Wesseling, in Diodor. Fragm. identifies with Malchus, (mentioned in Joseph. Antiq. Jud. i. 11. 39,) and with El-Malchu-el, or Simalcue, (in 1 Maccab. xi. 39;) or Zabdiel (ibid. ver. 17. See Cotton's Notes.)

ALEXANDER, third son of Cassander, king of Macedonia, was competitor for the throne of that country with his brother Antipater. He was assassinated by Demetrius, son of Antigonus, whom he had called to his aid, 295 B.C.

ALEXANDER II., called *Zabinas* in Diodorus, *Zebinas* in Josephus, (Antiq. Jud. xiii. 9. 3,) and *Zabbineus* in the preface to Trogus, p. 9, (and which, in Syriac, means "a purchased slave,") was the son of Protarchus, a chapman in Egypt, and sent by Ptolemy Physcon to make himself master of Syria, to which he laid claim as the adopted son of Antiochus. There, after defeating Demetrius, he began to look down on Ptolemy himself; who, to punish his insolence, sent some troops to aid Grypus, the son of Demetrius, by whom Alexander was defeated, and compelled to take refuge in Antioch. Being in want of money to pay his troops, he took from the temple of Jupiter a golden statue of Victory, "with which," said he, jokingly, "Jupiter had accommodated him;"—a remark scarcely intelligible, unless we bear in mind that Jupiter was frequently represented with a statue of Victory in his hand, stretched out as if in the act of making a present. In a few days afterwards, he endeavoured to take away the golden statue of Jupiter himself; but being opposed in this second act of sacrilege, he was compelled to fly; when, overtaken by a storm, he fell into the hands of pirates, who sent him to Grypus, by whose orders he was put to death. Such is the account given by Justin, (xxxix. 1,) from which that of Diodorus seems, as far as one can judge from the fragments, to have differed considerably.

ALEXANDER, (Jannæus,) king of the Jews, third son of Hyrcanus, succeeded his brother Aristobulus, 105 B.C. (Cotton's Maccabees), though some say 102 B.C. He was defeated on the banks of the Jordan by Ptolemy Lathyrus, king of Egypt. Gaza, which had rebelled against him, he took by stratagem, slaughtered its inhabitants, and reduced it to ashes. His ill success in a war against the Arabians again induced his subjects to revolt, and

a civil war ensued, in which no less than 50,000 Jews lost their lives. He espoused the side of the Sadducees. It was in vain that the rebels called to their aid Demetrius: Alexander continued his ferocious career; in one day he crucified 800 of them, and slew their wives and children before the eyes of his concubines, whom he feasted in a pavilion on the occasion. Having victoriously terminated the civil war, he turned his arms against his neighbours, and conquered a great number of places in Syria, Phœnicia, Arabia, and Idumea. He died whilst besieging the castle of Ragaba, 76 B.C. (Prideaux's Connection. Josephus, xiii. Maccab. b. v. &c.)

ALEXANDER, son of Aristobulus II. king of Judæa, made prisoner, with his father, and taken to Rome by Pompey; afterwards escaped, and put himself at the head of an army in Judea, which was defeated by Mark Anthony near Jerusalem. He afterwards, at the head of 30,000 men, was totally routed by Gabinius near Mount Tabor. No less than 10,000 Jews were killed in this battle. Alexander fell at length into the hands of Metellus Scipio, who caused him to be beheaded at Antioch, 49 B.C.

ALEXANDER SEVERUS. Bassianus Alexianus, afterwards Aurelius Alexander Severus,—according to Xiphilin, son of Gessius, or Genesius Marcianus; according to Lampridius, of Varius and Mamæa,—was connected with the family of Severus by his grandmother, Julia Mæsa, sister of the empress Julia; and was first cousin to the emperor Elagabalus. (See ELAGABALUS.) Alexander was born December 12, 205, A.D.; since he was in his 16th year when nominated Cæsar in A.D. 221, and in his 30th, when he was killed, March 19, 235. His birth-place was Arca, or Arcena, in Phœnicia; but, after his accession to the empire, the genealogists ingrafted his Syrian descent upon the ancient stock of the Metelli. At the instigation of his grandmother, Julia Mæsa, Alexander was adopted by his cousin, and invested with the title of Cæsar. But his virtues awakened the jealousy of Elagabalus, who determined either to corrupt or destroy him; and it required the united vigilance of the senate, the prætorians, and his own family, to protect him. Upon the murder of Elagabalus, March 10, A.D. 222, Alexander was declared emperor by the guards, and their choice confirmed by the *acclamations* of the senate. His education had been entrusted by his mother Mamæa—who had the ambition, perhaps the avarice, but not the other vices of the second Agrippina—to the most eminent rhetoricians and philosophers of the age; while, during the minority of the emperor, the regency was committed to a select council of the wisest and most virtuous senators. Domitius Ulpian, equally celebrated for his love of justice and his knowledge of the laws, was prætorian præfect—in modern language, the prime minister of Mamæa. Their first care was to retrench the prodigal expenditure, and to remove from office the worthless favourites of the last reign. Their next, as far as possible, to restore, throughout the empire, the mild and vigilant government of the Antonines;—and their efforts were so successful, that, about a year from his accession, the senate, after waiting to see whether he would not assume it among the hereditary titles of the monarchy, decreed to Alexander the name of Antoninus. He declined an appellation which Commodus, Caracalla, and Elagabalus, had successively profaned, but persevered in the exercise of those virtues which originally had made it venerable.

The journal of his life is the best proof of the virtues, the abilities, and the proficiency of Alexander. Without minutely sifting the dull panegyric of the Augustan history, (Œlii Lamprid. in Alex. Sever.) we may gather from it, that he rose early; that his morning hours were divided between devotion and business; that the bath, the gymnasia, or military exercises employed the middle of the day; that the afternoon was engaged in dictating to his secretaries, or in private studies; and that, at the evening, the principal, meal of the day, the conversation of learned men, among whom Ulpian was always one, or the recital of some pleasing composition, supplied the place of those grosser amusements which so frequently relieved the tediousness of a Roman banquet. The emperor was better acquainted with Greek than with Latin literature, yet the Offices and the Republic of Cicero were among his favourite studies; he preferred Horace and Serenus Sammonicus, among the poets, and esteemed Virgil the Roman Plato. His dress was modest and simple, his table frugal, his demeanour courteous and affable; his palace, at certain hours, was open to all his subjects, but an inscription on the walls, and over the portal, reminded them of the great negative principle of

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justice, "Do nothing unto others you would not they should do unto you;" and the voice of a crier, as in the mysteries of Eleusis, was heard from time to time, proclaiming, "Let none enter these holy walls, unless he is conscious of a pure and innocent mind."

The civil reforms of Alexander were, 1st, sumptuary; directed to the social habits of his subjects, whom the riot and profusion of the late reigns had impoverished and corrupted; and 2dly, judicial, or the restoration of the domestic and provincial administration of the Antonines. Taxes were transferred from the necessaries to the luxuries of life; the prices of provisions and the rate of interest were reduced, and the provinces relieved from the oppressive tributes of Caracalla. But although the legions at first loved Alexander as their pupil, and afterwards revered the active simplicity of his life, the revival of military discipline was beyond his power. The violent death of Ulpian, whom the prætorians, after a three days' conflict in the streets of Rome, murdered, as the author of the attempted reforms (see ULPIAN), under the shelter of the imperial purple; and the attack upon the historian Dion Cassius (see DION), who had commanded with too much strictness the Pannonian legions, showed that the events of the last forty years had irretrievably loosened the habit and the principles of subordination. The Persian campaign did not introduce a better spirit among the soldiers. For although in a serious mutiny at Antioch Alexander shamed the legions into obedience by addressing them as "quirites" (citizens) instead of "milites" (soldiers), his success against Artaxerxes is doubtful. The speech attributed to Alexander by Lampridius, would seem intended to excuse a defeat; it is in the vein of captain Pyrgopolinices in Plautus. (Miles Gloriosus, act i. sc. i.) Eckhel, (Doct. Num. vet. vii. 276) indeed, says that Alexander had too much modesty and wisdom to permit himself to receive honours he had not deserved. He certainly triumphed for successes obtained in the Persian war. Historians are, however, divided: Lampridius, Victor, and Eutropius, speak of victories; Herodian alone of defeat.

The latter years of Alexander were clouded by the unpopularity of Mamæa, and by his separation from a wife whom he loved, Memmia, daughter of Sulpicius, a man of consular dignity. Mamæa, unable to resign the dignity of Augusta, put Sulpicius to death, on pretence of treason, and banished her daughter-in-law to Africa. Julian, in his Cæsars, (p. 315) glances at the *Syrian* effeminacy of the son of Mamæa; and it appeared on this occasion; "he mourned," says Dio, "but he dared not to remonstrate." From some causes unknown, the legions transferred their affections to Maximinus, one of his generals; the prospect of a new donative inflamed their discontent; and Alexander was murdered in his tent at Mayence in a sudden outbreak of their avarice or anger.

Herodian, Xiphilin, and Lampridius, are the historians of Alexander; it is difficult to reconcile, and sometimes to understand their accounts. His abilities were better suited to judicial administration than to military command. His Augustan biographer, who dedicated his work to Constantine, insinuates the christianity of Alexander. His piety was certainly indiscriminate, since the familiar objects of it were *Abraham*, Orpheus, Alexander, and *Christ*. The first and the last members of his private pantheon might have been supplied by Origen, who, at her own desire, had several conferences with Mamæa at Antioch. But his evangelical precept of "doing nothing to others he would not they should do to him," he had probably read in Isocrates. Mamæa perished with her son, who, it is said, in his last moments, attributed his ruin to her pride and avarice.

ALEXANDER, emperor of the East, born about 870, ascended the throne in 911. He abandoned himself to the dominion of his passions, and made the ministers of his pleasures the rulers of the state. Having insulted Simeon, king of the Bulgarians, that prince assembled all his forces, and prepared to invade the empire. Alexander did not live to witness the fatal consequences of his conduct: after he had reigned a year and twenty-nine days, death terminated an existence pernicious to the state, and degraded by the most shameful vices.

ALEXANDER, a saint and martyr, born in Phrygia, and a physician by profession, was put to death A. D. 177, during the persecution that raged against the churches of Lyons and Vienne. He was condemned to be devoured by wild beasts in the amphitheatre, and died "neither uttering a groan nor a syllable, but conversing in his heart with God." (Epist. Eccles. Lugd. et Vienn. apud Euseb. Hist. Eccles. lib. v. cap. 1, p. 163; Ed. Paris, 1659.)

ALEXANDER, (St.,) patriarch of Alexandria, succeeded St. Achillas, in the year 313. His doctrines were attacked, out of envy, by Arius, who himself had pretensions to this see, and whom, after mildly exhorting to return to the truth, he cited before an assembly of the clergy at Alexandria; and on his refusing to recant his errors, excommunicated him and his followers. This sentence was afterwards confirmed by above a hundred bishops in the council of Alexandria, in the year 320. Alexander was present at the council of Nice, and died Feb. 26, 326, appointing Athanasius for his successor. Of his numerous epistles written against the Arian heresy, two only remain:—one in Socrates, lib. i. c. 6; and in Gelasius Cyzicenus's History of the Council of Nice, lib. ii. c. 3. The other, addressed to Alexander of Byzantium, is in Theodoret, lib. i. c. 4. Fragments of a third are in S. Maximus Opus. Theol. et Polem. vol. ii. 152, 155.

ALEXANDER ÆGEUS, of the first century, is sometimes confounded with Alexander Aphrodiseus. He was one of Nero's preceptors, and is said to have contributed to the corruption of his pupil. He wrote a commentary on Aristotle's Meteorology, in the manner of the ancient Peripatetics.

ALEXANDER APHRODISIENSIS, (so called from Aphrodisias, a city of Caria, where he was born,) a famous teacher of the Peripatetic philosophy, and commentator on Aristotle's works, flourished (as we learn from his own writings) about the beginning of the third century. As he dedicates his work, De Fato, to the joint emperors Septimius Severus and Caracalla, he must have composed it before A.D. 211, in which year Severus died; and as he calls it his "first-fruits,"* we may suppose so voluminous a writer to have lived for some years after that time. He studied the Peripatetic philosophy under Herminus,† and Aristocles the Messenian,‡ and was afterwards himself professor, but whether at Athens or at Alexandria is uncertain. His reputation among succeeding commentators on Aristotle was so great, that he is called, *par excellence*, ὁ εξηγητης, "the interpreter;" and his expositions were followed not only by Themistius, Ammonius, Philoponus, Olympiodorus, Simplicius, and Michael Ephesius among the Greeks, and Boëthius among the Latins, but also by "Averroïs, che 'l gran comento feo." (Dante, Inf. c. iv.) Of his writings, which were very numerous, some are lost, some exist only in manuscript,* and others were printed in the fifteenth and sixteenth centuries, at which time they still retained so much of their former authority as to excite the indignation of the elder Scaliger against the absurd obstinacy of those who would rather "Alexandri sectatores esse quàm principes veritatis"†—"be followers of Alexander than leaders in the path of truth themselves." He adhered much more closely than his predecessors to the opinions of Aristotle, restored the original doctrines of the Peripatetic school, and rejected the admixture of Stoic and Platonic philosophy that had been introduced by Ammonius.‡ In several passages of his works he expressly denies the immortality of the soul,§ and employs a good deal of subtle argument to prove that it is ειδος τι του σωματος οργανικου, και ουκ ουσιαν τινα αυτην καθ' αὑτην,‖ "a characteristic and essential part of the organized animal frame, and not a distinct substance of itself." On account of these and other similar passages in his works, he has been accused of atheism;¶ but it should in justice to him be stated, that he elsewhere speaks with great piety of the nature and attributes of God,** and in one place

* De Fato, initio.

† Simplicius in lib. ii. Aristot. De Cœlo, Comment 23.

‡ Simpl. in i. De Cœlo, Comm. 36; and Cyril. Alex. cont. Julian. lib. ii. p. 61, and lib. v. p. 157 (ed. Paris. 1638), "ubi malè 'Alexander *Aristotelis* discipulus' pro '*Aristoclis*,' ut pulchrè observatum Nunnesio ad vitam Aristotelis, num. 26." (Fabric. Bibl. Gr.)

* See in Fabricius (Biblioth. Gr. tom. v. p. 666, ed. Harles) a list of his works either "deperdita, vel quæ inedita adhuc delitescere feruntur."

† Jul. Cæs. Scaliger, De Subtilitate ad Cardanum, Exerc. ccevii. § 12, p. 939.

‡ Viz. Plutarch's Tutor. The Ammonius mentioned above is commonly called "the Son of Hermeas," to distinguish him from several other philosophers of the same name.

§ Ad lib. ii. Topic. pp. 77, 81 (ed. Ald.) and in many other places. At p. 72 he says, that "whoever declares the soul to be separable (from the body) and immortal, is as far from the truth (ψευδεται) as if he were to say that two and two make five."

‖ See Quæst. Natur. lib. ii. c. 8, seq. and both his treatises De Animâ. Ειδος is translated as above, in accordance with what Alexander himself says, Quæst. Natur. lib. ii. c. 10, καθο δε το ζωον, ζωον εστιν, ειδος τουτο αυτου· παν γαρ καθο λεγεται τε και εστιν τοδε τι, ειδος τουτο, "per quod autem animal, animal est, hoc est ejus forma; omne enim secundum quod dicitur et est hoc aliquid, est forma."

¶ See Jo. Fr. Picus, De Providentiâ, c. x.; Paul. Jovius, Elog. Doct Vir. Num. 71, p. 135.

** In Metaphys. vii. p. 282, he calls him "omni honore dignissimum, et cunctis votis expetendum, ac omnium parentem." In Metaphys. ix. p. 320,

asks, "What would be left behind if we were to take away from snow its whiteness and its coldness, from fire its heat, from honey its sweetness, from animal life (ψυχη) its power of motion, and *from God his attribute of providence?*" * (For more on the subject of Alexander's philosophical opinions, and on the Peripatetic system in general, see Brucker, Hist. Crit. Philos.; Ritter's Geschichte der Philos.; and Fr. Patritii Discuss. Peripatet.)

The following is a list of such of his philosophical works as have been printed. 1. De Fato, et de eo quod in nostrâ Potestate est; first published by Aldus, Venet. 1534, fol. Græce, at the end of an edition of Themistius, edited by Trincavelli. The last edition is by Orellius, Turici, 1824, 8vo, Græce. 2. Comment. in Primum Priorum Analyticorum Aristot. Librum; Venet. Aldus, 1520, fol. Græce. 3. Comment. in Topica Aristot.; Venet. Aldus, 1514, fol. Græce. 4. Comment. in Sophisticos Aristot. Elenchos; Venet. Aldus, 1520, fol. Græce. 5. Comment. in XII. Aristot. Libros de Primâ Philosophiâ; Paris, 1536, fol. Lat. (The Greek text has never been printed.) 6. Comment. in Librum Aristot. De Sensu, &c.; Venet. Aldus, 1527, fol. Græce. 7. Comment. in Meteorologica Aristot.; Venet. Aldus, 1527, fol. Græce, at the end of Joannes Grammaticus. (Attributed by some persons to Alexander Ægæus; see Fabricius and Brucker.) 8. De Mistione; Venet. Aldus, 1527, fol. Græce, at the end of the preceding. (A treatise against the opinion of the Stoics on the Penetrability of Bodies.) 9. De Animâ Libri Duo; Venet. Aldus, 1534, fol. Græce, edited by Trincavelli, at the end of Themistius. (Not the first and second books of the same work, but two separate treatises on the same subject.) 10. Physicorum Scholiorum per Dubitationes et Solutiones (ad varia Aristot. loca) Libri Quatuor; Venet. 1536, fol. Græce, ed. Trincav. (Sometimes called Quæstiones Naturales.)

Besides these works there are extant two books of Ιατρικα και Φυσικα Προβληματα, Problemata Medica et Naturalia, which bear the name of Alexander Aphrodisiensis, but which most persons suppose to have been written by some later author; for, *in the first place*, they appear to be the work of a man who not only was well acquainted with physic, but who also himself practised it; * *secondly*, the style and language of Alexander's acknowledged writings is said † to be much superior to that of these two books; and *thirdly*, the author plainly declares ‡ the soul to be immortal, which (as was noticed above) Alexander positively denies. They are commonly attributed to Alexander Trallianus; and this opinion is perhaps somewhat supported by their contents, which consist, in great measure, of an explanation of various morbid symptoms, which is known to have been one of the chief excellencies of that physician. Many of the questions discussed are trifling, but there are several curious and interesting remarks on medicine and physiology to be found here and there. He notices the fact of round ulcers being more difficult to heal than any others; § in hemiphlegia extending to the face, the cheek which appears contracted and distorted is in fact the sound one; ‖ phthisis is contagious; ¶ as is also ophthalmia; ** short men are generally more sensible than tall ones; "hence Homer represents Ulysses, who was a little man, as being very wise, and Ajax, who was a large one, as being very foolish." †† Upon the whole it is a curious work, and well worth looking into. It was first published in a Latin translation by Georg. Valla, Venet. 1488, fol. It first appeared in Greek at the end of Aristotle's works, Venet. Aldus, 1495, fol. and it was published separately, Gr. and Lat. Paris, 1540-41, 12mo, edited by J. Davion.

There is also extant, under the name of Alexander Aphrodisiensis, a short treatise, Περι Πυρετων, De Febribus This has also been attributed to Alexander Trallianus, but those who have done so have probably forgotten that the whole of his twelfth book is devoted to the treatment of fever, and that it is extremely improbable that he should have written a second treatise on the same subject without once referring to his former one. Then, again, it is entirely a theoretical work, enumerating the causes and different kinds of fever, &c. but without any directions about the treatment, and without mentioning a

he says, "Deus Optimus Maximus non gignitur neque interit." See also in Metaphys. xii. pp. 388, 395, 398 (ed. Paris, 1536).

* Quæst. Natur. lib. ii. cap. 21, p. 17 (ed. Venet. 1536).

* See lib. ii. Probl. 11. προσφερομεν τα βοηθηματα, "*we* apply remedies."

† Theod. Gaza, in Præf. ad ed. Venet. Aldus, 1504

‡ Lib. ii. Præf. and Probl. 63, 67.

§ Lib. i. Probl. 99. ‖ Lib. ii. Probl. 11.

¶ Lib. ii. Probl. 42. ** Lib. i. Probl. 35.

†† Lib. i. Probl. 76.

single medicine:* the writings of Alexander Trallianus, on the contrary, are almost entirely of a practical nature, and abound especially in prescriptions. To this it may be added, that Empedocles, Zenon, and Aretæus, who together with Hippocrates are the only writers quoted in this short treatise, are not mentioned by Alexander; while Galen, whom he refers to so constantly, is not once named by the author of this treatise. It could hardly have been written by Alexander Aphrodisiensis, as the author addresses it to a medical pupil, and professes his willingness to instruct him in any other branch of the science (p. 362); so that upon the whole it seems to be most probably the work of some other person of the same name. The author says (p. 375, &c.) that there are three kinds of fever, and "neither more nor less;" viz. the "ephemera" (ἡ διαria), "putrida," and "hectica," and in this division agrees with Alexander Trallianus, lib. xii. c. 1. He notices that "cold water warms the body, and hot water cools it;" which he explains by saying, that in the one case "the pores and outlets of the body are rendered dense and clogged up, and so prevent caloric from escaping outwards;" and in the other, "they are rarefied and expanded so as to facilitate its escape," (pp. 385, 386.) It was first published in a Latin translation by George Valla, Venet. 1489, fol.; the Greek text was first printed in 1821, in the Cambridge Museum Criticum, vol. ii. pp. 359—389, transcribed by Schinas from a MS. at Florence. There is an edition in Greek and Latin by Passow, Vratislav. 1822, 4to.

ALEXANDER PHILALETHES, a physician, who succeeded Zeuxis as head of a celebrated Herophilean school of medicine established in Phrygia, between Laodicea and Carura. As Strabo speaks of him as a contemporary,† we may suppose him to have flourished about 20 B.C. or 734 A.U.C. He is several times quoted by Galen, and appears to have written a work on the Pulse, and another De Placitis, neither of which are now extant.‡ He was tutor to Aristoxenus and Demosthenes Philalethes,§ and is probably the person mentioned by Theodorus Priscianus‖ (who however calls him the pupil of Asclepiades), as author of a work De Semine.

ALEXANDER. The following ancient physicians of this name (besides those already noticed) are enumerated by Fabricius (Bibl. Græca.):—

1. *Alexander Laodicensis*, (quoted by Cœl. Aurel. Morb. Acut. lib. ii. cap. 1,) probably the same as Alex. Philalethes.

2. *Alexander Parvus*, quoted by Rhazes, lib. contin. i. cap. 9.

3. *Alexander Myndius*, a writer on natural history, often quoted by Athenæus, lib. ii. p. 65, a; v. 221, b; ix. 392, c, &c.

4. *Alexander Sophistæ*, Liber de Temperaturâ et Mixtione Herbarum Sacrarum. An unedited manuscript, with this title, is in the Bodleian at Oxford, cod. Barocc. 150.

5. *Alexander*, mentioned by Lucian, De Morte Peregrini, sub fin.

6. The bare name, without any distinguishing epithet, occurs in Galen,* Paulus Ægineta,† and Serapion.‡

ALEXANDER, a celebrated physician, commonly called *Trallianus*, from Tralles in Lydia, his native city. (Agathias, Histor. lib. v. p. 149). His father's name was Stephanus, who also seems to have been a physician (Alex. Trall. lib. iv. p. 230, Ed. Guint.); and he had four brothers, all of whom were eminent in their several professions. (Agath. Hist.) As Alexander quotes Aëtius (lib. xii. p. 779), who flourished about the end of the fifth century A.D. and is himself mentioned by Paulus Ægineta (lib. iii. 28; vii. 5, 11, 19), who lived about the beginning of the seventh, he may be placed chronologically somewhere between these two authors; and as we find his name in Agathias, who wrote his history about the year 565 A.D. we may conclude that his principal medical work was composed about the middle of the sixth century. After travelling in Italy (Alex. Trall. lib. i. p. 80), Gaul (p. 81), and Spain (p. 82), he finally settled at Rome, where he enjoyed a great reputation (Agath. Hist.); and in his old age, when no longer able to bear the fatigue of practice, he compiled from the records of his own experience, his work called Βιβλια Ιατρικα Δυοκαιδεκα, Libri duodecim de Re Medicâ. (Alex. Trall. lib. xii. p. 666.) From one or two passages§ at the end

* i.e. *As a means of cure*, for pepper and opium are mentioned p. 385 (Mus. Crit.), but only to illustrate something that the author had been saying.

† Strabo, lib. xii. cap. 8, sub finem.

‡ Galen. De Different. Puls. lib. iv. c. 4, 10, &c.

§ Galen. loc. cit.

‖ Lib. iv. De Phys. Scient. p. 102. Ed. Argent. 1532.

* Medicam. κατὰ τόπους, lib. ii. pp. 557, 580: De Remed. Parab. lib. iii. p. 510. Ed. Kühn.

† Lib. iii. c. 28, 78; and vii. c. 5, 11, 19.

‡ Simplic. Medic. lib. vi. c. 2. Ed. Venet. 1552.

§ In exorcising the gout, he says (lib. xi. p. 658), "I adjure thee by the great name Ιαωθ Σαβαωθ,

of the eleventh book, we may conjecture that he was either a Jew or a Christian, and, from his frequently prescribing *swine's flesh*, (pp. 157, 291, 297, 324, 586, 592, &c. &c.) most probably the latter. But however that may be, there is certainly an air of piety and religion in several of his expressions; as, *e.g.* where he calls one Psychrestus a man "who showed great love to God in the exercise of his profession" (*θεοφιλεστατος περι την τεχνην*), lib. v. p. 249; he gives a cough mixture the name of *Θεοδοτον*, *i. e.* "given by God" (lib. v. p. 260); and a medicine for the stone he calls *Θεου χειρ*, "God's hand" (lib. ix. p. 534). Indeed, in some places his piety may more properly be called superstition, as in his use of God's name (above alluded to) in exorcising the gout; and this belief in the power of charms and amulets is the more remarkable when it is contrasted with the sound judgment and common sense shown in other parts of his writings. Some of these are too curious to be omitted: for a quotidian ague, "Gather an olive leaf before sunrise, write on it with common ink *κα*, *ροι*, *α*, and hang it round the neck" (this he says he has often tried, lib. xii. p. 757): for the gout, "Write on a thin plate of gold, during the waning of the moon, *μει*, *θρευ*, *μορ*, *φορ*, *τευξ*, *ζα*, *ζων*, *θε*, *λου*, *χρι*, *γε*, *ζε*, *ων*, and wear it round the ankles; pronouncing also *ιαζ*, *αζυφ*, *ζυων*, *θρευξ*, *βαιν*, *χωωκ*" (lib. xi. p. 657); or else this verse of Homer (Il. *β*. 95), *Τετρηχει δ'αγορη, ὑπο δ' εστοναχιζετο γαια*, "while the moon is in Libra; but it is much better if she should be in Leo" (lib. xi. p. 656). There are several others of the same sort. But, notwithstanding these absurdities, it is agreed on all hands that Alexander's twelve books, De Re Medicâ, are some of the most valuable remains of antiquity. His style is plain, and upon the whole very good, though now and then deformed by barbarisms: his aim was, as he tells us himself (lib. xii. p. 667), "to be short and clear, and to use common words, and such as are easily understood by ordinary persons." In his arrangement of diseases he is the most methodical of all the Greek writers except Aretæus; he treats of them in order, from head to foot, beginning with the falling off of the hair, &c. head-ache, phrenzy, lethargy, epilepsy, palsy, melancholy (lib. i.), then going on to the diseases of the eyes (lib. ii.), ears, nose, teeth (lib. iii.), throat (lib. iv.), breast (lib. v. and vi.), stomach (lib. vii.), liver, intestines (lib. viii.), kidneys (lib. ix.), the colic (lib. x.), and so on to the gout (lib. xi.), and the different kinds of fevers (lib. xii.), with which he concludes. In a work like the present, it would take up too much space to give any thing like a complete analysis of his knowledge of diseases and mode of treatment, which however well deserve the attention of every well-educated physician. The following are some of the points most worthy of notice:— 1. He is the first author who mentions rhubarb (lib. viii. p. 470), though he seems only to have known it as an astringent, as he says nothing of its purgative qualities. 2. He was the first person who gave the sesquioxide of iron internally (lib. viii. p. 497). 3. The first also who directed the opening of the jugular veins (lib. iv. p. 232). One of his great merits is the accuracy of his diagnosis, on the importance of which he insists in several places in his work (lib. v. p. 239; viii. p. 455; ix. p. 512). He several times ventures to contradict and correct Galen (lib. xii. pp. 675, 732, 744, &c. &c.), though he always treats him with the greatest respect, and seldom mentions him without adding *ὁ θειοτατος*, "the most divine," (lib. iii. p. 175; iv. p. 223; v. p. 244, &c. &c.) It is remarkable that he nowhere mentions women's diseases, nor does he at all treat of surgery, properly so called; though he expresses his intention (lib. i. p. 61) of writing a book on fractures, and also on wounds of the head (p. 29). He appears to have had a great knowledge of materia medica, and there are a vast quantity of formulæ both for external and internal medicines collected in his works.

Besides the twelve books already noticed, Alexander wrote a short treatise, *Περι Ἑλμινθων*, De Lumbricis, which is still extant. He mentions three kinds of worms—the Ascarides, the Lumbricus Teres, and the Tænia; gives the diagnostic signs of each; and then proceeds to the treatment, which is different according as the case is, or is not, attended with febrile symptoms. With the exception of mercurial preparations, the medicines he prescribes are much the same as those in use at the present day. A treatise, De Urinis, written by Alexander, but now lost, is alluded to by Joannes

(יְהוָה צְבָאוֹת) the God who laid the foundation of the earth, and fixed the sea, making it abound with flowing rivers; who dried up Lot's wife, and made her into salt." And a little farther on (p. 659), "I adjure thee by the holy names, *Ιαω Σαβαωθ, Αδωναι, Ελωαι*."

Actuarius (De Urinarium Differentiis, cap. 2); and he himself mentions (lib. ii. p. 122) a work of his Περι των εν Οφθαλμοις Παθων, De Morbis et Affectibus Oculorum, which is no longer extant. Many persons suppose him to be the author of some medical works which bear the name of Alexander of Aphrodisia. (See ALEX. APHROD.)

His work entitled Βιβλια Ιατρικα Δυοκαιδεκα, Libri duodecim de Re Medicâ, was first published in Latin (Lugd. 1504, 4to.) per Franc. Fradin, cum Expositione Glose (sic) interlinearis Jacobi de Partibus et Januensis in margine posite (sic). The first Greek edition* was printed at Paris ap. Rob. Stephanum, Ed. Jac. Goupylus, 1548, fol. The only Greek and Latin edition is by Jo. Guinter, Basil. per Henr. Petrum, 1556, 8vo. The last and most complete *Latin* edition is by Haller, (Lausann. 1772, 8vo, 2 vols.) containing also the letter, De Lumbricis, and a Latin translation of Rhazes de Variolis et Morbillis. There is no English translation; but Edw. Milward, M. D. published (8vo, Lond. 1734) a sort of abridgment, under the title of Trallianus Reviviscens; or, an Account of Alexander Trallian, one of the Greek writers that flourished after Galen: showing that these authors are far from deserving the imputation of mere compilers, &c. Alexander's Letter, Περι Ἑλμινθων, De Lumbricis, was first edited by Hieron. Mercurialis; Gr. and Lat. 4to, Venet. 1570. It is also to be found (Gr. and Lat.) in Fabricii Biblioth. Gr. (vol. xii. p. 602, &c.) and a Latin translation is in Haller's edition of Alex. Trall. (Lausannæ, 1772) mentioned above.

ALEXANDER OF PLEURON, in Ætolia, was the son of Satyrus, and one of the seven writers called *The Pleiades*, who flourished in the time of Ptolemy Philadelphus at Alexandria. They were Œantides, Alexander, Dionysiades, Homer junior, Lycophron, Philiscus or Philicus, and Sositheus, according to the Scholiast on Hephæstion. To these Suidas adds Sosithenes, a corruption probably of Sositheus, for both are said to be natives of Syracuse. Only a few fragments of his works have been preserved.

ALEXANDER OF MILETUS, says Suidas, (but according to Stephan. Byz. of Cotyæum in Phrygia,) obtained the honourable title of *Polyhistor*. He was a domestic slave in the family of Cornelius Lentulus, whose name, according to usual practice, he assumed, and became the tutor of his children. After his manumission he lived at Laurentium, where he was burnt to death in his patron's house; which so affected his wife, that when she heard of it, she hanged herself. His works extended to more than forty books, and are frequently quoted by Athenæus, Clemens of Alexandria, St. Cyril, Diogenes Laertius, Pliny, Plutarch, and Stephan. Byz. Amongst them were five volumes relating to Rome, in which he said that there was a woman called Moso, whose writings became a law to the Hebrews; a story evidently modelled upon the one where Numa was said to have obtained his laws from Egeria.

ALEXANDER the Rhetorician was the son of Numenius the sophist, who lived in the time of the emperor Hadrian. He wrote a work on the Figures of Rhetoric, first printed by Aldus, and subsequently by Normann at Upsal, 1690; a very rare volume; and whose notes have been therefore all reprinted by Walz, in Rhetor. Græc. vol. viii. where the *lacunæ* of previous editions, have been supplied from the Paris MSS. Like the generality of similar works, the examples are taken chiefly from Homer, Demosthenes, and Æschines, to which are added about a dozen from Euripides, Herodotus, Isocrates, Sophocles, Thucydides, and Xenophon. He has preserved, however, a fragment of Euripides and of Menander, not found elsewhere.

ALEXANDER OF ÆGE, a peripatetic philosopher, and the preceptor of Nero, whom he characterised as a compound of mud and blood. It would seem from Suidas, who tells the anecdote, that the teacher had thrown in his teeth the saying—

"Where bad are pupils, teachers must be worse."

ALEXANDER, a geographer, and contemporary of Ptolemy, who says, in ii. 14, that he discovered what is now called the Isle of Borneo.

ALEXANDER THE PAPHLAGONIAN, an impostor and magician, born in Asia Minor, travelled in the company of another rogue, selling predictions and secrets. He performed some fortunate cures, which gained him credit; he obtained the confidence of Marcus Aurelius, who sent for him to Rome in the year 174, where he caused himself to be venerated as a dispenser of immortality,

* Which contains also "Rhazæ de Pestilentiâ Libellus ex Syrorum Linguâ in Græcam translatus."

prophesied that he should be killed by lightning at the age of 150, and died at 70 of an ulcer in the leg. Lucian has written his history, which would appear a romance, were it not accredited by medals of Antoninus, Marcus Aurelius, and L. Verus. It was in vain that rational men raised their voices against him: he denounced his opponents as Epicureans and Christians; showed a serpent which he had adroitly made to issue from an egg, and which he called the god Esculapius; and by such tricks as these gained the support of the multitude.

ALEXANDER I. (St.) elected pope in 109, the successor of St. Evarist, died in 119. Fleury allows that the dates of this epoch are uncertain, but states the order of succession of the popes as undoubted. Nothing is known of the life of Alexander I. The epistles which bear his name appear to be supposititious.

ALEXANDER II., whose name was Anselmo di Bagio, elected pope in 1061, was of an ancient and noble Milanese family. The Germans refused to acknowledge him, because the emperor, though entreated so to do, had not formally consented to his election; and Peter Cadalous, bishop of Parma, a prelate of loose moral character, who had thrice been excommunicated, was opposed to him, under the title of Honorius II. The antipope resolved to support his pretensions by force of arms, and appeared suddenly before Rome at the head of an army, April 14, 1062. His troops obtained at first some advantages; but the duke of Tuscany marched to the aid of Alexander, and Cadalous was only able to escape by means of entreaties and presents. He did not, however, desist from his enterprise, though it was never favoured by fortune. The emperor of Germany, Henry IV., continued to be inimical to Alexander; he was further exasperated by the refusal of the council of Mayence to sanction his divorce from Bertha, daughter of the marquis of Italy; and under the succeeding pope, his resentment was attended by the most untoward results. When William of Normandy undertook his expedition against England, Alexander sent him a standard, as a mark of the protection of St. Peter. After his conquest, William sent to the pope the standard of Harold, and with it large sums of gold and silver. The pope took great care to secure the primacy in this kingdom to the see of Canterbury, then filled by Lanfranc. Alexander undertook to repress simony, and to correct the morals of the clergy, the abuses amongst whom were now at their height, especially in Germany. He died April 21, 1073, universally regretted. Several miracles were attributed to him. Forty-five of his letters are extant, all on points of discipline and morality.

ALEXANDER III. of Sienna, was known, before his elevation to the papal see, as Rolando Rainuzio. At first canon of Pisa, he was called to Rome by pope Eugenio, who loaded him with distinctions, and made him chancellor. His election to the papal see, Sept. 7, 1159, was attended with disgraceful scenes of violence. Of twenty-five cardinals assembled on the occasion, three refused him their suffrages, and chose Octavian, one of their number, under the name of Victor IV. Alexander was already invested with the scarlet mantle, when his rival snatched it from him; one of the senators present then seized it; but Victor, with the aid of his chaplain, again got possession of it. These disorderly proceedings obliged Alexander and his friends to take refuge in the fortress of St. Peter, where they remained nine days, guarded by soldiers in the pay of the party of Victor, whence they were carried to a prison beyond the Tiber, but were finally liberated by the people, headed by the nobles. Alexander was then conducted to a place at some distance from Rome, called Sancta Nympha, and was there consecrated by six bishops. The two rivals both wrote to Frederic Barbarossa to solicit his approbation. The emperor cited them before the council of Pavia, which he was about to assemble in order to prevent a schism. By this council Alexander was deposed, and he revenged himself by excommunicating Frederic, in an assembly of bishops and cardinals held at Anagni. He afterwards fled into France, the king of which country, and Henry II. of England, both recognised him: Palestine and the crusaders were also ranged on his side. It was in France that Alexander became acquainted with Thomas à Becket, whose murder excited the greatest indignation: his canonization, and the absolution of Henry II. were the work of this pontiff. In the mean time Victor died, and a successor to him was appointed by Frederic, under the name of Pascal III. The new antipope did not live long, and was succeeded by Calixtus III., who shortly renounced his pretensions, and

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threw himself at the feet of Alexander, who received him with joy, and treated him with kindness. The schismatics, however, raised up another pretender in the person of Lando Sitino, whom they named Innocent III.: he was afterwards imprisoned at Cava. About this time, Frederic, the emperor, was defeated by the Venetians at the battle of Lignano; and it was after this event, that Alexander presented his ring to the doge, telling him to throw it into the sea, which he gave him for a wife. A formal reconciliation between the pope and the emperor now took place at Venice, whence Alexander returned to Rome. His first care was to remedy the evils which had been caused by the long schism. He assembled the third council of Lateran, where the East and West were alike represented, and where the necessary reforms were the subjects of discussion: amongst other matters it was decreed, that henceforth two-thirds of the voices of the cardinals should suffice for the election of a pope. The unfortunate state of Palestine induced Alexander to preach a new crusade, in which Philip Augustus, and Henry II. of England engaged. Under this pontiff, it was decreed that all Christians should be exempt from slavery. He died Aug. 30, 1181. He was famed for learning and eloquence, but has left no works by which we can appreciate them.

ALEXANDER IV., whose name was *Renaldo de' Conti di Segni*, was elected pope at Naples, Oct. 25, 1254; he was of the family of Signi, and the nephew of Gregory IX. He offered the kingdom of Sicily, which was claimed by the illegitimate son of Frederic II., to Edmond, son of Henry III. of England; but this project was not executed. During the whole course of a troubled pontificate, he occupied himself assiduously in the discharge of his ecclesiastical duties; but was a man of weak character. It was in his days that the *Flagellants* first appeared, A.D. 1259.

ALEXANDER V. whose name was *Philargo*, was born in the isle of Candia, of poor and obscure parents, and spent the first years of his life in begging from door to door. An Italian brother of one of the lesser orders, observing that he possessed considerable talents, caused him to be received into his fraternity, of which the superiors afterwards sent the youth to finish his studies at Oxford and at Paris. Galiazo Visconti made him preceptor of his son, and he was afterwards promoted to the archbishopric of Milan. Innocent VIII. invested him with the purple, and at the age of 70 he was raised to the see of Rome, by the council of Pisa, June 26, 1409. It was hoped that he would terminate the schism which then prevailed in the West, and prove a respectable adversary to Benedict XIII. and to Gregory XII., but the hopes entertained of him were disappointed. He did nothing for the reformation of the church. His historians praise the purity of his morals, but are silent on his other qualities. He died at Bologna, after a pontificate of only ten months and eight days.

ALEXANDER VI. was born at Valentia in Spain, in 1430 or 1431, and elected pope in 1492. His name was Roderigo Lenzuoli, but he took that of his mother, Borgia, who was the sister of Calixtus III. and descended from an ancient and illustrious family. He signalized himself in his youth by his talents and by his profligacy. He had for a mistress Rosa Venozza, a woman celebrated for her beauty, and by whom he had five children, of whom one, Lucretia, was married four times, and suspected of incestuous relations with her father and brothers. Summoned to Rome by his uncle Calixtus, he quitted Venozza, and affected to practise the most rigorous morality. His mistress, however, soon joined him, in the pontificate of Innocent VIII. during whose last illness he purchased the suffrages of several cardinals, and on his decease was declared his successor, Aug. 11, 1492. Under his predecessors the authority of the sovereign pontiff had been enfeebled, and the public treasure had diminished; and in restoring these he contributed to the elevation of his family, which seconded his endeavours. He formed an alliance against the French with the king of Naples, on whom he quartered three of his sons; he stretched out the hand of friendship even to the Turks, persuading them that they had every thing to fear from the ambition of Charles VIII. of France, whose formidable attack upon Naples in fact compelled the king Alfonso to take refuge in Sicily. But a league formed between the pope, the emperor Maximilian, the republic of Venice, and the duke of Milan, obliged Charles to withdraw from Italy; and no sooner had he departed, than Alexander set about the accomplishment of his projects against the Roman barons, most of whom had favoured the arms of the French. In the midst of the intestine commotions which ensued, Francis Bor-

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gia, duke of Gandia, was assassinated. His brother Cæsar was said to have murdered him from envy, but the pope did not appear to accuse him; on the contrary, he loaded him with favours, and divested him of his dignity of cardinal and bishop to raise him to still higher honours, seeking to procure him for a wife the daughter of Frederic, king of Naples, who was then at the court of his ally, Louis XII. king of France. By the latter potentate Cæsar was created duke of Valentinois, and received with great pomp at his court; but the Neapolitan princess repulsed with disdain the addresses of a Borgia. To revenge this insult the pope deposed the king of Naples; and Louis consoled his protegé by marrying him to the daughter of Albret, king of Navarre. Louis, who had entered into a treaty with Ferdinand the Catholic respecting the partition of Naples, conciliated the affection of Alexander in order the better to accomplish his designs; and the latter hoped that by the successes of the French he should be enabled the more easily to destroy or despoil a multitude of princes and nobles, who, under the title of vicars of the church, had enriched themselves from its ancient domains. The project, however, of the pope was discovered and revealed by Ludovico Sforza; but Alexander did not the less persevere in his schemes of aggrandizement. To defray his immense expenses, he imposed, ostensibly for the purpose of a crusade, enormous taxes on all the states of Christendom; in Venice alone he levied a sum equivalent to 799 pounds' weight of gold. He sold indulgences, and set aside, in his own favour, the wills of several cardinals. These excesses roused the indignation of Savonarola, a dominican of Florence, who, both with the pen and from the pulpit, inveighed against him, and sought to induce the people to rise in arms and depose him. His zeal met with little sympathy, and the people at length took part against him; he was excommunicated, and afterwards hanged and burnt. Alexander died Aug. 18, 1503, aged 74; some say, from taking by mistake poison which he had prepared for cardinal Adrian, Corneto, and several others. His life appears to have been one continued series of vices, which no one can palliate, and none have been able to deny. The principal historians who have written upon Alexander are Guiciardini, Burchard, Tomasi, P. Jovius, and Gordon.

ALEXANDER VII. born at Sienna Feb. 12, 1599, of the illustrious family of the Chigi, was elevated to the see of Rome, April 7, 1655. His first public act was to confirm the condemnation of the propositions of Jansenius, the dispute respecting which had occupied the two preceding popes. He received at Rome the famous Christina, queen of Sweden, who had previously abjured Lutheranism. He canonized St. Francis de Sales and St. Thomas de Villeneuve; embellished Rome with several edifices; spent a considerable sum in completing the College de la Sapienza, to which he added an excellent library; and appointed the learned librarian to the Vatican, Leo Allatius. He loved literature, which he himself cultivated with some success. A volume of his youthful poems was published at the Louvre, 1656, fol. entitled Philomathi Musæ Juveniles. His character was versatile, and he belied in his old age the austerity which he had formerly practised. He placed a coffin under his bed, to familiarize himself with the idea of death; but this did not prevent him from indulging afterwards in luxury. He was a man of a little mind, and unequal to his station, but no serious charge can be brought against his morality. He died in 1667. An account of his difficulties with the Jesuits, in regard to the Chinese Mission, will be found in Mosheim, vol. v. § 1.

ALEXANDER VIII. whose name was *Pietro Ottoboni*, was son of the grand chancellor of the Venetian republic. He was chosen pope in 1689. He showed himself inflexible in the disputes of the church with Louis XIV., and supplied the Venetians and the emperor Leopold with large sums of money to carry on their war with the Turks. He was a man of eloquence and ability, but his pontificate was too short to furnish much matter for history: he died Feb. 1, 1691. His figure was noble, his manners engaging, his conversation agreeable though somewhat satirical. On his death-bed he distributed to his nephews all the money he had amassed; which gave occasion to Pasquin to say, "It would have been better for the church to have been his niece than his daughter." (This and the preceding sketches of popes are taken chiefly from the Biog. Univ.)

ALEXANDER I. king of Scotland, and son of Malcolm III. and Margaret, succeeded his brother Edgar about the year 1106. His reign was chiefly remarkable from the struggle which he

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maintained for the independence of the church of Scotland against the archbishops of Canterbury and York, each of whom claimed a superiority over Scotland. He was surnamed *The Fierce.* (Scott's History of Scotland.)

ALEXANDER II. (1198—1249,) king of Scotland, was the son of William the Lion and Ermengarde de Beaumont. Having ascended the throne in 1214, he was soon engaged in war with king John, but afterwards (1221) married his daughter Joan. His reign was remarkable chiefly for the difficulties which he met with in repressing the violence of his subjects towards each other, especially in the case of the earl of Caithness and the bishops of that diocese. He died in 1249 in Kerrara, one of the Hebrides, whither he had gone to enforce his authority. By Joan he left no family; but by his second wife, Mary de Couci, he left a son, Alexander, who succeeded him. (Id.)

ALEXANDER III. (1241—1285.) This sovereign, on coming to the throne at 8 years of age, was involved in a dispute with Henry III. of England, who claimed a feudal superiority over Scotland, and endeavoured to prevail on the pope to suspend the coronation of Alexander. This, however, he refused to do, and after some time Henry and Alexander were reconciled, and the youthful monarch of Scotland was betrothed to Margaret, the daughter of the English king. The contemporary historians (Matthew of Paris, &c.) give a most remarkable account of the magnificence of the wedding festival at York, but space will not permit our entering into these details. Comyn, earl of Menteith, in whose hands the greater portion of the power seems to have been vested, was accused of secluding the queen in a lonely castle; and Henry took arms in his daughter's behalf, while Durward seized the person of the king and queen, and carried them off to the English monarch. For some years now the country was distracted by the ambitious schemes of its nobility, who tried to seize the king's person, as their surest means of obtaining authority. These are matters however which cannot be dwelt upon. The great event of Alexander's life is his defeat of Haco, the Norwegian king, who made a descent on Scotland, near the mouth of the Clyde, with a large army, A.D. 1263. The elements did much for Alexander in dispersing and destroying many of the enemy's ships; and, under Providence, the valour and the conduct of Alexander completed the work, and the Norwegian king was signally defeated at Largs. Haco shortly after died, and his son Magnus renounced his claim to the greater part of the Norwegian dominions in Scotland. His daughter Margaret was afterwards (1282) married to Eric, the young king of Norway, and died in giving birth to the celebrated Maid of Norway, whose untimely death was the cause of so much confusion in Scotland, by opening the way to a dispute on the succession. In 1284 Alexander, having become a widower, married Joleta, daughter of the count of Drew, but soon after his second marriage he was accidentally killed by his horse falling down a cliff in Fife. (Sir W. Scott's History of Scotland. P. F. Tytler's Scottish Worthies, &c.)

ALEXANDER JAGELLON, king of Poland, succeeded his brother, John Albert, in 1501. He was chosen from his being duke of Lithuania, in order that he might combine the interests of the Poles and Lithuanians, and terminate the fatal quarrels which had hitherto raged betwen them. He commenced his reign by an act of perfidy: instead of succouring as an ally Schamatei, chief of the Bulgarians, he seized that prince, contrary to the law of nations, and kept him in confinement. He held the reins of government but feebly, and at length surrendered them entirely to the guidance of his favourite, Gliuski, who made him the tool of his passions and caprices. This prince, who was taciturn and melancholy, weak and indolent, profuse without being magnificent, and prodigal without being generous, reigned fourteen years in Lithuania and five in Poland.

ALEXANDER, (Benedict Stanislas,) son of John Sobieski, king of Poland, was born at Dantzic in 1677. In 1697 he was a pretender to the throne of Poland, but five years afterwards refused the crown, when it was offered him by Charles XII. This versatile prince died at the age of 37 at Rome, where he had become extremely devout. A short time before his death he assumed the habit of a Capuchin friar. The pope caused him to be interred with pomp, at the expense of the apostolic chamber.

ALEXANDER, bishop of Lincoln, one of the most magnificent prelates of his day, was born in Normandy, and was nephew to the famous Roger, bishop of Salisbury. He was elected to the see of Lincoln in 1123. He built several princely castles, by which he excited the

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jealousy of king Stephen, who besieged the baronial prelate in Newark castle, which he took, and consigned the bishop to prison. Alexander, after some months, obtained his delivery by giving up to the king his castles and his treasures. In 1142 he went to Rome, from whence he returned to England in the quality of legate. In 1147 he died in his native country, Normandy, when on his return from a second journey to Rome. He rebuilt Lincoln cathedral after it had been destroyed by fire, and founded two monasteries. He was also an encourager of literature, and the patron of Geoffrey of Monmouth, who says of him, in the Introduction to the Prophecies of Merlin, "Non erat alter in clero sive in populo cui tot famularentur nobiles, quos ipsius mansueta pietas et benigna largitas in obsequium ejus alliciebat."

ALEXANDER, (D. St., 1220—1263,) surnamed *Nevsky*, grand prince of Russia, was the third son of Jaroslaf II.

To understand Russian history during the middle ages, it is necessary to observe that the country was split into several principalities, governed by members of the same family, and dependent (in theory, at least, for in practice the connexion was frequently disregarded) on a feudal superior, the grand prince, who held his court at Vladimir, and who was the chief of the great dynasty descended from Ruric (see the name); and the established order of succession was, that the brothers of a deceased grand prince should succeed in preference to his sons. Thus Jaroslaf, the father of St. Alexander, succeeded his uncle, Jury II., who died in 1238; not his father, Usevolod III., who died in 1212. When each prince of the family arrived at a suitable age, he was invested with a feudal government, by way of appanage. Jaroslaf, when called to the supreme dignity, was prince of Novogrod: his first act of authority was to invest his son Alexander with it; and leaving that son in Novogrod (1238), he hastened to Vladimir.

No period in Russian history is so melancholy as the one before us; and before we advert to the leading incidents of prince Alexander's life, we must cast a glance at events which had just transpired.

In 1223, the Mongol Tartars, forming a portion of the army of Ghengis Khan, had first entered Russia, and committed atrocities which almost exceed belief. A river of fire, to use the expressive language of the chroniclers, had passed over it, and destroyed every thing in its course. Novogrod, and some districts in the north, had escaped,—for what reason we know not; but the Tartars, when within twenty leagues of the city, had suddenly turned round, and repaired to the head-quarters of Ghengis, in Great Bokhara.

After an absence of about a dozen years, viz. in 1236, the Tartars returned. They were headed by a grandson of Ghengis, the formidable Baty, khan of Kaptschak, or the Golden Horde. Rezan and Kief, and twelve of the chief cities, were laid in ashes. The destroying tide rolled on towards Vladimir, before any serious effort was made to arrest it. What indeed *could* arrest half a million of men? Yet Jury, the grand prince, might surely have found a more fitting time for entertainments than one when the conquerors of Asia were at his gates, literally making a desert as they passed along. At length he fled, leaving the inhabitants of Vladimir to resist or capitulate as they could. That city suffered the fate of many others: it was taken, reduced to ashes, and its inhabitants slaughtered: not one, we are told, escaped death. Thus Baty proceeded; but he had no intention to remain long in a country which his followers had previously devastated. Having exacted tribute from the Russian princes, he proceeded to the south, and after subduing many nations, established himself on the banks of the Amoor, as a kind of central position where he might superintend his conquests, receive his tributes, and depart for new enterprises. To his court, all the Russian princes were compelled to send their tributes: there, too, each was to receive investiture on succeeding to his fief. If a city rebelled, or omitted to send the stipulated revenues at the exact time, a host of warriors immediately issued from the Golden Horde, and that city was swept from the face of the earth. Strange to say, however, the clergy were protected; nay, their privileges were much increased. If a favour was to be obtained, they only could be employed; and insult towards them was punished by death, even if the offender was one of the bravest servants of the khan. On the other hand, the princes and nobles were treated with rigour, often with contumely.

Reverting to the youthful Alexander, who, as we have already observed, was

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invested with the fief of Novogrod on the elevation of his father to the throne of Vladimir. In conformity with the general practice, Jaroslaf proceeded to the Golden Horde for investiture; and he procured it,—less through his abstract right, than through the presents which he bore to the great king. Alexander, therefore, did not dread any new hostility from his Tartar superior; but he soon found that he had other enemies. The misfortunes of Russia encouraged the Lithuanians, the Livonians, the Tartaric knights, and the Swedes, to encroach on her western frontier. A body of Scandinavians, commanded by Birger, son-in-law of the Swedish king, entered the Neva, and summoned Alexander to yield or fight. The young hero adopted the latter alternative, flew to the banks of that river, obtained a complete victory, and was thenceforth surnamed *Nevsky*, (or *Nefsky*) from the locality which witnessed the exploit. Great was the joy of the citizens at the success; but their gratitude was not commensurate. They accused the prince of tyranny,—perhaps not altogether without foundation; and gave him so much trouble, that he left them to join his father at Vladimir, which was already risen from its ashes. Another of Jaroslaf's sons was sent to supply his place, while he was invested with another and inferor principality. That governor soon showed his incompetency; and as the enemy again appeared, the citizens, apprehensive for the result, solicited Alexander to return. He sternly refused. New enemies arriving, (Livonians, Swedes, Slavonic adventurers,) a second embassy was sent to him, and at its head was the metropolitan Cyril. He could no longer resist, especially when his father's commands were added. At his approach, the invaders retired into Livonia; he pursued, and obtained a complete victory. To the Germans he was clement; to the Slavonic adventurers he showed no mercy. A second victory was no less decisive, and no less splendid: four hundred Livonian knights fell on the spot; fifty were made prisoners. Flushed with his success, Alexander appeared before the gates of Riga; but he was not so quixotic as to pursue his advantage further, and he returned in triumph to Pskof, which he had rescued from the foreign yoke. His reception was a noble one. A subsequent expedition was no less fortunate; it was even brilliant. In short, his administration was one of glory; and the report of his merits reached even the Golden Horde.

On the death of Jaroslaf, in 1247, Sviatoslaf succeeded to the grand principality of Vladimir, with the superiority over the rest of the family. To him succeeded Andrew, (1251, 1252,) who having a spirit too high for dependence on the Tartars, disobeyed them and fled. During the short reign of both, Alexander distinguished himself by his prudence. He punctually sent his tribute; and on the flight of his brother, was declared grand prince by the khan of the Golden Horde. To that potentate he repaired for investiture, leaving his son Vassily governor of Novogrod. He was well received; a proof that the Tartars were not so insensible of real merit as the chroniclers of the times would have us believe. His reception at Vladimir was enthusiastic. Indeed, if there was any hope for Russia at this period, it lay in him; for he excelled in the two qualities most necessary to a ruler,—prudence and valour. But he had all the weakness of a father; he shut his eyes to the misconduct of his son Vassily, and was deeply offended with the people of Novogrod for expelling him. When the citizens had again need of the father's aid against the Swedes, Finns, and Germans, they restored the son. The invaders were soon expelled, and Finland laid waste by the grand prince.

In 1256, Alexander again visited the Golden Horde, partly to do homage to the new khan, Birky, and partly to avert from northern Russia a capitation tax, which had already been imposed on the southern provinces. The Tartaric encampment was now removed to the banks of the Volga,—no doubt to be nearer the supplies which Russia furnished. His application was unsuccessful; and the collectors of this obnoxious impost followed in his steps. Nowhere was it so obnoxious as at Novogrod; yet Alexander was enjoined to protect the collectors in that city. He therefore commanded his son Vassily to perform this painful duty; but to his surprise that son refused, at the instigation of the chief inhabitants. Knowing that resistance to the tax might lead to the entire ruin of the empire, he caused Vassily to be arrested, and his advisers to be executed,—a dreadful act, which does little credit to his memory. The truth is, that he was too ready an instrument of Tartaric despotism. Nothing short of his personal influence could have dis-

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posed the people of Novogrod to obey; and sometimes that was scarcely sufficient; but at length the tax was collected, and he returned to his principality of Vladimir.

In 1262, the grand prince a third time repaired to Kaptschak. His object seems to have been twofold: to procure a countermand of the order, that Russian troops were to fight the battles of the khan in Asia; and to justify himself from a suspicion, that he had connived at the massacre of some Asiatic merchants who had farmed the revenues, and collected them with much severity. He had, probably, not the power to punish. The khan, who was at Sarai on the Volga, was a man of more cultivated manners than Baty: he was a friend of literature and science, and so liberal that he allowed the metropolitan to found a cathedral in his very sight. Alexander succeeded in both his objects, and was detained a full year, a guest of the monarch. In the autumn of 1263, he took his leave of Birky, but he was never again to see either Vladimir or Novogrod: he died at Gorodetz in the November following. In his last moments he assumed the monachal habit,—a common practice at that time. The anguish of his attendants was so great, that he bade them retire, lest the sight of it should disturb his fleeting spirit. Soon after his death, miracles were said to be wrought at his tomb; but we know not that he was finally received amongst the tutelary deities of Russia until a comparatively recent period. By Peter the Great his bones were removed from the monastery in which they had been deposited, to the banks of the Neva, where victory had immortalized him. By the empress Elizabeth, a silver tomb was erected in his honour. A military order, as every body knows, has been established under his advocation. [Levesque, by Malte Brun and Depping, Histoire de Russie, tom. ii. Karamsin, Histoire, tom. iv. Tooke, History of the Russian Empire, vol. i.] A very elaborate article on this sovereign, with large references to Russian authorities, will be found in Ersch and Grueber's Encycl.

ALEXANDER DE BERNAY, or *Alexander of Paris*, a French poet of the beginning of the thirteenth century, of whom nearly all that is known is conveyed in a single sentence of his own greatest poem. He says that he was born at Bernay, in the diocese of Lisieux, in Normandy, but that he had spent the greater part of his life in Paris, on which account he was more frequently designated by the latter of the two names we have given, than by the former. He is best known for the romance of Alexander, a long poem, which seems to have been partly written by another poet, Lambert de Chasteaudun, before he took it up. This we learn from some lines in the introduction, already referred to:—

La vérité de l'istoire si com li roys la fist,
Un clerc de Chasdiaudun, Lambert li cors, l'escrit,
Qui du Latin la trest et en Romant la mist.
* * * * *
Alixandre nous dit que de Bernay fu nez,
Et de Paris refu ses sournoms appellez,
Qui ot les siens vers o les Lambert mellez.

Alexander also wrote two other romances, one entitled Athis and Profilias, the other the romance of Helen the mother of St. Martin. The latter appears to be lost. In the 15th volume of the Histoire Littéraire de la France, along with a notice of the author, are given detailed abstracts, with extracts, of the two poems of Alexander, which are preserved. The writer of this article thinks they were written towards the end of the twelfth century; but we are more inclined to ascribe them to the earlier part of the thirteenth. Many writers have erroneously attributed to this poet the invention of Alexandrine verses, which they suppose to be named from him.

ALEXANDER, called also *Celestinus*, was a Sicilian monk of the twelfth century, who wrote a history of the life and reign of Roger, king of Sicily, which is contained in the fifth volume of the Collection of Muratori.

ALEXANDER ESSEBIENSIS, (of Ashby,) a celebrated English theologian and poet, who flourished about the year 1220. Scarcely any thing is known of his history, except that he appears to have been prior of Ashby Canons, in Northamptonshire. Some writers make him a native of Somersetshire; others of Staffordshire; and some have confounded him with Alexander Necham. He wrote various theological and historical works in prose, particularly a chronicle of England, which are still found scattered in manuscripts. His poetry, in which he sought to imitate Ovid and Ausonius, is much praised by Bale. Amongst other poems, we may enumerate one in elegiacs, giving a description of all the saints' days throughout the year, with lives of the saints who were celebrated on each; a metrical compendium of Bible History; and a Life of St. Agnet. A further account of Alexander's works will be

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found in Tanner's Bibliotheca, and in Leyser's Hist. Poet. Med. Ævi.

ALEXANDER, called by Bale *Le Pargiter*, an English ecclesiastic of the thirteenth century. He was first a Benedictine monk of the monastery of St. Augustine, at Canterbury, of which house he was made abbot in 1213. He was distinguished by his steady adherence to king John, in opposition to the pope, for which reason he was excommunicated by Pandulf, the legate, and deprived of his clerical station. He died in great poverty about the year 1220, according to the best authorities, though some place his death in 1217. He wrote several works, which are enumerated by Tanner.

ALEXANDER DE HALES, one of the most profound theologians of the thirteenth century, though his personal history is involved in much obscurity. It is not certain where or even when he was born; but it is supposed that he received his surname either from being born in the village, or from having been a monk in the monastery, of Hailes in Gloucestershire. At an early age he had so far distinguished himself by his learning, as to be raised to the dignity of archdeacon. He afterwards went over to France in order to pursue his studies in the university of Paris, where, after having taken the degree of doctor, he himself gave lessons in philosophy and theology. In the midst of his celebrity, in the year 1222, he suddenly entered into the order of the Franciscans; and he set the first example of a monk of this order retaining the title of doctor. Alexander de Hales was most celebrated between the years 1230 and 1240. It was in 1243 that, by the express order of pope Innocent IV., who had formed a very high opinion of his lectures, Alexander arranged the large system of theology which is known as his *Summa*. The great fame of this writer, and the little which seems to have been ever known of his personal history, left room for the invention of many fables, which have been repeated by some of his biographers. An article of some extent, by M. Daunou, is dedicated to Alexander de Hales, in the eighteenth volume of the Histoire Littéraire de la France. Many works have been attributed to him, but none, as it appears, with much reason except the Summa above mentioned, and some commentaries on the Scriptures. The commentaries were printed at Venice in 1496, at Leipzig in 1594, at Venice again in 1575, and at Cologne in 1621. The Summa was still more frequently printed: editions are mentioned, printed at Venice in 1475, at Nuremberg in 1481 and 1482, at Paris in 1489, at Venice in 1496, at Basil in 1502, at Lyons in 1515 and 1516, and in 1575 and 1576 (in 4 vols. folio), at Venice, also in 4 vols. in 1576, at Cologne in 1622, &c.

ALEXANDER DE VILLE-DIEU, (*de Villa Dei*,) a grammarian and poet of the thirteenth century, who is supposed to have been born some time in the latter part of the twelfth century, and to have died about the year 1240. Some writers say that he was born at Dol in Brittany, and give him the name of Alexander Dolensis; while others make him a native of Ville-Dieu in Lower Normandy. The only incident of his life that we know, is preserved in an entry in a manuscript at Helmstadt, and which has been printed by Polycarpe Leyser, in his History of the Middle-Age Latin Poets. According to this entry, there were three celebrated scholars at the same time, who were driven by poverty to set up separate schools, and to teach grammar in the university of Paris; these were an individual named Yso, an Englishman whose name was Rodolf, and Alexander; and they agreed together that each should lecture upon separate parts of the subject. In course of time, the Englishman was made a bishop, and Yso died, and the papers (or rather the parchments) of both fell into the hands of Alexander de Ville-Dieu, who reduced the whole mass of doctrine into one treatise, and turned it into verse; and although the doctrines it contained belonged to the three, yet as Alexander had put it into verse, it always went by his name, and was generally spoken of under the title of *Doctrinale Magistri Alexandri*. The date of its publication was perpetuated in the following three lines:—

"Anno milleno ducentenoque noveno,
Doctor Alexander egregius atque magister,
Doctrinale suum dedit in commune legendum."

The grammar thus composed in 1209 continued to be one of the most popular elementary books in use even for some time after the revival of learning. It is found in numerous manuscripts, and was very frequently printed in the fifteenth century. One of these editions is said to have appeared so early as 1470. Alexander de Ville-Dieu was the author of several other poems; as a compendium

of the Bible, printed by Jean de la Haye in his edition of the Bible in 1660; a poem on the twelve months, and on the saint days, under the title of *Massa Compoti*, which was printed at a very early date; another poem on the Sphere, and a third on Arithmetic, which latter has been printed recently by Mr. Halliwell, in the *Rara Mathematica* (1839). A translation into Latin verse of the Acts of the Apostles has also been attributed to this writer. An article of some extent on Alexander de Ville-Dieu will be found in the eighteenth volume of the Histoire Littéraire de la France. It is somewhat remarkable that the writer of that article has so far misunderstood the paragraph printed by Leyser, that he makes Yso, and not Rodolph, the Englishman.

ALEXANDER AB ALEXANDRO, a Neapolitan lawyer of noble family, born about 1461, studied at Rome, then practised as advocate at Naples, but abandoned his profession from the iniquity of the judgments which he witnessed. He devoted himself to literature, particularly to philology and antiquarian studies. His work, the Genialium Dierum, a miscellany of learning and philology, is modelled somewhat after the Noctes Atticæ of Aulus Gellius. Tiraboschi speaks of it as a magazine of matter, from which a skilful hand is required to extract what is valuable. The first edition was printed at Rome, 1522, folio. Tiraqueau bestowed a commentary on it entitled Semestria; Lyons, 1586, folio. The best edition is that of Leyden, 1675, 2 vols. 8vo. Mr. Roscoe, in his Life of Leo, praises Alexander as a man of extensive reading, great industry, and considerable critical ability. He died at Rome, aged about 62.

ALEXANDER, (Noel, in Latin Natalis,) a learned ecclesiastical writer, of the order of St. Dominic, born at Rouen, in Normandy, in 1639; was professor of philosophy and theology for twelve years in his order; was provincial in 1706; in 1709, was banished to Chatellerault for having subscribed to the celebrated Cas de Conscience; and in 1723, was deprived of his pension on account of his opposition to the bull Unigenitus. He died at Paris in 1724, after having lost his sight some time before in consequence of his great labours. His opinions on Jansenism did not prevent him from retaining to the last the esteem of the most illustrious prelates of the French church, and even of Benedict XIII., who called him his master. Between 1676 and 1686, appeared his Ecclesiastical History, in 24 vols. 8vo. This work was proscribed by Innocent XI. on account of the boldness with which the author declared himself for the interests of France; but this did not prevent him from continuing his labours, and from publishing, on the same plan, in 1689, the History of the Old Testament, in 6 vols. 8vo. In 1693, he wrote a work on Moral Theology, according to the order of the Catechism of the Council of Trent, of which the best edition is that of Paris, 1703, folio, 2 vols: shortly afterwards appeared his Commentaries on the New Testament, 2 vols. folio. This learned Dominican is also the author of several other less considerable productions, *e.g.* of Dissertations against Frassen, on the Vulgate; against Launoi, to prove the authenticity of some works of S. Thomas Aquinas; La Dénonciation du Péché Philosophique; Lettres sur le Thomisme; Apologie des Dominicains Missionaires de la Chine; Conformité des Cérémonies Chinoises avec l'Idolatrie des Grecs et des Romains. A list of the rest of his works is contained in the fourth volume of the Necrology of the most celebrated defenders of the Faith. Although generally opposed to the *ultra montane* notions of the authority of the pope, he is blamed in the Biographie Universelle for his defence of those princes, who persecuted the Albigenses with fire and sword. (Biog. Univ.)

ALEXANDER, (William, earl of Sterline, or Stirling,) son of Andrew Alexander, of Menstrie, Clackmanan, was born in 1580. He enjoyed in his youth the advantage of travelling as tutor or companion to the earl of Argyle. In his 15th year he commenced a series of songs, sonnets, and elegies, which he completed on his return from abroad, and gave to the whole the title of Aurora, containing the first fancies of the author's youth. One hundred and odd sonnets, with a dozen songs and elegies, are a tolerable specimen of the fecundity of genius suffering under unrequited love. The lady having married, he consoled himself by doing the same; the daughter and heiress of Sir Wm. Erskine became his wife, and by her he had a family of three sons and two daughters. The mind of Alexander was of a contemplative, philosophic, and religious cast, and he devoted the next efforts of his muse to the instruction of princes and rulers. In 1603 he published Darius, a tragedy, or rather a dramatic poem, on the fall of

that monarch under the arms of Alexander. This was republished next year with Crœsus, and a Parænesis, or Exhortation on Government, addressed to prince Henry, the eldest son of James. The Crœsus includes the stories of Solon, and of Atys and Adrastus, so beautifully told by Herodotus. Pinkerton styles the Parænesis a noble poem, and it certainly contains many sentiments and some stanzas deserving that name; it contains sage and sound advice for the choice of counsellors, and enforces the study of history, and generally the pursuit of knowledge, as peculiarly incumbent upon those who are *installed on a throne*. In 1604, also, the Aurora was published; and in 1607, the Alexandræan tragedy and Julius Cæsar were added to the Darius and Crœsus, under the title of The Monarchicke Tragedies enlarged. The Alexandræan tragedy details the multitude of murders committed by Cassander, "which gave to him (says the author) the crown of Macedonia, and to me the subject of this polytragicke tragedie." Each drama opens with a long soliloquy, to the extent of even five folio pages, and the whole, except the choruses, are written in quatrain stanzas of alternate rhymes. They all abound with wholesome lessons on the inconstancy of fortune, the instability of wealth and grandeur, the madness of ambition, and the abuse of power, conveyed in strains of impressive, but prolix and rather heavy poetry. The choruses (after the measures of the Greeks) are contained in Chalmers's Edition of the Poets. Alexander never degraded himself by writings in servile flattery of the king; and James, who had discrimination enough to see so far into the character of our author's productions, as to confer upon him the name of *My Philosophical Poet*, appointed him, in 1613, one of the gentlemen ushers to prince Charles. The next year he published at Edinburgh his large work, Doomesday, or the Great Day of Judgment. This poem, which is divided into twelve books, called *hours*, is written in a spirit of deep and fervent piety, and the same spirit may support a reader to travel to the end of it. In this same year Alexander was knighted, and he now began to act a more enterprisng part in life. The pacific reign of James was favourable to the establishment of colonies: Alexander, associating with other adventurers, projected a settlement in Nova Scotia, and of this territory the king made to him a grant. The scheme eventually failed, and Alexander sold his grant to the French, for, it is said, between five and six thousand pounds. Charles had continued to encourage the project after his father's death, and had created a certain number of baronets, who purchased their titles, and had in return a certain portion of land allotted to them. When their chief sold the whole to the French, these persons were left in the lurch. Though the knight incurred much obloquy by his conduct, he retained the favour of the king, who, in 1626, made him secretary of state for Scotland; in 1630 created him viscount; and in 1633, on the coronation at Holyrood, an earl. In 1637 he republished, in one folio volume, under the title of Recreations with the Muses, an improved edition of his poetical works, with the exception of Aurora, and the addition of the first book of Jonathan, An heroicke Poem intended. He died on the 12th of February, 1640. The title became extinct in 1739, on the death of the grandson of his own second son Henry. A claimant appeared in 1776, who did not succeed in establishing his title; and at this time, 1839, there is an individual, who has for some years been prosecuting a suit to be admitted to the earldom. Besides the poetical works already mentioned, and some few sonnets accompanying the works of other writers, Alexander revised a version of the Psalms, and also wrote some pieces in prose;—A Supplement to Sidney's Arcadia, 1621;—An Encouragement to Colonies, 1625;—A Map and Description of New England; 1630. Various contemporary poets have commemorated his virtues as a man, and his excellences as a writer. Among these is Drayton, who must be allowed to close this memoir—

> "Yet in speaking thus,
> I do but show the love, that was 'twixt us,
> And not his *numbers*; which were brave and high:
> So like his *mind* was his clear poesy."

ALEXANDER, (Nicholas,) a Benedictine of the congregation of St. Maur, born at Paris in 1654, died at St. Denys in 1728, is the author of two useful works—La Medicine et la Chirurgie des Pauvres; Paris, 12mo, 1738: and a Dictionnaire Botanique and Pharmaceutique; 8vo.

ALEXANDER, or ALEXANDRE, (Dom Jacques,) known by his Treatise on Clocks, was born at Orleans, January 24, 1653. His work, which is now scarce, is principally valuable for the list it contains of all preceding writings on the same subject. He wrote also on tides, attri-

buting them to the motion of the earth round the moon. He was an ecclesiastic of the congregation of St. Maur, and died in the monastery de Bonne-Nouvelle at the age of 82.

ALEXANDER D'IMOLA. See TARTAGNI.

ALEXANDER, (John, 1736—1765,) a dissenting minister at Longdon, near Birmingham, and the author of a Paraphrase on the Fifteenth Chapter of the Epistle to the Corinthians, and a Dissertation on the Sixth and Seventh Chapters of the Epistle to the Romans, published posthumously by J. Palmer, also a dissenting minister. He was author of some essays in The Library, &c. His father was an English dissenting minister settled in Ireland. His brother, Dr. Benj. Alexander, translated Morgagni de Morbis, &c. 3 vols. 4to. 1769.

ALEXANDER, (William, 1767—1816.) This artist was the son of a coachmaker at Maidstone. In 1784, he became a student of the Royal Academy, from which time until 1792, when he was appointed one of the draughtsmen to the embassy to China, he assiduously applied himself to the study of his profession, and obtained the notice and approbation of Sir Joshua Reynolds. He proceeded with the earl of Macartney as far as Pekin, where he made the drawings for the plates which accompany Sir George Staunton's account of that embassy; and afterwards published also The Costume of China, illustrated by ninety-six coloured engravings, (2 vols. 4to. 1805—1815.) The other principal works of this artist were Views of Headlands, Islands, &c. taken during the Voyage to China, 1798; the drawings from Mr. Daniells's Sketches, for Vancouver's Voyage to the North Pacific Ocean, and the descriptive plates to Mr. Barrow's Travels in China, and Voyage to Cochin China. In the years 1810, 1812, and 1815, three volumes of engravings from terra cottas and marbles in the British Museum, were published by the trustees of that institution, the drawings for which were executed by him, the descriptive letter-press being from the pen of Mr. Taylor Combe. Before his death, Mr. Alexander had completed drawings for a fourth volume. In 1802, he was appointed professor of drawing at the Military College at Great Marlow, which office he resigned in 1808, upon obtaining that of assistant keeper of the antiquities in the British Museum. The leading characteristics of this artist's works, which were usually executed in water colours, were clearness and harmony of colour, simplicity and taste in composition, grace of outline, and delicacy of execution. Besides his works as a draughtsman, there are several engravings by his hand: the principal one of which is a representation of the Festival given by the Earl of Romney to the Kentish Volunteers, on the 1st of August, 1799, from a drawing made by himself.

ALEXANDER, (John,) a Scotch engraver, who settled at Rome about 1718. His works are of a very inferior quality; the principal of them are from Pictures by Raffaelle, a set of six of which are dedicated to Cosmo III. grand duke of Tuscany. (Heinecken, Dict. des Artistes. Strutt's Dict. of Eng.)

ALEXANDER, (Paulowitz, 1777—1825,) emperor of Russia, was the eldest son of Paul I. and of Maria Federowna, his second wife. He was born at Petersburgh, Dec. 13, 1777. He was educated under the superintendence of his grandmother, Catherine II., who kept him apart from his father, intending him to succeed, instead of the latter to the throne. At 16, he was married to the granddaughter of the grand duke Frederick of Baden, who, on becoming a member of the Greek church, assumed the name of Elizabeth Alexiewna. On the night of the 23d of March, 1801, Paul I. was assassinated, and immediately afterwards Alexander was saluted as emperor by the conspirators. Though he had been well aware of the conspiracy against his father, he had only contemplated his dethronement; and it is said that he hesitated at first to accept the crown; but this hesitation was of short duration. His accession was signalized by a series of beneficial measures, many of them revoking the absurd and vexatious ordinances which his father had lately issued. He put an end by a convention to the differences which Paul had had with England, and maintained the treaties existing between Russia and France. In June 1802, he had an interview at Memel with the king of Prussia, of which the object was the independence of Germany, then menaced by the encroachments of France. On his return, he laboured strenuously to improve the administration of justice throughout his dominions; he encouraged letters and the arts, established gymnasiums, founded three additional universities, and created schools of chemistry, medicine, and navigation, in different parts of the empire:

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seconded by his mother, he also built several hospitals, asylums, and other charitable institutions. In 1803, the Russian army was increased to 500,000 men: the emperor had announced at his accession that he should carry out the system of policy of Catherine II. which is well known to have been no other than that of establishing the preponderance, or rather the domination of Russia, both in Europe and Asia. The murder of the duke d'Enghien excited the most violent indignation on the part of Alexander. He refused to acknowledge Napoleon as emperor, and soon afterwards entered into a coalition with Austria, England, and Sweden, against France. The short campaign which ensued was terminated by the battle of Austerlitz, after which Alexander retreated into Poland. He still, however, determined to make head against his enemy; and it was not till after hotly contested actions had taken place at Czarnowo, Pultusk, and Golymin, that his ardour abated: he then concluded an armistice, which was equally desired by the French, and which was prolonged till the spring of 1807. In the East, in the mean time, he had been more successful, except against the Turks, with whom, after the death of Selim, he entered into a treaty. The war with France in 1807 was again unsuccessful; and after the defeat of Friedland, he made proposals of peace to Napoleon, which were followed by the memorable conferences of Tilsit.

Alexander was now obliged to consent to terms humiliating to himself, most prejudicial to his Prussian ally, and disastrous to the liberties of Europe; but he appears only to have acquiesced in them by necessity, and secretly to have favoured England. In 1808 Alexander unjustly seized upon Finland, and incorporated it with his territories. Shortly after, the Russian fleet under Siniawin was captured by the English, but was restored at the termination of the war. At Erfurt, in October 1808, Alexander and Napoleon again indulged in public demonstrations of regard, but they were insincere. Alexander, after declaring war against Austria, failed to assist Napoleon with his promised contingent. By the treaty of Schönbrunn, which shortly followed, the district of Cracow was annexed to Russia. In 1809 a war broke out with Turkey, which lasted for some time, assuming at length a favourable aspect for Russia, but which Alexander, menaced by Napoleon, was compelled to terminate by a treaty of peace, concluded at Bucharest in 1812, under the mediation of England: the hostilities which had for some time been carried on against Persia ceased at the same period. War with France had long been inevitable; and the French having crossed the Niemen on the 24th of June, 1812, Alexander announced in a proclamation the approaching campaign. Zeal for their country, and indignation against the French, animated all classes of Russians. Alexander entered into an alliance with England, acknowledged the Spanish cortes assembled at Cadiz, and by specious promises won over Bernadotte to his cause. The disastrous campaign of the French, the conflagration of Moscow, and the retreat of the scanty remnant of their army, must be read in the history of that eventful time. There also the details of the second expedition of Napoleon in 1813 must be sought. In these great events, Russia, under the guidance of Alexander, bore a most conspicuous part. In the campaign of 1814, so fatal to France and to all the countries traversed by the contending armies, the benevolence and affability of Alexander tended to assuage the sufferings inseparable from the train of war; but they did not cause him to abandon the firmness and resolution with which he had engaged in and prosecuted this mighty contest. On the 31st of March, 1814, he entered Paris at the head of his troops, showing himself most graciously disposed towards its inhabitants: he refused to inhabit the Tuileries, and took up his residence at the house of Talleyrand. He declared that he had fought against Napoleon, and not against the French, of whose freedom he pronounced himself the friend, sanctioning the introduction of liberal institutions: all the prisoners whom he had made during the war he caused to be liberated. Deferring the consideration of political questions, he appeared for some time solely to labour to render himself popular with the Parisians, with whom accordingly he soon became a great favourite. He breakfasted with marshal Ney, visited Lafitte, and had several interviews with Josephine at Malmaison. On the 31st of May, after dining with Louis XVIII. at the Tuileries, he quitted Paris for England, accompanied by the king of Prussia; the duke of Clarence commanded a squadron which escorted him across the straits of Dover. He appeared at Carlton House in an English uniform, and with the in-

signia of the order of the Garter. In London he was the cause of as great excitement as in Paris. He returned to Russia by way of Holland, and re-entered his capital July 25, 1814. He had previously sent an order to the governor of St. Petersburg to suspend the splendid preparations made for his reception, saying, "The events which have terminated the sanguinary wars of Europe are the work alone of Almighty God; it is before him that we must prostrate ourselves." His first care was to heal the wounds which the war had inflicted on his dominions. After taking measures with this intent, and concluding an advantageous treaty with Persia, he proceeded to join the congress of Vienna, and reached that capital Nov. 23, 1814. On the escape of Napoleon from Elba, Alexander made instant preparations for renewing the war; he ordered a force of 170,000 men to move upon France, and was at Heidelberg when the intelligence reached him of Napoleon's total defeat at Waterloo. In the second visit which he now paid to Paris, Alexander showed himself naturally under much less popular colours than at the first. Struck with the perils to which democracy and irreligion exposed the thrones of Europe, he now conceived the project of the Holy Alliance, which was realized by an act which, on the 26th of Sept. 1815, he signed, together with the emperor of Austria and the king of Prussia. The principal object of this novel treaty, in originating which Alexander is said * to have been much influenced by the Baroness de Krudener, was to establish and maintain, on the invariable basis of religion, justice, and legitimacy, the peace and order existing in christian countries. He returned to Russia at the end of 1815, and was unwearied in his exertions to improve the condition of his dominions. He was, like Napoleon, impatient of repose; half of his life may be said to have been passed in travelling and in military expeditions. In 1818 he opened the Polish diet at Warsaw, and then quitting this capital, visited the southern provinces of his empire. Towards the end of the year he joined the congress of Aix-la-Chapelle, where he again showed himself lenient towards France. On his return he ameliorated the condition of the peasants, enfranchised numerous serfs, completed the organization of six universities, placed the Lutherans and Calvinists under the protection of his government, though himself zealously attached to the Greek Church, and banished the Jesuits from Russia. The constitution which he had given to Poland was far from working as he expected; the debates of the diet were stormy, its proceedings violent; he accordingly closed it, and took vigorous measures to counteract the revolutionary spirit already prevalent. In the negotiations of Troppau and Laybach, he was evidently actuated by the spirit which dictated the Holy Alliance. With respect to the war which soon afterwards broke out between the Greeks and Turks, he gave orders that a strict neutrality should be observed: the sultan regarded him as an insidious enemy, but an open rupture did not ensue. In 1821, and the succeeding years, he continued his exertions in the interior of the empire. In the autumn of 1825, he visited Taganrog, at which the empress Elizabeth had already taken up her residence for a short time, on account of the mildness of the air. After remaining here a month, he set out on a journey through the Crimea, from which he returned to Taganrog in November, bringing with him the seeds of a mortal malady. It was of a febrile nature, and advanced so rapidly that, in twelve days, it was thought proper to announce to him his imminent danger. On the 30th of November he became senseless, and died the following morning in the arms of the empress. It has been said that he was poisoned, but there is not the shadow of proof for such an assertion.

The manners of Alexander were extremely affable, and his person was agreeable. The facts detailed in the preceding sketch will better enable the reader to judge of his character than any laboured description. He has been accused of concealing much dissimulation, under an air of great frankness, but these accusations are more easily made, than they can be either proved or disproved. Napoleon, whom he deceived, said of him at St. Helena, "He is a Greek of the Lower Empire; it is necessary to distrust him:" but on such a point, the evidence of an inveterate enemy is not the most convincing. He neglected his empress at a very early period of their union, and in his subsequent attachments he was very fickle and capricious. M. Michaud, in the Suppl. to the Biog. Universelle, has enumerated a great many works which throw light

* This is denied by La Harpe. See Hecren's Manual, ii. 441.

on the biography of this sovereign. See also Heeren's Manual of Europ. State-System, vol. ii.; and Danilefsky's Russian Campaign of 1814.

ALEXANDER, the English name of Wamsutta, an Indian chief. He was son and successor of Massassoit (see the name), and being suspected of conspiracy against the English, was taken by surprise by Major Winslow, about the year 1662. Having fallen sick of a fever, he was allowed to return on a pledge to appear at the next court, but he died on the way. (Allen's American Dictionary.)

ALEXANDER, (William, died 1783,) commonly called Lord Stirling, a major-general in the American army. He was taken prisoner at Long Island in 1776, after distinguishing himself very much in the engagement. He was unable to make out his claim to the earldom of Stirling, but he received the title from his friends by courtesy. (Allen's Dict.)

ALEXANDER, (Caleb, D. D.) graduated at Yale College, 1777; was ordained at New Marlborough, Mass., in 1781; and dismissed in 1782. He subsequently had the charge of the academy at Onandago Hollow, where he died in 1828. He published a work on the Deity of Jesus Christ, 1791, &c. (Allen's Dict.)

ALEXANDRE, (1649 — 1718,) a painter of history and portraits, born at Paris. His family were of Polish origin, and named Ubeleski. He executed many works, but they are scarcely known out of France. He was a member of the Academie Royale. (Heinecken, Dict. des Artistes.)

ALEXANDRINI DE NEUSTAIN, (Julius,) a native of Trente, was successively physician to the emperors Charles V., Ferdinand I., and Maximilian II., the last of whom, whose health frequently required his attendance, bestowed upon him many favours and honours. He died in 1590, leaving behind him works in prose, which are chiefly commentaries on Galen.

ALEXIAS, a physician, a pupil to Thraseas, of Mantinea, was a contemporary of Theophrastus, and therefore may be supposed to have flourished about B. C. 350, (Ol. cvii. 3.) He was a man of great talents and acuteness, equal to his master in knowledge of Botany, and superior to him in other branches of the profession. Theoph. Hist. Plant. lib. ix. c. 17.

ALEXINUS OF ELIS, called by a play on his name Ελεγξινος, Elenxinus, from his love of logical, or, as Cicero says in Academ. iv. 24, illogical argumentation, opened a school of philosophy at Olympia, with the intention of founding the Olympic sect; but he was quickly deserted by his scholars, unable to support the insalubrity of the place. While bathing in the river Alpheus he was wounded with a reed, from the effect of which he died; so says Diog. lib. ii. 109. But how an aquatic plant could inflict a fatal wound, it is difficult to understand. It is more probable to suppose that he was drowned by the reeds twisting round his body, and drawing him under the water. If such were the fact, we must read in Diogenes ἑλιχθηναι, for νυχθηναι. He seems to have abused all sects equally. Aristocles (De Philosoph. vii.) quoted by bishop Lloyd, says that he wrote Facetious Memoirs, in which he supposed a conversation to take place between Alexander and Philip, where the son found fault with his father for giving him such an instructor as Aristotle, whom Alexander, as we learn from Plutarch's Life, § 74, accused of acting like the philosopher in Hudibras, who—

"Could take each side, and still confute."

He wrote a hymn on Craterus of Macedon, to which Athenæus alludes (xv. p. 696, E).

ALEXION, the friend and physician of Cicero, who praises his medical skill, and deeply laments his sudden death. Epist. ad Att. vii. 2; xiii. 25; xv. 1, 2.

ALEXIPPUS, a physician mentioned by Plutarch, in his life of Alexander the Great (p. 689, a. ed. Paris, 1624), as receiving a letter of thanks from the king himself, for having cured Pencestes, one of his officers.

ALEXIS, (1630 — 1676,) tsar of Russia, was the second monarch of the Romanof dynasty (see MICHAEL ROMANIF), which in 1613 succeeded to the extinct race of Ruric.

On his father's death (1645), Alexis was only in his sixteenth year; he was therefore confided to the care of a minister and tutor, named Morosof,—a man of considerable talent, and of greater ambition. Many of this boyard's measures were popular; but his inordinate love of power soon made him enemies. To maintain his authority, he married the sister of the tsarina; but this connexion with the imperial family was precisely one of the circumstances that led to his downfal, since it raised the jealousy of the nobility. Whether through his fault or by his misfortune, the administration

of justice became very corrupt; but in either case, he is more deserving of blame than of indulgence. If he did not create, he certainly connived at the corruption; and there is reason to infer that he profited by it. Add to this the imposition of extraordinary taxes, and we shall not be surprised at the murmurs which arose on every side against this minion of fortune. Murmurs were succeeded by open complaints; and the latter, by petitions to the tsar, exposing intolerable wrongs, and calling aloud for punishment. None of these representations reached the eyes of Alexis, the avenues to whom were carefully closed by the all-powerful minister. At length the people of Moscow assailed the monarch as he returned from church, and in such a manner as convinced him that there was some deep cause of complaint. He inquired and punished; but, as is usual in such cases, the chief, or at least the most powerful criminal, escaped. Morosof was only dismissed, but inferior delinquents were put to death. To this act of justice Alexis was reluctantly forced by the mob, which in despotic governments has always the most power. In other cities, especially Pskof and Novogrod, there were disturbances arising from the same cause; but they were quelled with less difficulty.

Under this monarch, Russia made large strides towards greatness. Her territorial accessions in the Ukraine were immense, and were owing to the tyranny of the Polish government, on which that fertile region was then dependent. For ages the Cossacks, its inhabitants, had acknowledged the superiority of the Polish diet; but the tyranny of the local governors was felt to be intolerable. One of the chiefs, Bogdan Kmielniski (see the name), had individual, in addition to greater wrongs, for which vengeance was due. He had a mill and a domain which attracted the avarice of the Polish governor. To obtain this property, the governor brought some frivolous accusations against Bogdan before the tribunal of the province. When these charges were rejected, the tyrant seized on all he coveted. In vain did the injured chief appeal to the diet; he could not obtain a hearing. Indignant at the result, he went to obtain allies among the neighbouring Tartars. During his absence his wife was violated, then murdered, and his house with his infant son consumed by fire. His wrongs were more eloquent than his language; Cossacks, as well as Tartars, arose in his behalf; and at the head of one hundred thousand men, he advanced against the Poles. Two of their armies he almost annihilated; and the peasants, alike of the Polish nobles and crown, he made captive. Much of his success must be attributed to the interregnum, which preceded the election of John Casimir to the throne. That monarch, immediately after his election, began to treat with him; but in the midst of the negotiations, the Tartar camp was surprised, and the unsuspecting people slaughtered. This act of perfidy filled the soul of Bogdan with gall. He retreated to collect fresh troops; and at the same time he applied to Alexis for aid: in return, he proposed to become the vassal of the monarch, and to bring the whole Cossack nation under the sway of the autocrat. The offer was a tempting one to the tsar; but its acceptance must entail no ordinary responsibility. Was it the will of Heaven that he should embrace the cause of the deeply-injured applicant? To ascertain this important point, he caused two bulls, the one named Poland, the other Moscovy, to oppose each other! Moscovy was vanquished; and the tsar would have declined the offer of Bogdan, had not the patriarch convinced him that it was his duty to succour those of his own religious communion, viz. the members of the Greek church, against their Roman Catholic persecutors. War, therefore, was declared. Smolensko, Witepsk, Polotsk, Mohilof, Severin, Semigallia, and other important places, fell before the Russians, while Bogdan, at the head of his Cossacks, reduced others no less important on the Moldavian frontier. At these successes, Sweden, which had always urged her claims to Livonia, took the alarm; but instead of opposing Russia, she resolved to conquer other Polish domains, before the armies of Alexis could penetrate to the west. With the events of the Swedish war, we have, in the present article, no concern; and we shall only observe, that at the peace, the whole country between Courland and Moscovy was surrendered to Alexis. Besides this acquisition, there was the vast territory, which the submission of Bogdan brought to the empire of the tsar, viz. that between the Lake Ilmen, and the Black Sea.

Alexis was not exempt from the curse of internal rebellion. The Cossacks of the Don, indignant at the tyranny of

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their local governors, revolted against him, just as those of the Ukraine had revolted against Poland. No less than two hundred thousand men rose to vindicate their rights. But most of these were moved by imaginary grievances, and by the deceptions of Radzin their chief. The insurrection was at length quenched in the blood of Radzin, and twelve thousand of his followers.

In his internal administration, Alexis was also fortunate; he improved the judicial functions of government; and he flattered the pride, not merely of the boyards, but of the burghers, by consulting them on extraordinary occasions. He not only enlarged the bounds of the empire, but consolidated its power. Prisoners of war he would no longer permit to remain under the control of the captors: he sent them to colonize the uninhabited districts. He was the first of the Russian sovereigns who constructed ships of war. If we add that he was of a mild and even amiable disposition, we should have said enough in his praise. Yet, how fatal is despotism to the heart! This emperor, who never punished any body until he was forced to do so, was subject to strange fantasies. An anecdote will illustrate his character, or rather the character of all men who are accustomed to unbounded power. He was one day bled by his surgeon. No sooner was the operation completed, than he invited the surrounding courtiers to follow his example. All consented except one, an old man, whose quantity of blood was little enough already. Though this venerable man was allied to the imperial family, Alexis grossly abused, and then struck him. But his better feeling returned, and he offered the boyard rich presents.

Another anecdote will illustrate the character of Russian autocracy. Alexis was very familiar with his dependents, and often used to pay them unexpected visits. One day he entered the house of Matveef, a courtier, just as the dinner cloth was laid; and he insisted in dining with the family. Present was a young lady, Natalia by name, a kinswoman of Matveef, and so poor as to be dependent on him for a home. Her beauty, her accomplishments, her modesty, made her captivating in the eyes of the tsar. Again he saw her, and the first impression was deepened. At length he determined to marry her. Instead of rejoicing at the proposal, Matveef trembled at it. He well knew what enemies the regard of his sovereign had already procured him; and he also knew that the number would be increased by the meditated union. However, as there was no way of dissuading the tsar from the project, he suggested the expediency of calling together a considerable number of young ladies, and of making his choice from them. If that choice were already fixed, the world would not know it. Alexis followed the advice, and Natalia was selected. She became the mother of Peter the Great.

We must add, that in the time of peace, Alexis maintained a standing army of one hundred thousand men, which he more than doubled in time of war; and that he welcomed military adventurers from all nations, especially from France, Germany, and Scotland. (Levesque, Histoire de Russie, tom. iv.; Tooke's History, vol. ii.; History of Russia, vol. i.; Lardner's Cyclopædia.)

ALEXIS, (1690—1718,) the tsarovitch, son of Peter the Great. As the fate of this prince, independent of its connexion with the founder of Russian civilization, is not only extraordinary in itself, but involves one of the most controverted problems in history, we shall dwell on it at some length. We need scarcely observe, that its interest is European, and that it has occupied a hundred pens.

The facts of this prince's life prior to its closing scene are, on all hands, allowed to be indisputable. His mother, Eudoxia (see the name), the first wife of Peter, was of an ancient noble house, and taught alike by prejudice and habit to hate the innovations of her husband. If she dared not offer an active, she knew how, by her intrigues, to interpose in passive resistance to his reforms. Her conduct could not escape his penetration; he saw that she would never be his helpmate in the vast projects he was executing; and in about nine years after his marriage, he exiled her to a monastery. In her retreat, she was regarded by the old party as a martyr to their ancient institutions. If Alexis, at this period, was too young to be influenced by her maxims, he was subjected to an influence similar in kind, and quite as fatal. His governors, his domestics, were secretly attached to the former regime. Hence his aversion, which he did not always conceal, to the policy of his father. In other respects, he was no favourite of the tsar's. He hated study; he hated military duty; he hated activity in any shape. As he grew in

years, he plunged into the worst vices of his age. To reclaim him from one at least, a wife was found him in a princess of Brunswick-Wolfenbuttel, a lady of great virtues, and of an affectionate disposition. But he forsook her society for that of a Finnish concubine, of low extraction, and very illiterate; and treated her, in other respects, with so much cruelty, that a broken heart, much more than a delicate constitution, brought her to the grave in little more than two years after her ill-starred union. She left a daughter and a son,—*Natalia*, and *Peter*, who afterwards succeeded to the throne.

The behaviour of Alexis to this excellent princess had naturally incurred the displeasure of the tsar. In vain had he exhorted him to reform; to forsake his guilty connexion with his Finnish paramour; to cherish one whose qualities well deserved his attentions. In vain too had he remonstrated, earnestly and frequently remonstrated, with him on his other vices. The state of his feelings is well described in the letter which, immediately after the death of the princess, he addressed to the tsarovitch. He first dwells on the utter disregard which Alexis had shown to the military profession; yet by arms alone could the independence of any people be preserved. If a king had no knowledge of that profession, how could he reward the skilful, how punish the ignorant officer? He then proceeds to complaints of his obstinacy, his depravity, and his wanton excesses. The conclusion is sufficiently admonitory: "It is high time to acquaint you with my final resolution. I will wait some time longer for your amendment. If you remain incorrigible, I will cut you off from the succession, just as we cut off an incurable member. Though you are my only son, do not suppose that I say this merely to frighten you. If I spare not my own life for the good of my country, and the happiness of my people, why should I spare yours, if you are undeserving of it? Much sooner would I bequeath the empire to an entire stranger, if he were deserving of it, than to my own son, if undeserving?"

Thus spoke the enlightened monarch, the ardent patriot. What was the reply of the prince? He at once expressed his intention to resign a crown, for which he acknowledged his unfitness, (in the interim another son was borne to the tsar by the empress Catherine;) and he requested only a provision for his children — (those by his mistress, Euphrosina, since the two by his deceased wife were sure to be well provided for); and a suitable maintenance for himself. This reply did not satisfy the tsar; it expressed no contrition for past misconduct; it promised no reformation; and it was evidently dictated as much by spleen as by fear. He wrote again in terms still stronger: "I observe that you speak only of the succession, as if this were a subject which did not entirely depend on my own will, and one in which it were necessary for me to consult you. You say not a word of my dissatisfaction at your conduct, though that dissatisfaction was the principal subject of my letter. I therefore perceive that my patient exhortations are lost on you, yet I write once more. If you despise my advice while I am alive, what reason have I to think that you will respect it when I am dead? . . . . I cannot leave you to your caprice. Reform; become worthy of the throne; or retire into a monastery. Through you I have no longer any peace; and this I feel the more now that my health is giving way. As soon as you receive my letter, return me a categorical answer, either by writing or in person; otherwise I shall deal with you as a criminal!" To this decisive letter Alexis replied; but still he expressed no sorrow for his past misconduct: he merely intimated that he had made his choice, and should enter the cloister. To avoid writing a long letter, he feigned indisposition, and kept his bed. There he was visited by the tsar, who was about to visit Germany, and who conversed with him on the resolution he had formed,—on the duties of the state he wished to embrace,—duties which seemed alien enough from his past conduct. At the close of the interview, he gave him six months longer before a final decision would be required, and immediately went out upon his journey.

The conduct of Alexis after the departure of his father sufficiently confirmed the forebodings concerning him. He instantly rose from his bed, to celebrate his indecent orgies with his low companions. He suffered seven months to elapse, yet wrote not a line to the absent emperor. In much anger, Peter wrote from Copenhagen (Aug. 27, 1716), to complain of the delay. If he had decided on reformation, he must repair to Copenhagen in one week, and join in the campaign which he was about to

open. If, on the contrary, he was still determined to assume the cowl, he must name the monastery to which he would retire, and the day on which he would take the irrevocable vows. He now decided that he would join the tsar; procured money from Menzikoff (see the name); and with a suitable retinue took the way towards Germany. On the borders of Poland, however, he suddenly abandoned his route, and proceeding to Vienna, demanded the protection of the emperor Charles VI. Charles, who had no wish to embroil himself with the Russian court, assigned him a fortress in the Tyrol, until a reconciliation could be effected between him and his father; but without waiting for the result, he left his hiding-place, and proceeded to a fortress in the kingdom of Naples. There he addressed two letters to the senate and clergy of Moscow, representing himself as the victim of ill-usage, and inviting their assistance. But they never reached their destination; they were intercepted by the Austrian court, and forwarded to the tsar.

Great was the dismay of Peter on learning the evasion of his son: all his cares, all his perils, all he had done and suffered for so long a period, would be lost, unless he could regain the undutiful prince. For this purpose he determined to promise any thing; and he at the same time determined to destroy him, when again in his power. Two of his confidants, men ready to act as his instruments in any affair, repaired to the tsarovitch, with a letter (July 10, 1717) characteristic enough of the writer. Having reproached him for his misconduct, and for his placing himself under the protection of a foreign power, he commanded him to obey Tolstoy and Romanzoff in every thing; he promised, if his son would obey, to love him better than ever; but if he would not, to treat him like a traitor. The promise and the threat would probably have been equally unavailing, had not the two messengers (the one a privy-councillor, the other an officer of the imperial guard) bribed Euphrosina, the mistress of the prince, to use *her* influence over him. Yielding to the voice of all three, to the oath of his father, and to the intervention of the Neapolitan viceroy, that his presence could no longer be tolerated in that country, he returned to Russia, which he reached in January 1718.

What follows is momentous enough. Immediately the city of Moscow was filled with troops under arms; the issues were strictly guarded; the great bell was tolled; and the boyards, privy councillors, and senators, were assembled in the fortress; while the bishops, archimandrites, the dignified clergy, and the professors of divinity, repaired to the cathedral. Before the former Alexis was conducted a prisoner, and by his father promised forgiveness only on two conditions: first, that he should renounce the hope of succession; next, that he should declare who had been the accomplices to his flight, and to his projects against the new order of things. After so solemn a pledge of pardon, this proceeding was strange to the tsarovitch; but he was in the power of the despots, and he had no alternative but obedience. Indeed, by the Russian law the power of life and death was invested in a parent over his child; how much more then the power of disinheriting! Alexis signed the instrument of renunciation. He confessed on the holy gospels that by his crime against his sovereign and father, he had justly forfeited all claim to the succession: he therefore swore by the most Holy Trinity, and by the last judgment, that he would in all things submit to his father's will; that he would never seek, or desire, or even accept the throne if offered to him. In conclusion, he acknowledged his brother the tsarovitch, Peter, as the only lawful heir to the Russian sceptre. The assembled boyards and councillors swore to enforce the observance of the act. It was then taken by the emperor himself to the cathedral, and the same oath exacted from the heads of the church. The same oath too was afterwards taken by the army, and by all the functionaries of the administration.

But only half the business was yet effected: before Alexis could hope for pardon, he must reveal the names of those who at any time had encouraged him in his designs. That he had confidants, that he had advisers, is exceedingly probable;—to him indeed the old party looked for the restoration of the ancient order of things;—but there is no evidence that any one had ever wished him to disobey his sovereign, during whose life no change could be expected: he was to wait until he had succeeded to the throne before he could undo any one of his father's labours. So far he might have, and probably had, advisers; and in the opinion of the tsar, this was quite enough, for, as he observed, whosoever was not for him was against him. The prince was still kept a close prisoner; menaces of an

extreme kind, even of death, were held out to him if he concealed any thing; and from his mistress, who had betrayed him throughout, and who was now his accuser, sufficient was collected to implicate a few of the nobles. Discouraged by confinement, weak in body, weaker still in mind, he, when summoned, as he repeatedly was, before the secret tribunal which had been nominated to try him, and at which the tsar sometimes presided, he confessed every thing that he was desired to confess. The acts of procedure on the occasion, the means adopted to ensnare him, the forcible construction put on events in themselves of no great moment, would fill many sheets. The two letters which he had addressed from Austria to the senators and dignified clergy, were the most important of the documents produced; yet though they certainly convicted him of imprudence, and even of criminal *wishes*, they offered nothing tangible enough for the purposes of justice. Mere report,—mere hearsay,—was next adduced in evidence, and with better effect; for here indeed was a copious source of accusation. He had been heard to declare, perhaps in a fit of anger, "I will speak to the bishops, and they to the priests, and the priests to the people, and by them I shall be placed on the throne even against my will." This was vague; and all that could be inferred from it was that if he indulged in ambitious projects, he took no measures to realize them. Again, his mistress Euphrosina deposed that he had frequently expressed his dissatisfaction with his father, and wished for his death. That the wish was expressed, is probable; but surely it did not amount to treason; and it might be accompanied by some palliating observations which she forgot to mention. And should not the evidence of such a woman have been received with distrust? But whoever could depose any thing which ingenuity might turn against the unfortunate prince, was readily received by the tsar. That his destruction was resolved, was clear from the whole course of the investigation, and from the treatment which he received the moment he reached Moscow. The persons to whom Peter confided the conduct of that investigation were no less ready to condemn him. They had gone too far to hope for pardon from Alexis, should he ever succeed his father, and their only safety lay in his death; hence they sedulously fomented the displeasure of one who had never loved his son, whose severity was proverbial, and whose suspicions were too strongly excited to leave him in peace so long as that son lived. To procure more evidence against the unfortunate, imprudent, and in some respects guilty Alexis, his confessor was required to betray the secrets of that tribunal, and when he refused, was put to the torture. In the extremity of pain he owned that Alexis had accused himself of wishing his father's death, and that he (the priest) had assured the prince, this was no great sin, for the whole Russian nation wished the same. This is perhaps the first instance in all history where the confessional has been adduced as a judicial proof.

In these proceedings many distinguished names were comprised. The mother of Alexis, whom, as we have already intimated, the tsar had long repudiated, and whom he had consigned to a monastery, was suspected,—perhaps with some justice,—of having counselled his flight. She detested her confinement; and indulged, it is said, in profligate habits. She and the tsar's sister, the princess Mary, were brought from their convent to St. Petersburgh, together with the confessors of both, the procurator of the convent, the archbishop of Rostof, and some other persons accused of participation in the plot. Under the torture, the ecclesiastics admitted that for nine years Eudoxia had carried on a criminal intrigue with General Glebof. That there was some truth in this appears from the confession of the lady herself, who threw herself upon the mercy of the tsar. But where torture is employed, any confession may be obtained; and we may doubt whether one half of the statements contained in the manifesto which the emperor published on the occasion had any real foundation. However this may be, he was resolved to take a signal vengeance. Glebof was impaled alive, and the corpse laid on a scaffold in the centre of the public square of Moscow. On a pole at each corner of the scaffold were the heads of the tsarina's brother, of two bishops, and of a commissioner of the admiralty. Many more—among them fifty priests and monks—were executed around them. The tsarina herself was flogged by two nuns, and confined in a monastic dungeon the rest of her days. Some other nuns received the knout, and were imprisoned, or exiled into Siberia.

These dreadful executions, and the dismay which they produced throughout the city,—no inhabitant, under pain of death,

being permitted to leave it,—destroyed what little reason was left in the mind of Alexis. Dragged repeatedly from his dungeon before his terrible father, he confessed every thing of which he was accused. When the proofs were considered complete, Peter convoked a general assembly of his counsellors, senators, nobles (June 1718), and undertook in person the affair of public accuser of his son.

Having dwelt on the vices of the prince, and showed how little the empire had to hope from such a man; he observed, that though by the laws of Russia he, like the meanest of his people, had a right to pass sentence on his son, he would leave judgment to his counsellors, whose award would be perfectly unbiassed. He exhorted them to discharge this great duty without fear and without partiality. In a manifesto which he addressed to the dignitaries of the church he repeated the same statements, and called on them to say, from holy Scripture, what punishment his son might deserve. In both steps he was artful enough: the sentence, whatever it might be, would entail even more responsibility on the chiefs of his people, or the nobles and bishops, than on himself.

The clergy were the first to deliver their opinion. It was a remarkable document. It began by declaring that the affair did not lie within the cognizance of the ecclesiastical courts, but solely within the jurisdiction of the sovereign, who owed no responsibility to man, but to God alone. It then adduced passages from Scripture of an entirely opposite character, some in favour of judgment, others of mercy, and left the decision to himself. The church, therefore, would not interfere; but so far as it could be said to have a bias, that bias was in favour of pardon, or at least of a slight punishment. The secular judges were not so considerate: having weighed the evidence, and heard the confession of the criminal, that he was guilty of every thing laid to his charge, they unceremoniously condemned him to death, with some expressions of sorrow indeed, but wholly affected. The following day the tsarovitch being again brought before his judges, again confessed the truth of all the charges, heard his sentence, and was reconveyed to his dungeon. Why did Alexis so readily, nay, so eagerly, confess all that was required? Doubtless, because he had been assured that from such a step only could he hope for safety; that his only alternative was to throw himself on the mercy of his father, who at the worst would only send him to the cloister. He, like the whole empire, thought that the tsar could not, and would not, proceed further. Neither he nor the empire knew that extraordinary man. In little more than twenty-four hours after the sentence had been read to him, Alexis had ceased to exist!

The current version of this catastrophe,—that which the tsar himself published, and with which European cabinets professed themselves satisfied,—is, that on the morning of July 7th, Peter was informed that his son was dangerously ill, and wished to see him; that, accompanied by his chief officers, he hastened to the fortress where the prisoner was confined; that the interview between them was affecting; that Alexis begged for pardon, which the emperor, "according to christian and paternal duty," granted; that some hours after his return to the palace, he was again informed by a messenger that the illness of his son had alarmingly increased; and that, while on his way to pay a second visit to the couch of the tsarovitch, he met another messenger, with the tidings that the prince had ceased to exist.

If courts were, as they professed to be, satisfied with this version of the story, the world in general was not. The vindictive character of Peter; the fondness with which he contemplated reforms that had cost him a whole life of incredible efforts; his apprehension lest all those efforts should prove vain; the apprehensions, too, of the courtiers, lest one whom they had offended beyond the hope of pardon, should one day become their master; and above all, the few hours that intervened between the sentence and the death of Alexis; led most people to suspect that the event was tragical. Many pretended to have a better foundation than probability for the catastrophe, and entered into details which, had they been uniformly given, might have demanded our attention. But no two versions of the story were alike: they differed widely in the incidents, and even in the characters. One account says that the prince was poisoned by order of Catherine, his stepmother; and another, by the hand of the tsar. That writer asserts that he was beheaded by Marshal Weyde; this, that Peter himself was the executioner. It was indeed notorious, that after his death the corpse of the victim was exposed for some time to the public; but then the head had been so dexterously sewn to

the body again, that nobody could detect the deed. Such rumours, however high the authority which has adopted them, are too idle to deserve refutation. So far was Catherine from urging her husband to extreme measures in regard to the prince, that she urgently dissuaded him from them. She observed, that seclusion in a monastery was a punishment severe enough for the occasion; that it would not only answer the ends of justice, but obtain the approval of all Europe; while a contrary conduct might have consequences too serious for the repose of the court, and even of the empire.

But while condemning the absurdity of the rumours to which we have alluded, it must be admitted, that strong evidence has been adduced to show that he died by poison, administered at the instance of his father. The statement of Captain Bruce, an officer in the Russian service, one ardently attached to the tsar, and an eye-witness (one might almost say an actor) in the last scene of the prince's life, is of a very decisive character. While Peter, Marshal Weyde (to whom Bruce was aid-de-camp), and other officers, were in the ante-chamber of Alexis, the very day on which he died, "Marshal Weyde came out," says the captain, "and ordered me to go to Mr. Bear, the druggist, whose shop was hard by, and tell him to make the *potion strong* which he had bespoke, as the prince was then very ill. When I delivered this message to Mr. Bear, he turned quite pale, and fell a shaking and trembling, and appeared in the utmost confusion, which surprised me so much that I asked him what was the matter with him; but he was unable to return me any answer. In the mean time the marshal himself came in, much in the same condition with the druggist, saying he ought to have been more expeditious, as the prince was very ill of an apoplectic fit. Upon this the druggist delivered him a silver cup with a cover, which the marshal himself carried into the prince's apartment, staggering all the way as he went like one drunk. About half an hour afterwards the tsar, with all his attendants, withdrew, with very dismal countenances; and when they went, the marshal ordered me to attend at the prince's apartments, and in case of any alteration to inform him immediately thereof. There were, at that time, two physicians and two surgeons in waiting, with whom, and the officers on guard, I dined on what had been dressed for the prince's dinner. The physicians were called in immediately after to attend the prince, who was struggling out of one convulsion into another; and after great agonies, expired at five o'clock in the afternoon."

To estimate the degree of credit due to this relation, we must attend to the circumstances of the relator.* He was, as we have already observed, a great admirer and sincere panegyrist of the tsar. On this transaction, indeed, he makes no comment; and how could he? He evidently believes his imperial master guilty of the crime, the motive for which, —a desire to rescue Russia from restored barbarism,—he almost thinks ought to atone for the deed. He writes what justice compels him to write, and with evident reluctance. To the tsar he owed every thing: gratitude, therefore, no less than admiration, would have led him to vindicate that extraordinary man from any unjust charge. In other parts of his work he does vindicate Peter from injustice; in all he is eager to display his subject in the most favourable light. To this testimony we cannot refuse considerable weight.

Posterity, therefore, must continue to believe in the guilt of the emperor until some evidence, formal and decisive as that of Bruce, fix it on another delinquent. But no such evidence is likely to be adduced. There cannot, we think, be a reasonable doubt on the subject. Indeed, Peter himself was more than once heard to declare, that he had sacrificed his son to his patriotism, to a stern sense of duty. (Levesque, Histoire de Russie, tom. v. Mottley, History of the Life of Peter the First. Nestesuranoi, Mémoires du Règne de Pierre le Grand. Voltaire, Histoire de Pierre le Grand. Memoirs of Peter Henry Bruce, Esq. (1782). Archdeacon Coxe, Travels in Russia. History of Russia, vol. ii. Lardner's Cabinet Cycl.)

ALEXIS, of Thurium in Italy, from whence he went to Athens, flourished as a comic writer about 363 B.C. He was the uncle of Menander, and wrote nearly two hundred and fifty plays. The titles of more than one hundred and ten have been preserved, and fragments of them are to be found in the collections of Merellius, Hertclius, and Grotius. Some were translated by the comic writers of Italy, as we learn from A. Gell. (ii. 23).

* There is, however, one circumstance to be considered—the improbability of making the chemist a confidant, if by "*strong potion*" *poison* was intended.

He lived, says Plutarch, (ii. p. 430, Xyl.) to nearly one hundred, and died, according to the same author, (ii. p. 785,) while in the very act of being crowned in a dramatic contest. He was the first, as it appears from Athenæus (vi. p. 235, F.) to introduce upon the stage the character of a parasite, founded probably on the flatterers of Eupoly.

ALEXIS, of Samos, a prose ethical writer, of whom nothing is known, except through two quotations in Athenæus.

ALEXIS (Guillaume), surnamed 'Le Bon Moine,' was a Benedictine monk of the abbey of Lyre, in the diocese of Evreun. The dates of his birth and decease are unknown, but he was living in 1505. He was the author of many works of much *naïveté* and merit, though now little read. The chief of these are—1. Le Grant Blason des Faulces Amours. Paris, 1493; often reprinted. 2. Le Passetemps de tout Homme et de toute Femme, avec l'A B C des doubles, le tout en vers. Paris, 4to, without date; often reprinted. This is a kind of translation of a work De Vilitate Humanæ Conditionis, attributed to Pope Innocent III., and was finished in 1480. It is chiefly on human misery, and recommending a contempt of the world. Alexis, in 1486, was at Jerusalem, and there composed his Dialogue du Crucifix et du Pélerin. Paris et Rouen, 4to, *s. d.* He returned to France, and published other works; although the Contre Blason des Faulces Amours states, that he was put to death at Jerusalem by the infidels. (Biog. Univ.)

ALEXIS DEL ARCO. See Arco.

ALEXIS, a Piedmontese, the reputed author of a book of "Secrets," printed at Basil, 1536, 8vo, which has been frequently translated into French, and, indeed, into every European language: an abridgement of them was long a popular book at foreign fairs. Haller says, that the real name of this author was Hieronymo Rosello.

ALEXIUS I. (Comnenus,) emperor of Constantinople, born in 1048; commenced his military career under his brother Isaac, in the unfortunate expedition of the latter against the Turks. As a reward for his services in the interior of the empire, the emperor Michael afterwards married him to Irene, granddaughter of John Ducas. Under the succeeding emperor Nicephorus Botoniates, he was also successful in suppressing various insurrections; and his talents and good fortune excited the envy of the ministers of state, who, in council assembled, decreed his destruction. Warned of his danger, he quickly left the capital; betook himself to the army; was there joined by the nobility of Constantinople, and by the Cæsar John Ducas, and proclaimed emperor in 1081. His first step now was to march upon the capital, which he surprised, and gave up to such a horrible pillage by his soldiers, that he was afterwards obliged to do public penance, in order to remove the odium which the cruelties committed on his entrance into Constantinople cast upon him. Surrounded by factious and ambitious chiefs, Alexius was obliged to create a number of new dignities in order to satisfy his rivals, his relations, and his partisans. From abroad, he was menaced on the one hand by the Turks, and on the other by Robert Guiscard, son of Tancred de Hauteville, who surrounded Dyrrachium with his army, and whom, but not before he had himself suffered a defeat at his hands, he compelled to return into Italy. The Scythians, too, of whom an innumerable multitude passed the Danube, and ravaged Thrace, he succeeded in entirely defeating, after an arduous struggle. He next overthrew Tzachas, who, at the head of a body of Turks, had taken Mytilene, and several other cities, and had declared himself independent. He now promised himself repose, but had scarcely sheathed his sword, when the first crusaders arrived, in 1096, now demanding his aid, and now insulting him in his own palace, and finally forcing him to join them. This alliance was not of long duration; a war soon broke out between the crusaders and the emperor, in which the latter was successful. He died in 1118, after a reign of thirty-seven years. Historians have portrayed his character in very different colours; his daughter, Anna Comnena, who wrote his life, seeks to justify his whole conduct.

ALEXIUS II. (Comnenus,) emperor of Constantinople, born in that city in 1168, was at first under the tutelage of his mother, and afterwards under that of Andronicus Comnenus, who married him to his daughter Irene; and after having caused himself to be associated with him in the government, declared him unfit for its duties. After having borne the title of emperor for three years, this unfortunate prince was assassinated by order of the perfidious usurper, in 1183.

ALEXIUS III. (Angelus,) emperor of the East, usurped, in 1195, the sceptre

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of his brother Isaac, whose eyes he put out, and whom he kept in captivity. But he did not obtain a tranquil possession of power. The people were inimical to his family; and the empire was attacked on one side by the Turks, and on another by the Bulgarians; whilst the coasts were infested with pirates. The empress Euphrosyna attempted, but without success, to remedy the evils caused by the weakness of the emperor: the revolts and invasions increased. In 1203, an army of crusaders, who had espoused the cause of the young Alexis, son of the supplanted Isaac, appeared before Constantinople. The emperor, devoted to pleasure, and the victim of his own excesses, had made no preparations for defence. Lascaris, his general, who attempted to dispute the passage of the Bosphorus, was defeated; and the Latins, though comparatively few in number, commenced the siege of the city. They finally entered it by means of a general assault: a desperate struggle was maintained in the streets. At night-fall the event seemed uncertain; but the emperor, by the persuasion of his courtesans and flatterers, fled from the scene of danger to Zagora, a city of Thrace, thus abandoning his sceptre, his empress, and all his family, except his daughter Irene, whom he took with him. The unfortunate Isaac was now delivered from prison, and it was he who received his son in Constantinople. Alexius made some attempts to recover his throne, and advanced with an army as far as Adrianople; but his efforts, which he continued to repeat during the next seven years, were none of them crowned with success. He terminated a life, dishonoured by odious vices and shameful cowardice, in a monastery of Nice, where he was confined by Theodore Lascaris.

ALEXIUS IV. (the Young,) emperor of Constantinople, was the son of Isaac Angelus, who was dethroned and deprived of his sight by Alexius III. The weakness of his character, the subsidies which he was compelled to levy in order to satisfy the Latins, by whose means Alexius III. was driven from Constantinople (see ALEXIUS III.), and himself placed on the throne, and the favour which he showed these allies, incensed the Greeks against him. He was at length thrown into prison by his perfidious favourite, Alexius Ducas, surnamed Murzuphle, who after having twice attempted to poison him without success, strangled him, after they had dined together in his dungeon, Feb. 8, 1204, and then broke his bones with a club, in order to make it be believed that he had killed himself by a fall. Alexius only reigned six months; during which time he manifested none of the qualities which are requisite in a ruler.

ALEXIUS V. emperor of Constantinople, surnamed Murzuphle, was of the illustrious family of Ducas. (See Gibbon, ch. lx.) He ascended the throne, after he had assassinated Alexius IV. (see ALEXIUS IV.) He sought to conciliate the favour of the Latin chiefs, but the negotiations were broken off (see Gibbon); and they determined on the partition of the empire of the East On the 9th of April, 1204, they attacked Constantinople. The Greeks, animated by Alexius, and covered by excellent fortifications, made a vigorous defence; but a second more determined assault having been made, Alexius fled from his capital, taking with him the treasures of his palace, and accompanied by Euphrosyna, wife of Alexius III. and her daughter Eudocia, whom he had married, though he had already two wives. He fled to Thrace to his father-in-law, Alexius, who received him kindly, but shortly afterwards caused his eyes to be torn out, and deserted him. Murzuphle now attempted to pass into Asia, but was arrested and carried before Baldwin I. emperor of the East, who caused him to be tried by his barons for having murdered his sovereign. He defended himself with boldness; but was condemned to be precipitated from the column which the great Theodosius had erected at Constantinople; and this sentence was executed in the year 1204.

ALEXIUS, surnamed the Impostor, in the reign of Isaac Angelus, sought to profit by some resemblance which he bore to Alexius II. in order to pass for the son of Manuel Comnenus. At the head of 8000 men, he caused himself to be proclaimed emperor, and ravaged the country bordering on the Meander. An Asiatic priest, incensed at the sacrileges committed by his undisciplined soldiers, who were for the most part Mussulmans, entered into his chamber one day, when he was stupified with wine, and slew him with a sword, which they found suspended at the head of his bed.

(This and the preceding sketches of Alexius, I. to V. are taken from the Biographie Univ. See also Gibbon, vol. xi.)

ALEXUS, or ALEXAS, of Ionia, a writer of indelicate poetry, and the pre-

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decessor of Sotades, as we learn from Athenæus (xiv. p. 620, E.)

ALEYN, CHARLES, a poet in the reign of Charles I. was of Sidney college, Cambridge; became usher to the celebrated Farnaby, at his school, in Goldsmith's Rents, and afterwards tutor to Sir Edward Sherburne, himself a poet. He died about 1640. His works are, The Battle of Crescey and Poictiers, 1632; the Historie of Hen. VII. with the famed battle near Bosworth, 1638; and the Historie of Eurialus and Lucretia, 1639, from a story in the Latin Epistles of Æneas Sylvius. Aleyn seems to have been much esteemed and beloved by cotemporaries of some eminence. To his first poem are prefixed commendatory verses in Latin, by Thomas May, and in English, by John Hall and Henry Blount; Sherburne and Edward Prideaux lent their names to the second. The poems are composed in stanzas of six lines—four alternate and two rhymes. A writer in the Britannica is very profuse in praise of them, but his quotations will scarcely invite to a perusal of more.

ALEYRAC. See DALEYRAC.

ALFANI, (Domenico di Paris, 1483, was living in 1536,) a native of Perugia, and pupil of Pietro Perugino. Together with his son Orazio he executed the altar piece of the Crucifixion between St. Apollonia and St. Jerome, at the church of the Conventuals at Perugia. Orazio di Paris Alfani, the son of Domenico, was born at Perugia, 1510, and was also a scholar of Perugino, and enlarged the style of that master. He studied the works of Raffaelle, and imitated them with such exactness that many of his pictures have been mistaken for the productions of that great artist. Orazio was the chief of the academy for design, which was founded in his native city in 1573. He died in 1583.—(Lanzi, Stor. Pittor. ii. Bryan's Dict.)

ALFARABI, so called from Farab, now Othrar, a town in Asia Minor, where he was born, his real name being Mohammed, was of Turkish origin, but quitted his country, and studied the Aristotelian philosophy at Bagdad, and logic at Harran, under John, a christian physician. After a visit to Egypt, he settled at Damas, where the prince Seif-ed-Daulah took him under his patronage. He excelled in music, as well as in philosophy and philology. He wrote many treatises on different parts of the Aristotelian philosophy, and these were read and admired not only among the Arabians, but also among the Jews. His treatise De Intelligentiis was published in the works of Avicenna, Venice, 1495; another, De Causis, is in Aristotle's works, with the commentaries of Averroes; and his Opuscula Varia were printed at Paris in 1638. One of his most famous works is a kind of encyclopædia, in which he gives a short account and definition of all branches of science and art: the manuscript of this is in the Escurial. This celebrated philosopher died in the year 950.

ALFARO, (y Gamon, Don Juan de, 1640—1680,) a Spanish painter, pupil of Antonio de Castile, and afterwards of Velasquez, whose style he adopted. He painted both portraits and history; of the latter, his two most celebrated works are the Incarnation in the church of the Carmelites, and the Guardian Angel in the church of the Imperial college at Madrid. (Bryan's Dict.)

ALFENUS, (Varus,) a celebrated Roman lawyer, was born in the year of Rome 713 at Cremona. He was at first a shoemaker under Servius Sulpicius, and raised himself by his talents and probity to the rank of consul. He was the first who made those collections of civil law called *digests;* but none of his writings are now extant.

ALFERGAN, (Ahmed-Ben-Kothair, or Mohammed-Ben-Ketei) *Al Fergani,* so called from Ferghanah a town of Sogdiana, his native place. He was a celebrated astronomer, and from his skill in calculations received the name of "The Calculator." The date of his birth and death are unknown—it is only known that he lived in the time of the Khalif-al-Mamoun, who died 833. He is the author of an Introduction to Astronomy, in thirty books, which was an abridgement of the Greek astronomy which then began to be studied by the Arabians. The number of the stars is there made 1022, as in the Almagest—the obliquity of the ecliptic is 23° 35′. There are three later translations of this book: 1. one by Johannes Hispalensis, made in the 12th century, printed at Ferrara 1493, and reprinted at Nunenburgh 1537, with a preface by Melancthon; 2. that of J. Christman 1590, from a Hebrew translation; and lastly, that of Golius in 1669. Alfergan wrote also on Solar Dials and on the Astrolabe. De Lambre speaks of his Introduction to Astronomy as a very superficial work, and full of errors.—(Biog. Univ.)

ALFES, (Isaac, 1013—1103,) a native

of a village near Fez, who took refuge in Spain, about 1088, in consequence of some troubles. He is the author of a commentary on the Talmud, called Alfesi, from his name, and also The Little Talmud, from its being a compendium of that work. It has often been printed: at Constantinople, 1509; at Sabioneta, 1554, &c. (See de Rossi, Diz. Stor. et Annales, &c.)

ALFIERI, (Vittorio, 1749—1803,) is one of those men whose personal life would scarcely deserve notice, were it not for the celebrity which his works have acquired, although much of that celebrity may be traced to his adoption of what may be called the new opinions. He was born at Osti, in Piemont, of noble and affluent parents, and had the misfortune to lose his father when scarcely a year old. For some time he and his sister Giulia lived with his mother, who had married again; but Giulia having been sent to a nunnery, he was placed under the tuition of a priest, from whom he learnt the rudiments of the Latin language. It was unhappy for Alfieri that he was left without any companion at so early an age, and it probably exerted a very unfavourable influence on his character in after life.

At the age of nine years, through the interference of his uncle and guardian, Pellegrino Alfieri, he was sent to the academy of Turin, and this was another great misfortune. Of the studies he pursued, and the education he received, he gives the most unfavourable account; and it is almost inconceivable that such a system could have been adopted, and that the teachers should be so ignorant and so negligent. No maxims of morality, no rules of conduct, were ever inculcated on the pupils; nor do the professors appear to have been fitted to impart them.

His education here was miserable. At thirteen he studied philosophy and geometry in the morning, and logic in the afternoon; but the lectures were in Latin, of which he knew scarcely any thing. As to geometry, having gone through six books of Euclid, he was unable to understand the fourth proposition of the first! The lectures on logic must have presented a curious scene. "The students wrapped in their cloaks, fell soundly asleep, and the professor, only half-awake, drawled out his explanations in Latin, while the pupils now and then interrupted him by their snoring!"

His removal to what was called the first apartment, then much frequented by young foreigners with little restraint, brought him into collision with the authorities, who confined him for three months.

The marriage of his sister with count Cumana at length gave him liberty; and having now attained the age of sixteen, which rendered him master of his property, he fell into all sorts of extravagant expenses. He now entered the army, with the rank of ensign, in a provincial regiment, which assembled for a few days twice in the year.

At the age of seventeen, he obtained the king's leave to travel for a year under a tutor, whom he left at Naples, and coming back by way of Venice and Genoa, he went to Toulon and Marseilles, and reached Paris in August 1767, looking with the utmost indifference upon every thing he saw.

In Paris the bad weather, the mean appearance of the buildings, the dirt of the streets, and the painted faces of the women, made upon him a sad and lasting impression, and after a few months he came to England. From the first he was pleased with the country, whose advantages seemed to him to "arise from the best of governments." But here, too, his restless and mad disposition soon made him dislike society, and instead of joining in parties like a gentleman, he preferred being a coachman, driving his friend by day through London, and waiting for him at night before the houses where he was passing his time, during the whole winter of 1764. In the spring he went to Holland, where he engaged in an intrigue with a married woman, which he followed with all his usual madness, and even attempted suicide. From Holland he ran to Italy, as usual admiring nothing—to Vienna, where he would not be introduced to Metastasio, because he had seen him perform the accustomed genuflexion to the empress Maria Theresa—to Prussia, where he looked upon Frederic the Great with horror—to St. Petersburgh, where he avoided the sight of the "philosophic Clytemnestra," as he calls Catherine—to Denmark, which he admired, because it was unlike Prussia—to Sweden, where he was delighted with the forests, frozen lakes, and mountains—and at last, tired of the north, he returned to England, leading everywhere a life of the most abominable profligacy.

In London, in Spain and Portugal,

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and in Turin, he still continued his profligate career; and in the latter, after a severe illness, he wrote some scenes of Cleopatra, which was his first essay in the Italian language. He next wrote two tragedies, Philip and Polinice, in French prose, the only language he knew; and that too he only knew imperfectly. To improve his Italian, or rather to learn it, he went to Tuscany, and in Florence he made the acquaintance of the lady who fixed him for ever. This was Louisa, daughter of the prince Stolberg Goedern, so well known as the countess of Albany, and wife of Charles Edward Stuart, called the young Pretender, whose character, coarse and tyrannical, had obliged her to separate herself from him, and retire to a convent in Rome, and afterwards reside with her brother-in-law, cardinal York. Alfieri, for the sake of enjoying her society, had no objection "to pay his court, and submit to a thousand meannesses, to conciliate the good will of the priestlings, who interfered in her affairs." He seems here to have forgotten that he had formerly declined seeing Metastasio, because he had paid the proper mark of respect to the Empress, in whose service he was. When the countess left cardinal York, Alfieri followed her wherever she went; and after the death of her husband, in 1788, it is asserted by some that they were privately married, and by others denied. Be this as it may, there is no doubt that to this lady Alfieri owes the literary eminence which he afterwards attained. In Sir J. C. Hobhouse's illustrations of *Childe Harold*, the negative is very strongly maintained, p. 396.

In the mean time he completed fourteen tragedies; ten of which were published at Sienna. They were well criticized by Calsabigi, to whom he replied in a long letter, and came again to England to buy horses; he then joined the countess in Paris, where he superintended the edition of his tragedies by Didot; and soon after published his other miscellaneous works at Kehl, and continued to live quietly with the countess in Paris till the revolution drove them away, not without great personal danger, and the loss of all their property, under the plea that they were emigrants. Returning to Florence, he wrote his Misogallo, a collection of satirical sonnets, letters, and epigrams, in which he has embodied all his early dislike and recent detestation of the French people. At the age of forty-six, he began to study the Greek language; and without any assistance, in two years he was able to understand the Greek writers.* Afterwards, he applied himself to Hebrew, and continued to live quietly in Florence, seeing nobody but the countess and his friend, the Abate Caluso, till the year 1803, when an attack of the gout, added to his constant application, and a worn-out constitution, put an end to his life. He was buried in the church of Santa Croce, where the countess, who never left him in his last moments, had a fine monument raised to him by the celebrated Canova.

Such was the end of Alfieri—a melancholy instance of a neglected education, and a wayward and profligate disposition. Under due control, and with religious principles, he might have been a shining light; but he is now only a beacon, to warn men against his errors and his vices. His works, indeed, have their admirers, but it is chiefly from the boldness of his views, and his attacks on the present order of things.

Lord Byron, who in many respects resembled him, and who by analyzing his own sentiments, could very easily and truly define those of Alfieri, says of him with much truth,—"Alfieri was an aristocrat at heart; he preached liberty, because he could not bear control; had he been a king, he would have been a tyrant."

In regard to his merit as a tragic writer, his admirers and his enemies have both gone too far. G. Calsabigi, and A. W. Schlegel, in his course of dramatic literature, have criticized him very sharply. To the former Alfieri himself replied in a long letter; to the latter, Gherardini, in the notes to the Italian translation of his works, to which we refer our readers for further information. On the other hand, M. Sismondi has placed him by the side of the great tragic writers of France, and above those of all other nations; and Mr. Forsyth agrees with him, and asks, "Where lives the tragic poet equal to Alfieri?" To this we beg leave to answer, Not in France, but in Germany, England, and Italy. Schiller, Goëthe, and Joanna Baillie, and Monti, are all superior to Alfieri.

In his tragedies, Alfieri has preserved the unities; the characters are few; the

* Sir J. C. Hobhouse, however, (Hist. Illustr. of Childe Harold, p. 33,) mentions a curious anecdote, indicating that he obtained the assistance of a young scholar for this purpose.

action is not interrupted by under-plots; and the sentiments are expressed with an abruptness of language, which, though not always correct, does not fail to produce a deep impression. By examining himself, he has been able to put the expression of his own feelings into the mouth of his characters, and the condensation of his own passions is what renders them so natural. He delineates all his characters, whether historical or imaginary, not as they are, but as he conceives them, according to the violence of his own temper and passion; and this very violence fills the spectators, not with terror, but too often with disgust. The fact is, he was never deterred by the nature of the story, nor by its repugnance to the feelings of mankind. Of this we have a striking example in his Myrrha, a subject so hateful, that though we may admire the skill with which it is treated, we can never lose the sense of disgust. In every point of view the subject was injudicious: it is monstrous to the unlearned, for they understand nothing of the principle by which it is mitigated; and is offensive to the scholar, for the alterations introduced in a story so well known. In the same way in Brutus, he outrages alike our best feelings, our common sense, and historical truth; and yet, from the licentious boldness of the opinions advocated in them, these two tragedies are the most admired by many of the modern school. Upon the whole, Saul is the best of his tragedies, and the Filippo is perhaps the next to it in merit.

One great merit of Alfieri consists in having avoided every sort of attack or sneer against religion and decency; and *this merit* would have been still more enhanced, if he had shown the same moderation in the history of his life, or rather, if he had not written it at all, for its tendency is abominable. Another great merit is the simplicity of his language, and the absence of all superfluous narrative. In the opening of his dramas, he generally is particularly happy; nothing, for instance, can be compared with that of the "Ottavia."

His minor works are several, and of various sorts. There are four comedies, which are satires on the different systems of government; the Tirannide, which is a vehement invective against tyranny, in imitation of Macchiavelli's Principe, with this difference, that Macchiavelli described what he saw, and Alfieri what he chose to imagine; an Apology for Louis XVI.; a translation of Sallust; a miscellaneous work, called the Antigallican, which we have already noticed; and his own Life, from which we have extracted the foregoing notice. His works have gone through many editions, both collectively and in parts.

ALFIERI, (O.) of Asti, in Piedmont, wrote in the 13th century a history or chronicle of his country, down to the year 1294, derived, according to his own account, from more ancient chronicles, which is inserted in the great collection of Muratori. (Script. Rer. Ital. vol. xi.)

ALFIERI, (Count Benedict Innocent, 1700—1767) an architect and advocate of Asti, born at Rome, was the author of the designs of the theatre, and several other buildings, at Turin. He was architect to King Charles Emanuel, with whom he was a great favourite. He furnished the plan for the beautiful façade of the temple of St. Peter at Geneva.

ALFONSO. On this name, which has been borne by so many kings of the Peninsula, we must dwell at some length. For the sake of clearness, we arrange them under the heads of the states which they governed.

1. *Kings of the Asturias and Leon.*

*Alfonso I,** (739—757,) was the son-in-law of Pelayo, the founder of the Asturian kingdom, and the third regal chief of the infant state,—his immediate successor being Favila, the son of Pelayo. He was descended, we are told, from Leovigild, king of the Wisigoths: it appears certain that in the reigns of Egica and Witiza he had distinguished himself by his military talents; and that he was one of the most ardent supporters of the new state in the Asturias. For his valour, no less than for his royal birth, he was rewarded with the hand of Ermesinda, daughter of Pelayo. Both considerations, too, led to his election after the death of Favila; for though this king left children, they were probably too young; they were certainly deemed unequal to the duties of royalty at such a period. Among these rude mountaineers there was as little respect for the hereditary principle, as there had been among their Gothic sires; the bravest chief was the most necessary, and therefore the most frequently chosen. It must, however, be observed, that the choice was always confined to the family of the reigning king,

* It will be observed that this life widely differs from that given in the Biographie Universelle. The authors of that work have chiefly followed Morales and Mariana, instead of Mondejar and Masdeu.

and generally to the brother or son at his decease, provided he were not disqualified by age or infancy, by impotence of body or of mind. Alfonso soon proved that he was worthy of their choice; he became a conqueror; and in that age the desire of conquest was a virtue. Lugo, Orense, and Tuy, in Galicia; in Portugal, Braga, Oporto, Viseo, and Chaves; in Leon, Astorga, Simancas, Zamora, Salamanca, Ledesma, and the city of Leon; in Castile, Avila, Sepulveda, Segovia, Osma, Coruña del Conde, Lara, and Saldaña, with some other places of less note, were rescued from the Mohammedans. When he ascended the throne, the limits of the new kingdom were restrained to the mountainous district surrounding the capital, Cangas de Onis; but he extended it from the Biscayan Sea to the confines of Toledo; and from the borders of Galicia in the west, to those of Arragon in the east. If many of these possessions were lost by his successors, the fault was not his. But with all his conquests he did not remove his capital from Cangas, though he sometimes resided at Oviedo, and occasionally in other towns, for the more easy administration of justice. Cangas was the strongest place; and he had no wish to expose the seat of government to the perpetual inroads of the Arabs. The worst feature of his character is, his cruelty to the Mohammedan captives, and the inhabitants in general: he made a desert that his own Goths might colonize it. In the eyes of his bishops, however, this was scarcely a fault; and if it were, he redeemed it by the churches and monasteries which he founded; and he built, as well as fortified, many towns. From this period, though the records are lost, must be dated many communities to which charters were given,—municipal corporations, which, during a great part of the middle ages, guaranteed the liberties of the people. The memory of this prince has been always reverenced in Spain. The epithet *Catholic* was probably preserved by his attachment to religion; but he was near being worshipped as a saint. It is said by Sebastian of Salamanca, that a choir of angels descended to conduct his soul to heaven; and the assertion is repeated by all the historians of Spain, from that bishop to Masdeu, and even Ortiz! (Dunham's History of Spain, vols. i. and iv.)

Alfonso II., surnamed the *Chaste*, the eighth sovereign of the Asturian and Leonnese dynasty, was the son of Fruela I., whom the people had murdered. Probably he was an infant when this deed was performed: we know that four princes (Aurelio, Silo, Mauregato, and Bermudo I.) reigned between his father and himself. One reason for his exclusion was doubtless the fear lest he should seek to revenge his father's death. From his accession, 791, to his decease in 842, he was frequently engaged in hostilities with the Arabs; and victory generally shone on his banners. Probably he had as much trouble from his own restless nobles, as from the enemy: once he was seized by a large body of rebels, and confined in a monastery; but a faithful band of vassals hastened to release him, and bore him in triumph to Oviedo, where he established his seat of government. That city he both enlarged and embellished; and where humble wooden houses had before stood, buildings of stone, at once extensive and massive, now arose. The church of San Salvador, which was thirty years in building, was magnificent as well as extensive. His surname of *the Chaste* arose from his continence towards his own wife, a French princess, if any faith is to be placed in Don Lucas, bishop of Tuy; but many writers contend that he never did marry. His sister, it is also asserted, fell in love with Sancho, count of Saldaña, whom she privately married when Alfonso would not consent to the match: her pregnancy betrayed her; she was immured in a nunnery—the count in a prison; and the issue was Bernardo del Carpio, so famous for his exploits against the Moors. All this is romance: Alfonso had no sister; there was no Sancho count of Saldaña, and, consequently, there was no Bernardo. (The same history, which is taken from contemporary authorities.)

Alfonso III. (reigned from 866—910), the eleventh king of Leon and the Asturias, was the son and successor of Ordoño I. The very beginning of his reign was troubled. By a count of Gallicia his capital was taken, and he was compelled to flee into the mountain fastnesses of Alava; but by the senate of Oviedo the usurper was slain, and Alfonso was restored. A second rebellion by a count of Alava was more easily suppressed. In the precincts of his palace he found the dagger ready to shed his blood; the death of the conspirators struck a salutary fear into the rest. Over the Mohammedans he was victorious; and he wrested from them the country as far as the Sierra de Cuenza, in the territory of Toledo; as far as the Duero in Estremadura and Portugal, and, in one instance, as far as the

Guadiana. These regions, indeed, had been overrun by Alfonso I., but they had since been recovered by the Arabs; and, in a century afterwards, they were again to be recovered by the great Almansor. His reign, too, was memorable for his conduct in regard to Navarre. The people of that province, or at least of Pamplona, its capital, had been always disposed to hostilities against the kings of the Asturias; probably the great vassals were dependant on the successors of Charlemagne, not on those of Pelayo; and this dependence may account for the ill-will borne towards Navarre by the latter kings. We know at least that war was frequent, and that it was occasioned, in many instances, by the ambition of the French and Asturian kings. To have some hold on the allegiance of a portion at least of the country, Alfonso, in 873, bestowed on Sancho Iñigo, count of Bigorre, a valiant Frank, the government of Navarre, which Sancho was to hold on the usual feudal terms. Sancho was thus the vassal of two crowns,—of the French, as far as his lordship of Bigorre, and perhaps a portion of Navarre were concerned;—of the Asturian, for the southern, western, and perhaps central portion of the province. This was not wise policy: the lords of Navarre were not likely to prove a bulwark against the Mohammedans on the one hand, or the Franks on the other; they would naturally aim at their own independence of all three. The last years of the king's reign were troubled. His son Don Garcia rebelled against him; the undutiful prince was unsuccessful, and consigned to a fortress three years. Hearing that Garcia was treated with rigour, the nobles armed to release him; and to avoid a civil war, Alfonso resigned the crown in his favour. He did not long survive his abdication. Having paid a visit to the shrine of Santiago, in Gallicia, he obtained, on his return to Astorga, permission from his son to strike a parting blow at the Mohammedans; and he made a destructive irruption into their territory. On his death, in 910, he left behind him the reputation of being one of the greatest princes Spain had ever produced. (Ferrare's Historia de España. Masdeu, Historia Critica de España. Dunham, History of Spain, vol. ii. and iii.)

Alfonso IV. (reigned 925—930,) son of Ordoño II., and grandson of Alfonso III., was the successor of his uncle, Fruela II. He was a feeble prince: through piety he resigned his crown, and retired to the monastery of Sahagun; but he soon repented of the step, hastened to Leon, seized the dignity, was besieged, taken, blinded, and sent again to his monastery by his brother, Ramiro II.

Alfonso V. (reigned 999—1027,) son of Bermudo II., succeeded at a time when the victorious arms of Almansor (see the name) had subdued most of the kingdom of Leon. Though on his accession he was only five years old, the affairs of the kingdom were ably administered by a regency, which, in 1001, triumphed over Almansor, who was left dead on the field. As Alfonso grew in years, he zealously repaired the disasters which the Moslem wars had inflicted on his country. He rebuilt and repeopled Leon, which again became his capital; he restored to the church and to individuals the property of which both had been despoiled; he promulgated many salutary laws; and controlled, as much as he could, the tyranny of his local counts. He was killed at the siege of Visen, in Portugal, by an arrow from the Mohammedan garrison.*

Alfonso, in 1021, betrothed his son Bermudo to Ximena, the sister of Don Garcia, the infant count of Castile, and his daughter Sancha to Don Garcia himself, who was to receive the title of king. This latter marriage was prevented by the assassination of Don Garcia in 1026. In Bermudo, the male line of the house of Leon was extinct.

Alfonso VI.† (reigned 1065—1109,) the second son of Fernando I. king of Leon and Castile (see the last note) entered on the government of the former kingdom at the same time that his brother Sancho undertook that of Castile, and his brother Garcia that of Gallicia. For some time, the three brothers remained at peace; but it was a peace that could not be lasting.

* In order fully to understand the Spanish biography of this period, the reader ought to be acquainted with the history of the counts of Castile. Dr. Dunham, (Hist. of Spain, ii. p. 144.) has given an abridgement of it, which separates the historical from the fabulous, especially in the case of Fernan Gonsalez, who first made the fief hereditary. It is only necessary for our present purpose, as an introduction to the life of Alfonso VI., to state that Sancho el Mayor, king of Navarre, having claimed the sovereignty of Castile, in right of his queen, Maria Elvira, elder sister of the Ximena mentioned above, Sancho divided his possessions at his death among his children, giving the new kingdom of Castile to Fernando, who inherited Leon at the death of Bermudo. Sancho was thus the first, and Fernando the second *king* of Castile. Fernando dying in 1065, divided his dominions also.

† In the Biog. Univ this article is half romance, and still more disgraceful for its omissions.

In 1068, Alfonso was defeated by Sancho on the banks of the Pisuerga; in 1071, on those of the Carrion he was victor; but he was surprised in his camp, made prisoner, and consigned to the monastery of Sahagun, where it was intended he should embrace the ecclesiastical state. Soon afterwards, however, we find him at the court of Aben Dylnun, king of Toledo; whether he had been exiled, or had contrived to escape, we should vainly inquire. In 1072, Sancho being assassinated before the walls of Zamora, Alfonso hastened to the city, and was acknowledged king of Leon and Castile. But even this success did not satisfy him; and he dethroned his brother, Don Garcia, whom he consigned to the castle of Luna, and whom he treated with royal magnificence indeed, yet closely guarded. From this time he became a great conqueror over the Moors. He reduced Coria, Toledo, Madrid, Guadalajara, &c., and rendered the kings of Saragossa and Badajos, &c. tributary. In short, he became so formidable, that the Moors called in the aid of Yussef Ben Taxfin, (see the name.)

The conqueror was besieging Saragossa when he heard of Yussef's disembarkation; but he raised the siege, and met the African emperor on the plains of Zalaca. As the latter was zealous for the Koran, he summoned Alfonso to turn Mussulman, or to pay tribute, or to prepare for war. The indignant Christian, in presence of the Moorish ambassador, trampled the letter under his feet, saying, "Tell thy master what thou hast seen! Tell him, above all, not to hide himself during the approaching battle!" Never was a day more fiercely contested. The onset of Alfonso at the head of the christian cavalry, threw the Almoravides into confusion; at the same moment, his uncle, the king of Navarre, forced back the Andalusians; but Yussef, advancing with the rear, which consisted of the flower of his troops, the contest was maintained with great obstinacy, until nightfall, when Alfonso, who was severely wounded, retreated from the field. If his loss was great, that of the Almoravides must also have been equally so, for he was not pursued.

This great prince died in 1109. As his only son, Don Sancho, had fallen in battle with the Almoravides, he left to his eldest daughter, Urraca, (now widow of Raymund count of Burgundy, or very recently married to her second husband, Alfonso I., king of Aragon and Navarre,) the united crowns of Leon and Castile; and to their son, Alfonso Raymund, the lordship of Gallicia, as an hereditary fief. Some years before, he had conferred on Henry count of Besançon, who had married his daughter, Theresa, all his Lusitanian conquests, from Oporto on the Duero to the confines of Badajoz. This was bad policy, but it was the fault of the age. (Ferreras, Histoire Générale d'Espagne, by Hermilly, tom. iii. Dunham's Spain and Portugal, vols. ii. and iii.)

Alfonso VII. (reigned 1109—1114,) the husband of Urraca, who ruled conjointly with her, was unable to bear her capricious, sometimes violent disposition; still less her infidelities to his bed. Being separated from him on the ground of affinity, a civil war followed, then a reconciliation; but her conduct was so bad, that he re-entered the field. But the council of Palencia, (1112,) and subsequently the pope, declared the marriage null and void; and Alfonso retired to his hereditary dominions of Aragon, (see Alfonso I.) where he ended his days in 1134, eight years after the death of Urraca.

Alfonso VIII. (reigned 1126—1157,) usually called *the Emperor*, son of Urraca and Alfonso VII., succeeded his mother in the kingdoms of Leon and Castile in 1126. For some years he was not on the best understanding with his father, Alfonso, the seventh of Leon and the first of Aragon. And after the accession of Ramiro II. he invaded Aragon; some fortresses of which he reduced, and refused to restore them except as fiefs. These and similar successes against Navarre and Barcelona elated him so much, that he assumed the empty title of emperor of all Spain, while much was independent of him. The princes of Navarre and Portugal took up arms against him, and soon forced him to make peace. In his contests with the Mohammedans, he was more fortunate: assisted by his namesake of Aragon, he removed the christian frontier from the Tagus to the Sierra Morena, and made tributary the Moorish governors of some places in Andalusia itself, as Baeza and Andujar. His last great action against the Moors, — that of 1157, which he contested with the Cid Yussef, son of Abdelmumen, was indecisive.—With all his vanity, Alfonso was no common monarch. In his crown of Leon, he was succeeded by his son,

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Fernando II.; in that of Castile by his son, Sancho III. (Masdeu, Historia Critica. Dunham's Spain and Portugal, vol. ii.)

Alfonso IX. (reigned 1188—1230), son of Fernando II., and therefore grandson of Alfonso VIII., was frequently at variance with his cousin, Alfonso III. of Castile. Feeling that he was not a fit match for the latter king, (Castile had recently much increased in power,) he entered into a close alliance with his uncle Sancho I. of Portugal, whose daughter he married. But in this marriage the church had not been consulted; council and pope threatened; and when the parties would not separate, an interdict was laid on the kingdom. This measure caused the superstitious multitude to complain; and in 1195, Alfonso and Theresa obeyed the haughty mandate of the pope. During the two following years, there was open war between the kings of Leon and Castile. The latter, being defeated by the Mohammedans on the plains of Alarcos, used some insulting expressions to his cousin of Leon, who had ventured to upbraid him for his folly in withstanding alone the vast forces of the Almohades; and Alfonso of Leon laid waste Castile in revenge. This was followed by reprisals; and in 1197, both kings met, each at the head of a formidable army, to decide each other's fate. But the nobles and prelates of the two armies were averse from the shedding of christian blood, at a time when the Almohades were on the watch to recover Spain; and peace was effected on the condition that Alfonso of Leon should marry Berengaria, daughter of the Castilian king, who by her mother, Eleanor, was nearly connected with the English Plantagenets. Yet the two parties were within the forbidden degrees of consanguinity; and how they could expect the pope to be more tractable than before, is inconceivable. Innocent insisted on their separation, and ordered his legate to lay an interdict on both kingdoms in the event of a refusal. The legate, who had more sense and moderation than his master, hesitated to execute the atrocious sentence, until he had tried what his own representations might effect with the pope. The latter, however, was obstinate; the interdict was laid on Leon; and the king and queen were excommunicated. For some years, their love made them disregard the menace; but the complaints of the people at length forced them to separate, on the condition that their children were declared legitimate by the pope, and acknowledged to be so by the states of Leon. The condition was granted, and Fernando, the eldest, received the homage of the states as the successor of his father. In 1217, Fernando succeeded to the throne of Castile; yet so hostile were the two kingdoms, that Alfonso laid waste the territories of his son: the truth is, he wished to reign in Castile as well as Leon, during the rest of his life, —well knowing that Fernando must inherit both. But he soon desisted from the enterprise, and joined his son in warring against the Mohammedans. From 1225 to 1230, the christian arms had considerable success; Alfonso himself reduced the important fortress of Badajoz, and extended his frontier in that direction. On his death in the latter year, the states of Leon and Castile, which had been separated above two centuries, were for ever united. (The Archbishop Don Rodrigo, De Rebus Hispanicis. Ferreras. And especially Dunham, History, vol. ii.) See ST. FERNANDO.

2. *Kings of Castile.*

Alfonso I. (1072—1109,) of Castile, and the sixth king of Leon of that name, has already been treated of under Alfonso VI. of Leon.

Alfonso II. (the eighth of Leon, and surnamed the Emperor, 1126—1157.) See Alfonso VIII. of Leon.

Alfonso III. (reigned 1158—1214,) the son of Sancho III. and grandson of Alfonso the Emperor, succeeded on the death of his father to the throne of Castile, while his uncle Fernando II. held that of Leon. When that event took place, he was only three years old, and the reins of government were consequently entrusted to a regent. But the office was disputed between the rival families of the Castros and Laras, whose ambition was fatal to the prosperity of the kingdom. By the will of Sancho, indeed, the trust had been confided to a noble of the former house; but when a living sovereign was disobeyed, a dead one was not likely to be more potent. During twelve years there was little tranquillity; but from the marriage of Alfonso (1170) with Eleanor, daughter of our Henry II., we read no more of civil wars. Yet the reign of Alfonso was not without disasters. From 1170 to 1188 he was frequently at war with his uncle Fernando of Leon, and sometimes with the Moors. After the death

of Fernando, he was equally at variance with his cousin Alfonso VIII. the son of that prince. First, the two sovereigns quarrelled about some unimportant fortresses in Estremadura, which their united arms had reverted from the common enemy. Alfonso of Leon claimed a share of them; Alfonso of Castile would have the whole. Again, in 1195, Alfonso of Castile having the imprudence to engage a vast African force on the plains of Alarcos, without waiting for the juncture of his cousin's army, and being defeated with great loss, could not bear the reproaches of the latter monarch, and a new war ensued, which, as we have before observed, was ended by the marriage of Berengaria, daughter of Alfonso III. with Alfonso VIII. of Leon. We have related, too, the obstinacy with which the pope insisted on the dissolution of this marriage, but that the issue was declared legitimate. In virtue of this declaration, Fernando, the eldest son of Alfonso VIII. was declared heir of Leon. The nullity of this marriage, however, led to renewed hostilities between the two Alfonsos; and they would probably have ended disastrously for one of the parties, had not the Castilian king, alarmed at the progress of the Almohades, consented to an alliance against those formidable Africans. On the plains of Tolosa, in 1212, Alfonso nobly redeemed his defeat on those of Alarcos, in 1195. This great victory he survived only two years, leaving the kingdom of Castile to his son Enrique I. Enrique died while yet a child; and the result, so important for Spain, was the perpetual union of the two crowns in St. Fernando and his posterity. (Ferreras. Conde. Dunham.)

3. *Kings of Leon and Castile.*

Alfonso X. (reigned from 1250—1284,) surnamed *El Sabio,* or the learned, was the son of St. Fernando, the first monarch of the incorporated states, and consequently the grandson of Alfonso IX. of Leon. His reign is in some respects remarkable; and it is the first, after that of his father St. Fernando, that drew the attention of Europe towards Spain. This monarch has generally been called Alfonso the *Wise:* never was an epithet worse applied,—a truth sufficiently evident, from his conduct both foreign and domestic. 1. In the former respect, his first act was to obtain possession of Gascony, which he claimed in right of his ancestor, Alfonso III. of Castile, who was to have received, but who never had received it, as a marriage portion with a French princess. But possession was held by our Henry III., and feeble as Henry was, Alfonso was not powerful enough to subdue it. After much useless expenditure, peace was made by the marriage of Edward, the eldest son of Henry, with Eleanor, sister of Alfonso. Scarcely was the affair settled when a more serious one intervened. In right of his mother Beatrix, daughter of Philip, duke of Swabia and emperor of Germany, he laid claim to that duchy; but by the states Conradin (see the name) was preferred, and after the premature death of the last scion of the splendid house of Hohenstauffen, his claim was urged with equal inefficiency. He continued this expensive but unavailing contest against Richard, earl of Cornwall, for the imperial crown, and on his death, in 1271, he tried again, but Rodolf of Hapsburg was the successful candidate. 2. His internal administration added to the exasperation of his people. They murmured at his expensive folly in regard to Germany: they denounced with rage his cession of the Algarves to the king of Portugal, as a marriage portion with his illegitimate daughter Beatrix de Guzman. To lead him to a better policy, some of his barons confederated, armed, and in alliance with Aben Alhamar, king of Grenada, broke out into open rebellion. Instead of meeting this boldly, he conceded, what was demanded—a course which naturally led to new demands and new concessions. On the death of his eldest son, Fernando de la Cerda, he caused his second son Don Sancho to be proclaimed, though Fernando had left sons. This act offended many of his nobles, and still more the French king, whose sister Fernando had married, and who consequently supported the rights of his nephews. His attempt to allay this quarrel by giving Murcia as an independent sovereignty to the sons of Fernando; his debasement of the coin, while he ordered its value to remain the same; and his petulant temper, which broke out in acts of tyranny (such as the murder of his brother), disgusted all. His son Sancho made war upon him, and soon left him only Badajoz and Seville. In 1283, he disinherited Don Sancho in favour of the sons of Fernando, and in their default, the king of France was to inherit. The pope took his part, and Don Sancho, who was beginning to repent, fell sick. What-

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ever were the failings of Alfonso, he was not deficient in paternal affection; and no sooner did he hear of his son's danger, than he too fell sick. The vigour of youth caused the son to recover, but Alfonso soon breathed his last. He did not, however, revoke his last will.

This monarch is now to be considered as a legislator, a philosopher, a poet, an historian, and a man of letters. 1. As the compiler of the Siete Partidas, he is entitled to the reverence of posterity. This code was derived from the four preceding codes of Spain, viz. the Justinian, the Wisigothic, the Fuero Juzgo, and the Fuero Real; from the local fueros, or privileges, conceded to the municipal corporations by the preceding kings of Leon and Castile; from the canons of councils; and from the maxims of philosophers. It is a complete digest of Roman, feudal, and canon law; and is by far the most valuable monument of legislature, not merely Spanish, but European, since the publication of the Roman code. It is still the basis of Spanish law; for though more recent compilations exist, they are chiefly founded on it. If all the written codes were banished, Spain would still have a respectable body of jurisprudence. An analysis of it may be found in Dunham's Spain, vol. iv. How much of it was the composition of Alfonso himself? This question can never be answered. Many were the jurisconsults whom he brought from Italy and Germany into Spain; three at least he established in the new university of Salamanca; and he had several about his person to assist him in the decision of cases which perpetually arose. Much of this compilation is doubtless attributable to them, but much also to himself. 2. The "Alfonsine Tables" evince the taste of this monarch for astronomy. That they were chiefly contributed by the scientific Moors whom he had drawn from Grenada to his own court, is certain; but we have evidence enough of his skill in that branch of science. The blasphemous expression which he is said to have used,—that if he had been present at the creation, he could have advised some things for the better,—it is to be hoped was never uttered; merely intended to ridicule the Ptolemaic system. Like all the astronomers of that period, he was a believer in judicial astrology, and in the possibility of finding the philosopher's stone: nay, he declares that he certainly knew it through the help of an Egyptian, whom he had brought from Alexandria. 3. The verses of Alfonso are didactic, dry, unimaginative; but their style is pure. Of these the *Tesoro*, which contains precepts for the transmutation of metals, is the most curious. Like many other men, Alfonso was enthusiastic, and easily deceived by some artful impostor, who pretended to the knowledge which had been sought for so many ages. The *Cantigas*, or poems in honour of Our Lady, are in the Gallician dialect, for which he seems to have had a taste. Of his *Querelas*, or Lamentations against his desertion by his courtiers, fragments only remain; but they exhibit extraordinary elegance. 4. How much of the celebrated Cronica General de España should be attributed to this writer, must ever remain doubtful. One manuscript of the works distinctly affirms that it was *composed* (compuesto) by him; but this is not of equal antiquity with the rest, which have, *que mando fazer*, "which he commanded to be made." From the use, however, of the first person plural in the prologue, and from several passages in the body of the history, it is plain that his own pen wrote some of the work. It is chiefly a compilation from preceding historians; but the fourth part, which is mostly fabulous, is probably derived from the songs and ballads of the time. It is, beyond doubt, one of the most curious and interesting books in the Spanish language. 5. The Letters and the Miscellaneous Works of Alfonso (of which most have perished) evinced his taste and his diligence. Indeed, if the number of writings generally ascribed to him were really composed by him, he must have passed many years of his life in his closet. By his liberality, no less than his example, he gave an impulse to literature which no other monarch of Spain ever did. On the whole, it may be said of him that if he was esteemed a prodigy in the thirteenth, he would be hailed as a man of learning in the nineteenth century. (Nicolas Antonio, Bibliotheca Vetus. The Spanish Translators of Bouterwek, Historia de la Literatura Española. Sanchez, Proemio al Tomo I. in Coleccion de Poesias Castellanas anteriores al Siglo XV. Dunham, History of Spain, vols. ii. and iv.)

Alfonso XI. (1312—1350,) son of Fernando IV. and great grandson of Alfonso el Sabio, was an infant on his father's death. His minority, as was usually the case, was one series of troubles; and

even after his assumption of the government, he had many enemies in the princes of his family, and in the family of Lara. Some he removed by violence; some he gained by magnificent offers; others, without breaking out into open rebellion, refused to obey him. For this reason he had little time to combat the enemies of his country and faith; but when he did enter the field, he fought not unworthily of his great ancestors. The most famous of his exploits was the great victory of Tarifa (1340) over the allied Moors of Andalusia and Africa. It was, indeed, one of the greatest ever won by christian monarch. Though his own loss was not great, to the Mohammedans it was immense; according to the historian Abu Abdalla, it was unequalled. He was certainly one of the greatest princes Spain ever produced. He had many noble qualities; yet they were stained by his criminal connexion with Leonora de Guzman, whose tragical fate will be recorded in the reign of his son, *Pedro the Cruel.* Nor must we forget that Alfonso was a man of letters. At least he was a poet, though the Metrical Chronicle, ascribed to him by Nicolas Antonio and Bouterwek, is certainly not his.

4. *Kings of Aragon and Navarre.*

Alfonso I. was the *fourth* king of Aragon, and the *ninth* of Navarre.* His genius was even more warlike than that of his predecessor, the best of all qualifications at a period when so large a portion of Spain groaned under the yoke of the misbelievers. Unfortunately for his kingdom, his marriage with an unprincipled woman, Urraca of Leon (see the name) long prevented him from prosecuting the conquests which he had meditated; but when his arms were at liberty, he showed that he was one of the greatest heroes Spain had ever produced. For some years he was employed in the reduction of the places north of the Ebro, conquests as useful as they were enduring. By degrees he obtained possession of all those surrounding Saragossa, and by thus isolating that important city, rendered its ultimate fall inevitable. In vain did the last Mohammedan king of that place implore the aid of his countrymen: Alfonso pressed the siege, and in 1118 had the glory to reduce it. Nor did these brilliant successes satisfy him. In 1120 he defeated, on the plains of Daroca, a vast force of the Almoravides, leaving 20,000 dead men on the field. Tudela, Tarragona, Calatayud, Daroca, Mequinencia, and many other important fortresses, were successively reduced by him. Valencia he overran, and Andalusia did not escape his ravages. He was the first christian prince that, since the fall of Rodrigo the Goth, had carried his arms into the latter country. Hence he was surnamed *El Batallador*, or the fighter. But his attempt before Fraga was fatal to his army. Whether he fell amidst thousands of Aragonese on that eventful day, or whether he fled from the scene of battle to the monastery of St. Juan de la Peña, where grief in a few days brought him to his end, is uncertain. (Moret, Anales de Navarra, lib. xv. and xvii. Zurita, Anales de Aragon, lib. i. Dunham's Spain, vol. iii.)

The remaining kings named Alfonso were kings of Aragon only.

Alfonso II. (reigned 1163—1196,) the seventh king of Aragon, was the son of Petronilla (see the name), sovereign queen, and of Raymund, count of Barcelona. Hence he succeeded to both governments; which he amplified still more by the incorporation of Rousillon with Catalonia, and of Provence with both. He also took from the Moors several fortresses, of which the most considerable was Teruel.

Alfonso III. (reigned 1285—1291,) son of Pedro III. does not occupy a very shining post in history. He reduced, indeed, the Balearic Isles, of which his uncle, a vassal of Catalonia, was king, and he resisted France and the pope, who were in alliance against him; but he made no conquests from the Moors; and he was compelled to grant so many privileges to his nobles, to part with so many of his royal prerogatives, that his government was rather an aristocracy than a monarchy. He was succeeded by his brother, the king of Sicily, who reigned as *Jayme II.*

Alfonso IV. (1327—1336,) son of Jayme II. had much annoyance from his new possession of Sardinia, which his father had obtained in consideration of abandoning the claims of the Aragonese crown, or that of Sicily. (See JAYME II.) The Genoese were his enemies, and they found him enough to do. He fomented the internal disturbances of Castile, which, during the reign of Alfonso XI. were, as we have before related, perpetual; but the rebellion of his own son, Pedro,

* For the grounds on which the kingdom of Navarre is made to begin with Garcia I. in 885, and for the origin of that kingdom, and that of Aragon, the reader is referred to Dunham's Hist. of Spain, vol. iii. pp. 1—7, and 78.

might have taught him how imprudent it was to act thus. Pedro, however, had no wish to dethrone his father, whom a dropsy soon brought to the grave.

Alfonso V. (reigned 1415—1458,) son of Fernando I. was also king of Sicily, which dignity he inherited from his father, (see FERNANDO I.) and eventually of Naples. He has been called *the Magnanimous;* and in one act, at least, he certainly deserved the epithet; for hearing, soon after his accession to the throne of Aragon, that some of his subjects were conspiring in favour of the Count de Urgel, who had claimed the crown in opposition to his father, he refused to read the list which contained their names, though he took effectual measures to crush the conspiracy. Nor was he less firm in maintaining the rights of his crown against the democratic members of his cortes, who insisted that he should be as much the slave of their will as some of his predecessors had been. The vigour of his character awed the demagogues, who were glad to escape from his presence. But this vigour was sometimes misapplied: in one instance at least it rendered him criminal. The archbishop of Saragossa, who had offended him by espousing the democratic interests, and by a traitorous correspondence with the enemy of Aragon, disappeared in 1429, and was no more heard of. That he was removed by the royal order, is certain; and it is equally certain that no inquiry was made into the mysterious affair. The prelate must surely have committed some deed more heinous than even treason to be thus treated; and it was probably the conviction of this fact that prevented the pope from interfering.

The transactions of this king in Italy occupied the greater portion of his reign. His first object was to redeem the islands of Corsica and Sardinia, which had been conferred on one of his predecessors, but which had perpetually revolted, and cost immense waste of blood and treasure to the Aragonese. Some fortresses on the coasts were all that the superior lords could hold; the war which followed—a war in which the islanders were aided by the Genoese—was generally successful to Alfonso; but in the midst of it he received a proposal so agreeable to his ambition, that he instantly suspended his present operations, and eagerly accepted it. Joanna, queen of Naples, after disappointing many princes, had married the Count de la Marche, of the royal house of France. From the fickleness of her character, she was soon disgusted with her husband; she expelled both him and all of his nation; and when she heard that the duke of Anjou was coming to protect the interests of France, she offered to adopt Alfonso as her heir, if he would assist her in repelling the menaced aggression. The hope of a crown which had so long glittered in the eyes of his predecessors, made Alfonso eagerly accept the condition. He hastened to Naples, raised the siege, was immediately acknowledged heir, and put in possession of Calabria. But his success filled the queen with jealousy; she tried to remove him by violence; and to effect the destruction of his followers, she again courted the alliance of the French. The valour of the king befriended him, and he subdued most of the kingdom. Being summoned to Spain, however, his conquests were lost, and the duke d'Anjou adopted as heir to the Neapolitan crown. Again had he to commence the work of conquest; some of the barons were still friendly to him; and with her usual fickleness, even the queen revoked her adoption of the duke, and confirmed his own. On her death, he claimed the kingdom; but so also did the pope; and a war ensued, in which, though Alfonso was made prisoner by the pope's ally, the duke of Milan, he was soon released: victory so far shone on his banners, that Calabria and Apulia acknowledged him, and that both the reigning popes (it was the time of the schism) proposed to invest him with the Two Sicilies on the condition of his doing homage to each. He accepted the proposal of Eugenius IV. in preference to that of Felix V.; he consented not only to reign as the vassal of the holy see, but to assist the former in the recovery of Ancona; and in return his bastard son, Fernando, whom he designed as his successor to the throne of the Two Sicilies, was declared legitimate. Henceforth he was the ally of the pope; and he plunged into the interminable sea of Italian politics. His Spanish subjects had little reason to be satisfied with the brilliancy of his conquests, which, though purchased by their blood and their treasure, were of no value to *them;* and their dissatisfaction was still farther augmented by his preference of Naples as a residence to Saragossa, or any other city of Aragon. His neglect too of a virtuous and dutiful wife for an Italian mistress, was offensive. In other respects he was an extraordinary man. He read

as much as his dissipations, or his warlike deeds would allow him; he was the patron of letters; he was the correspondent of literary men, the most eminent of his time; and the praises which they, however differing in politics, bestowed upon him, are some presumption of his merit. The fearlessness with which he dispensed with his retinue—asserting that the hearts of his people were his best guards; his frequent attendance on public lectures; the intrepidity with which, on more occasions than one, he risked his own life to save that of others (witness his venturing into the sea during a furious storm, to save the crew and passengers of a sloop which was about to sink, and his noble declaration that he would rather be the companion than the useless spectator of their death), prove that he had the elements of greatness in his composition, and that he was not undeserving of the epithet with which both his contemporaries and posterity have honoured him, Alfonso *the Magnanimous*. (Lucius Marinæus Siculus, De Rebus Hispaniæ, lib. xi. Zurita, Anales de Aragon, tom. ii.)

5. *Kings of Portugal.*

Alfonso I. son of Henry of Besançon, by Teresa, daughter of Alfonso VI. of Leon, (see the name,) who gave the territories between the Minho and Tagus to his son-in-law, as a fief. On his death, in 1112, Teresa had the power, Alfonso being an infant, and she would not resign it to him long afterwards, until compelled by an unsuccessful contest.

Alfonso was, for many years, content with the title of count; but by his resistance to the king of Leon he clearly aspired to an independent sovereignty. Peace being made with Leon, he turned his arms against the Mohammedans, to whom he became a more formidable enemy than his father had ever been. In 1139 he entered on the career of conquest which has immortalized his name. His splendid victory over the Moors on the plains of Curique emboldened him to assume the regal title, and to declare his independence of Leon. In 1146, he reduced Santarem, which had again fallen into the power of the Almoravides; the following year he recovered Lisbon; and in the interval between 1147 and 1165 he won Cintra, Alcazar do Sal, Coimbra, Palmela, Evora, Beja, and a multitude of other fortresses. His career was once interrupted by a serious war with Leon, and in an aggression on that power, he was made prisoner; but he was courteously entertained, and speedily released. One of his last triumphs was over the formidable Yussef, emperor of the Almoravides, who died before Santarem, a few months only prior to Alfonso's own death, in 1185. That this founder of the Portuguese monarchy was a great prince, cannot be disputed. He was a hero, a legislator, a patriot; and making all due allowance for the supernatural circumstances which the Portuguese have invented respecting him, he was well deserving of the almost unrivalled reputation which he enjoys. With his great public virtues, indeed, he combined some private vices; but these were inseparable from the period. He was succeeded by his son, Sancho I. (Lemos, Historia Geral de Portugal, tom. iii. La Clede, Histoire Générale, tom. ii.)

Alfonso II. (reigned 1211—1223), son of Sancho I. and consequently grandson of the founder of the Portuguese monarchy, was the third king of that country. His reign was less glorious than that of his predecessors. One of his first acts was to evade the execution of his father's will, and thereby to deprive his brothers and sisters of the dowry which had been left them. A war with Leon, which was little to his advantage, and the interference of the pope, compelled him to be just. In his wars with the Mohammedans, he was slow and feeble; but he recovered some fortresses. His disputes with the church were frequent. He was naturally averse to the clerical immunities; and he subjected churchmen to the ordinary tribunals, and rendered their substance available to the necessities of the state. The reforms which he introduced into the secular courts of justice, do honour to his memory. He was the friend of the poor; to the accused, he afforded ample means of defence; and when the sentence was pronounced, he insisted that between it and the execution twenty days should elapse. His ecclesiastical reforms were disagreeable to the profession. The archbishop of Braga ventured loudly to condemn them, but he could not withstand the monarch; he was deprived of his revenues, and forced to consult his safety by flight. He complained to the pope; the pope threatened, excommunicated, and laid an interdict on the kingdom. The impression made by these measures on his people, compelled Alfonso to make peace with the pope and the archbishop; but he did not live to enjoy the good fruits

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of the reconciliation. (Lemos, Historia Geral, liv. xii. La Clede, Histoire, liv. vi.)

Alfonso III. (reigned 1248 — 1279), second son of Alfonso II. succeeded his brother, Sancho II. not in the course of nature, but by a decree of the council of Lyons. The truth is, Dom Sancho (see the name) abused his power to such a degree that prelates and barons appealed for redress to the council, and by that assembly, which considered Portugal a fief of the church, the royal title indeed was left to Sancho, but the administration was entrusted to Alfonso. At this moment the infante was at Boulogne-sur-Mer, the fief of which he had received with his wife, the countess Matilda. Leaving her and the lordship, he hastened to Portugal, and after some difficulties, he became, on the death of Sancho in 1248, the real king of Portugal. Alfonso was an active monarch; he expelled the Moors from the fortresses which they still held in the Algarves. A few years after his accession, he quarrelled with his namesake of Castile respecting that southern province. To avert a war, it was agreed that the Portuguese should marry the daughter of the Castilian, Doña Beatrix de Guzman. Yet Matilda was still alive, and he had the baseness to pretend that their marriage was invalid, *ab initio*, in order to marry Beatrix. Matilda had married him when he was poor and without hopes; this was the reward she reaped. On her coming to Portugal, she was sent back to Boulogne; but the pope, to his honour, declared her his lawful wife, and excommunicated Alfonso. In 1262, on the death of Matilda, Alfonso was remarried, and his children declared legitimate by the pope. In other points of his character Alfonso has just as little claim to our respect. He broke the promises by which he first gained popularity, and when secure on his throne was tyrannical. He opposed the immunities of the church, but not with the purest motives, and he exacted from his son and successor, Dinis, a promise to respect them. (Lemos. La Clede.)

Alfonso IV. (reigned 1325 — 1357), surnamed *the Brave*, was the son of Dinis, the grandson of Alfonso III. and the seventh king of Portugal. Before his accession he was often in arms against his father, on account of the preference shown by Dinis to an illegitimate son, Alfonso Henriques, who gave him also much trouble when he began to reign. His neglect of serious affairs, and his love of hunting, gave much disgust to his nobles. The early years of his reign were occupied in disputes with Castile, though his daughter was the wife of Alfonso XI. king of that country. The discontented nobles of both kingdoms, especially the royal princes, were eager enough to widen the breach. When Alfonso of Castile dismissed his queen, and took a mistress, the notorious Leonora de Guzman (for whose tragical fate see the life of Pedro the Cruel), a harassing but indecisive war followed, to which the intervention of the pope put an end. He forced the Castilian to take back his queen, but he still retained his mistress also. If Alfonso of Portugal was an undutiful son and a stern father, no doubt can be entertained that he possessed some noble qualities. Whatever his causes of complaint with his son-in-law, he did not fail to assist him in the wars against the Mohammedans. He was present at the celebrated battle on the banks of the Salado, but would have no share in the immense plunder, which he left to his son-in-law. To the close of the Castilian's life, he continued to aid the christian cause in Andalusia.

The last troubles of Alfonso arose from his son Pedro (see the name), whose connexion with the guilty and far-famed Iñes de Castro (see the name) he terminated by the tragical death of that lady. Pedro, in revenge, laid waste Tras os Montes and Entre Douro e Minho, but the interference of the queen and of some prelates effected a reconciliation. (La Clede. Lemos. Ferreras.)

Alfonso V. (reigned 1438 — 1481), was only six years of age when he succeeded to his father, Duarte. The regency was at first exercised by Leonora, the queen-mother, but she was obliged to resign it to Pedro, duke of Coimbra, one of the uncles of the king. She was assisted in her attempts to regain it by the conde de Barcelos, a natural brother of Pedro, but she was unsuccessful. She died 1445. When Alfonso reached his majority, the age of fourteen (A. D. 1446), it was hoped these troubles would cease. He married Isabel, the daughter of Pedro, to whom he had been affianced at the age of ten years, but the enemies of Pedro contrived to poison the royal mind, and he retired to his estates. This retreat only added to his misfortune; so busy was calumny that by public edict Alfonso prohibited all Portuguese from holding any intercourse with the duke of Coimbra. At the instance of the duke of Braganza, he was next declared a

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traitor, and was besieged in Coimbra. Alfonso, who loved his wife, would pardon her father if he would acknowledge his crime. The high-souled prince refused, simply because he had no crime to acknowledge. He continued to resist; he was assailed by troops; he defended himself and fell; and his corpse was dishonoured by order of the wrathful king. But Alfonso soon repented of his conduct: all Europe cried for vengeance on the murderers of a great prince, and they would have been punished had the queen lived; but fearing her influence, the vile house of Braganza removed her by poison.

Alfonso was a warlike sovereign. He had prepared, like many other christian princes, a powerful armament against the Turks, when the fall of Constantinople, and the death of the pope, dissolved the confederacy, and he turned his arms against Africa. In 1457 he reduced Alcazar Seguer; in vain did the king of Fez try to recover it; it manfully resisted, and occasioned the Moorish king the loss of two armies. On Tangier he failed, and the flower of the Portuguese chivalry fell at the siege. In 1471, however, he reduced Arcilla, and the inhabitants of Tangier were so terrified by the fate of the garrison, which was mercilessly put to the sword, that they abandoned the city, and the Portuguese converted it into a bishop's see. Hence Alfonso was honoured with the surname of *Africanus;* but he little deserved it, for in these wars he exhibited no ability, and the successes which were gained were owing to his generals. In his transactions with Castile, he added no lustre to his name. Enrique IV. having proclaimed Juana, (who was reputed his daughter, but known to be that of Beltran de la Cueva, and hence called the Beltraneja,) his successor, in opposition to Ferdinand and Isabel, the hand of Juana was offered to Alfonso by her party, on condition that he would vindicate her claims. He accepted the condition, invaded Castile, and applied to the pope for a dispensation to marry her, which was refused. Louis XI. indeed, for his own purposes, promised him aid; and he went to Paris, where the crafty king amused him for some time. At length the veil dropped from his eyes, and he saw that he might probably be delivered into the hands of Fernando. In the first burst of his disappointment, he resolved to visit Palestine, and authorized his son Joam to assume the government. Joam was accordingly proclaimed; but Alfonso abandoned his purpose, arrived in Portugal, and found his son exceedingly averse to resign the crown. In the end, however, through the advice of the duke of Braganza (see BRAGANZA), the latter consented to live as a subject. Peace was now made with Castile, and Juana, abandoned by all, was glad to take the veil in the convent of St. Clair. Two years afterwards, Alfonso died of the plague.

The reign of this monarch, feeble as he was, is remarkable for the spirit of discovery which animated the Portuguese. The Madeiras, the Canaries, the Cape de Verds, and other islands west of the African continent, were for the first time known to Europeans. No merit, however, is due to the king; it must be awarded solely to the infant Henrique, (see the name), who dedicated his whole life to maritime discoveries. In some other respects Alfonso deserves praise. He was a patron of learning; he collected libraries; and appointed historiographers to write the national history. He was also the founder of a new order, that of the Tower and Sword, which requires some explanation. According to tradition, a mysterious sword was carefully kept in a tower in the city of Fez. Respecting it, there was a prophecy that it, and the city which contained it, must one day be possessed by a christian king. Alfonso would fain believe, that the accomplishment of this prediction was reserved for him; and this was one of the motives which led him to the African war! Some of his predecessors were equally credulous, or rather equally superstitious. (La Clede. Lemos. Ferreras. Dunham.)

Alfonso VI. (reigned 1656—1685), the second prince of the house of Braganza, succeeded his father Joam IV. in his thirteenth year. There was consequently a regency, and in his case it was prolonged by the will of Joam until he should attain his majority, and if necessary still farther. The weakness of his intellect and the capriciousness of his disposition, were the causes of a provision so unusual. His mother, a Spanish princess, was the regent, and she continued the war between Spain and Portugal, which was of slight moment, till other nations engaged in it—the Portuguese appearing with foreign auxiliaries under Schomberg, and the Spaniards under Don Juan of Austria. We shall not enter into details, but observe that no permanent advantage rested with either party; that if the Spaniards reduced a

fortress one day, it was recovered the next; until Don Juan, disgusted with his post, complained, and was superseded by an ignorant grandee. Then followed the victory of Villaviciosa, which may be said to have secured the independence of Portugal. Some of the auxiliaries were English, which our Charles II. in virtue of his alliance with Portugal, and of his marriage with the infanta, Catherina, sent to the peninsula.

What share had Alfonso in these transactions? None whatever: long before the victory of Villaviciosa, he had been hunted from the throne. His life had been one of shameless debauch and open profligacy; and though he drove his mother from the regency, he paid no attention to his duties as a king. His wife, a daughter of the duc de Nemours, with Don Pedro his brother, plotted his removal from the throne, and she afterwards married Pedro, by a dispensation from Rome, obtained on a very groundless pretence. Whatever their conduct, the fate of Alfonso was deservedly sealed. He was removed for a time to the Azores, but brought back to Cintra, where in 1683 he died.

Before this event, the regent Pedro had the satisfaction to make peace with Spain, under the mediation of her son Charles. All conquests were restored by both parties; and Spain recognised the independence of her neighbour. (La Clede. Lemos. Ortiz, Compendio Cronologio. Silva. Ferreras. Dunham.)

ALFONSO, bishop of Avila in the reign of Juan II. king of Castile. He owed his elevation to his own merits; he was much addicted to literature and science; and his reputation was as high at Rome as in Spain.

ALFONSO, (Peter,) a learned Jew of Huesca, in Aragon, born in the year 1062. His original name was Rabbi Moses Sephardi;* but in the year 1106, he embraced the christian faith, and was baptized in his native town on St. Peter's day, by Stephen, bishop of Huesca. Alfonso, king of Aragon and Navarre, happened to be at Huesca at the time, and he was so much pleased by the conversion of Rabbi Moses, that he insisted upon acting as godfather at the ceremony. In honour of the saint on whose day it took place, and of the monarch who took so much interest in it, the new convert received the name of Peter Alphonso. The Jews, who were highly scandalized by the secession of a man so profoundly erudite in their own writings as Rabbi Moses, spread abroad every kind of calumny against him, and ascribed to him the most dishonourable motives. To defend himself, and to show the real motives of the step which he had taken, Peter Alfonso published a book, in which he introduced a Jew, under his former name of Moses, and a Christian, under his new name of Peter Alfonso, arguing the merits of their different creeds, and in which the latter succeeds in convincing his antagonist. This book, written in Latin, under the title of Dialogues, was printed separately at Cologne, 8vo, 1536, and was afterwards inserted in the Bibliotheca Magna Patrum. It has frequently been the subject of the eulogies of learned men. But the most celebrated production of this writer is a Latin book, entitled, Disciplina Clericalis, wherein a philosopher is made to instruct a youth by a series of entertaining tales, and which is not only interesting in itself, but which is extremely valuable on account of the light it throws upon the history of fable and romance. This book was very popular in the middle ages, and is continually found in ancient manuscripts. It was translated into several languages, both in prose and verse. The Latin text, with early versions in French prose and French verse, was published by the Société des Bibliophiles Français, 2 vols. 12mo; Paris, 1824. A better edition of the Latin text has since that time been published at Leipzig. We may refer to the Introductions to these two editions for further information relating to its author, as also for an account of other books which have been attributed to him, mostly, as it appears, without any good reason. The date of his death is not known.

ALFONSO. For other personages of this name, see Albuquerque, Arner, Castro, Cordova, Este, Mela, Payva, Pedro, Quintanilla, Tostado, Vivera, &c.

ALFORÆ, (Niccolo Guglielmi,) an engraver, a native of Lorraine, but who resided at Rome. At what exact period he flourished is not known. There are a set of twelve small upright plates of flowers, executed by him in a masterly manner, though not very delicately engraved. They are subscribed, *Nicolaus Guilielmus Alforæ Lotharingus fecit Romæ.* —(Strutt, Dict. of Eng. Bryan's Dict.)

ALFORD, (Michael,) an English Jesuit, whose real name was *Griffith*, was

* *Sephardi*, in Rabbinical Hebrew, means "*of Spain.*"

born at London in 1587. In 1607 he entered the society at Louvain; and after having studied philosophy at Seville, and theology at Louvain, he visited Italy, and during the period from 1615 to 1620, filled the office of pœnitentiarius pontificius at the Vatican. Having been despatched by his order to England, he was arrested as he landed at Dover, was taken to London, but released by the interference of queen Henrietta Maria. Taking up his residence at Holt, he devoted himself to study, chiefly to ecclesiastical history; and the first-fruits of his researches was 'A Life of St. Winefride;' 8vo, 1635. In 1641 he published his 'Britannia illustrata; cum Appendice de tribus hodie controversis; de paschate Britannorum; de clericorum nuptiis, et nunc olim Britannia coluerit Romanam Ecclesiam;' Antwerp. To complete his laborious researches into the ecclesiastical annals of Britain, he passed over to St. Omer, where he was attacked by a fever, which terminated his life, Aug. 11, 1652. His work upon the ecclesiastical annals of his country, extending to the year 1189, was published in four volumes folio after his death, under this title: 'Annales Ecclesiastici et Civiles Britannorum, Saxonum et Anglorum;' 1663. This work is very useful to the student of early English history.

ALFORD, (Robert,) alias *Griffith*, a native of Surrey, born in 1582, studied at the English college at Rome: having joined the society of the Jesuits, he was sent to make proselytes in England, and died in the college of the Holy Apostles, July 8, 1640.

Another of the same order, named *William*, died Jan. 8, 1675.

ALFORD, (John, 1686—1761,) was the founder of a professorship of natural religion, moral philosophy, and civil polity, in Harvard college, which was first held by Levi Frisbie. (Allen's Dict.)

ALFRAGANUS, see ALFERGAN.

ALFRED, (the Great.) The brightest name that illumines Anglo-Saxon history, and perhaps the most illustrious monarch who ever filled the English throne. In writing the history of this remarkable man, we have the advantage of a biography of him, written by an accomplished cotemporary, a bishop of the church, and a confidential friend of the subject of his memoir, Asser Menevensis, and it is his authority which will be chiefly* followed in the following memoir. Alfred was born at Wanading (Wantage), in Berkshire, in the year 849. He was the youngest son of king Æthelwulf, the reigning monarch; and his mother, Osburgh, was a woman of real piety and excellence, but dying soon after the birth of her son, she had not the satisfaction of developing his early talents. In the fifth year of his age, Alfred was sent by his father to Rome, where he received the apostolic benediction from Pope Leo IV. who adopted him as his son, and conferred on him the title of king of Demetia, or South Wales. Two years after this, in 855, Æthelwulf having arranged the tythings of his kingdom, himself visited Rome, taking Alfred with him; and having been there honourably entertained for above a year, returned to his country, bringing with him Judith, daughter of the Frankish monarch, as his wife. Doubtless the varied scenes which in his two visits to the apostolic see, and in his residence at the court of France, he had witnessed, inspired in the mind of young Alfred a desire of improvement; still he was a favourite child, and indulgence and ignorance seem as yet to have been his lot. In Alfred's tenth year, 858, his father Æthelwulf died, and his two eldest sons, Æthelbald and Æthelbert, who had already for some time enjoyed a subordinate share of the government, divided the kingdom, and with the former of them, Judith disgraced herself by an incestuous marriage. None of the princes had been taught to read, and it is to Judith that we owe the first impulse that stimulated the genius of Alfred. He had for some time taken pleasure in listening to the poetry of his native language; and when he was about twelve years old, Judith on one occasion was sitting surrounded by her family, and holding in her hand a manuscript of Anglo-Saxon poetry, and with a happy judgment proposed it as a gift to him who should first learn to read it. The elder princes declined the task, but the beauty of the illuminated capital had captivated the fancy of Alfred; he took the book, and before long was master of its contents; after which his piety led him to the study of the Psalms, and horary prayers, which, says Asser, he always carried about with him. But here a bar presented itself to his farther improvement. The literature of the Anglo-Saxons was in the Latin language; to obtain a teacher of which, during that unhappy period of Northmen's depredations, was by no

* Not, however, to the exclusion of other authorities, where their account appears more probable, or where Asser is defective.

means an easy matter even for a prince. His principal instructors in Latin were (as he tells us in his preface to his Gregory's Pastoral, printed at the end of Wise's Asser) Plegmund, his archbishop, Asser,* his bishop, and Grimbold and Joannes (Erigena), his mass-priests; but this was after his accession to the throne. But while Alfred diligently cultivated his mind, he did not neglect those bodily attainments, which were so necessary in those dangerous times; and we find him accordingly strengthening his constitution by the pleasures of the chase, for his skill in which he was very remarkable. The peaceful studies of Alfred's approaching manhood were, however, soon cut short by a tremendous event. Æthelbert, the last of Alfred's two eldest brothers, died, and the third brother, Æthered or Æthelred,* acceded to the crown in 866, when the sudden descent of the sons of Ragnar Lodbrog, with a vast army of Northmen, covered the whole country with desolation and slaughter. Northumberland rapidly fell before the invaders, and they were preparing to enter Mercia, when Æthelred joined the king of Mercia, to oppose their progress. During this time (868), Alfred, who had been raised by his brother to a share in the sovereignty, married Ealswitha, daughter of Æthelred Mucil (the Large), a Mercian nobleman. Alfred then joined his brother in his expedition. They found the Northmen in possession of Nottingham, where, unable to meet the Anglo-Saxon armament in the field, they remained within the fortifications of the town; and the allied sovereigns, not perceiving the danger of suffering them to remain within the island at all, contented themselves with binding them by a treaty to retire to York. This mad policy brought the result that might have been expected. The next year the invaders ravaged all Lincolnshire and East Anglia, and in 871 occupied Reading. Defeated in a great battle at Æscesdun by the kings of Wessex, they took refuge within the fortifications of Reading; but the Anglo-Saxons suffered so severely in the contest, that the Danes, reinforced by new accessions of allies from the north, routed them fourteen days after at Basing; and again, two months after this, at Merton. In this last battle, Æthelred was mortally wounded, and died soon after Easter (871),* and was buried in Winburn Abbey. The deceased monarch left some children, but the times were not such as to allow of the sceptre's being wielded by an infant hand; and Alfred was constrained unwillingly to accept the crown. In the first year of his reign, the West Saxons maintained eight pitched battles, beside numerous skirmishes, with the Northmen, whose numbers were, however, recruited from beyond sea faster than the Saxon sword could thin them; and the very opening of the reign was marked by signal defeat, suffered by the Anglo-Saxons at Wilton. This was followed by seven years of generally unfavourable fortune to the Anglo-Saxon arms, which Alfred considerably aggravated by a weak and temporizing policy. These disasters naturally made Alfred unpopular; and in spite of the warning rebuke of his venerable kinsman, St. Neot, he completed the alienation of his subjects by haughtiness, tyranny, and cruelty. Deserted by his people, and with the whole country in possession of the invaders, the king retired before the storm, and in 878, for a time, disappeared altogether from public view. The place of his retreat was a woody and marshy plat, in Somersetshire, called Athelney, (Æthelinga-ige, Prince's island,) surrounded by marshes, so as to be inaccessible, or nearly so, to persons unacquainted with the ground. Hither, with a few of his nobles, and some soldiers and vassals, he retired, and led an unquiet life in much tribulation, and subsisting (says Asser) by plunder of the pagans, or of those who had yielded to them. He lived during this period in the cot of one of his own neatherds.† To the wife of this person he was unknown, and by her is said to have been angrily reprimanded for suffering some cakes to burn upon the hearth, when she had bidden him watch them. In this retreat he kept up a constant communication with confidential friends, and soon organized an efficient band of trusty followers. With these he harassed the Danes by successions of rapid incursions, and taught by experience the value of dili-

* Malmesbury, and in modern times, Mr. Sharon Turner, write it Æthelred; but Asser, Alfred's Will, and the Chronicle, have Æthered. The former orthography is evidently right, but the latter probably near to the ordinary pronunciation.

* This is the date given by Asser and the Sax. Chron. Ingulf and Malmesbury place these events and Alfred's accession a year later.

† Observing literary talent in this peasant, whose name was Denulf, Alfred recommended him to study, and enter the ecclesiastical profession. He did so; and so much to the satisfaction of his royal master, that in 879, he was made Bishop of Winton; unless, as I suspect, this be another Denulf.

gence, he gave them no rest. The spirit and confidence of his subjects rapidly revived. Ubbo,* the only survivor of the children of Ragnar Lodbrog, who had conducted the first fatal fleet to England, had been harassing the Britons of South Wales. Sailing along the north of Devonshire, he attacked the castle of Kinwith; but the garrison, by a vigorous sally, completely routed his army, leaving him among the slain, and captured their consecrated standard, the celebrated Reafan † (Raven), which, to the eye of their superstition, was a more fatal disaster even than Ubbo's death, and their own defeat. After Easter, Alfred, with his little force, raised a small castle at Æthelney, and was soon at the head of all the warriors of Somersetshire, Wiltshire, and Hampshire, and about Whitsuntide gave battle to the Danes at Æthandune (Yatton, near Chippenham), where he completely routed them, besieged them in their fortifications, and after fourteen days, reduced them to supplicate for mercy. The conditions he imposed on them were, to give him what hostages he should choose, and to swear to depart the kingdom. Oaths, however, the Northmen were not likely to attend to, and he therefore formed the design of christianizing and civilizing them; he therefore persuaded many to embrace Christianity, and on these terms permitted them to settle in East Anglia, as peaceable agricultural colonists. Godrum, their king, with thirty of the principal chiefs, set the example of acceding to these conditions; and seven weeks after the surrender, proceeded to Alre (Aulre, near Æthelney), where they were baptized, Alfred himself standing sponsor for Godrum. Eight days after, they received the chrism at the royal city of Wædmore (near Wells, and about twelve miles from Æthelney), and after remaining twelve days with the king, were dismissed with the present of large and valuable estates. The next year the pagans, according to their promise, left Chippenham, and proceeded to Cyrencester, where they remained a year, and then marched into East Anglia in 880, and divided it, under Godrum's directions, according to the treaty. Thus, by fixing these as settlers on the most exposed part of his coast, Alfred provided a strong barrier against the future invasions of their ferocious countrymen. During Alfred's residence at Æthelney, which appears to have lasted about six months, an incident occurred which places his character in a peculiarly amiable light. One loaf and a little wine were the whole store which remained to him, when a poor mendicant gently tapped at his door, requesting alms, and he immediately bade his thegn relieve the poor claimant with part of their scanty provision.

Alfred was now sovereign of all England. Mercia, by the defeat of the Danes, fell entirely into his power; and it is probable that in his treaties with the Danes, on whom he conferred East Anglia and Northumbria, he reserved a superior sovereignty to himself. The remainder of his reign was wise and prosperous. He repressed both on land and sea the invasions of the Northmen, of whom a large swarm had wintered in 879 at Fulham, under the celebrated Hæsten, or Hastings; but not being joined by Godrum, the next year went to pillage the coast of France. In 888, he brought the two learned men, Joannes Erigena and Grimbold, into England; and the year following, Asser and many others were called to his court. He also received the congratulations of the court of Rome, and a reputed portion of the real Cross. In 886, he refortified the city of London, and restored it so that the citizens, who had been driven out by the desolations of the late war, were enabled to return. He also repaired and fortified the other towns and castles throughout his dominions. He divided the whole country into hundreds and tythings, for the better administration both of civil and military matters. These prudent measures served both to overawe the Northmen in the country, and put it in a condition to resist future invasion. He also appears to have paid attention to the restoration and extension of his navy; though at a subsequent period he did this the more effectually. Still, however, at this time, what he did was sufficient to render his marine a serviceable body.

During this period Asser tells us that Alfred studied diligently; and it was about this time that he sent out Bishop Swithelm to visit the shrine of St. Thomas in India; and probably his relation of Othere's voyage of discovery towards the North is also to be ascribed to this interval. To the year 883 we must refer Alfred's foundations at Oxford, where he fixed Grimbold, who seems, however, to have been somewhat unpopular among

* Asser writes the name Habba.

† It had been embroidered by the daughter of Ragnar.

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the old students, as three years after we find Alfred obliged personally to go thither to appease their discords.

But the most brilliant achievement of Alfred's life remains yet to be related, but we have no longer the accomplished contemporary biographer to guide us.* Fifteen years had now elapsed since his restoration to the throne, when on a sudden his learned labours were interrupted by the arrival of a powerful enemy. In 893 Hæsten returned from the continent with a numerous host of "Baltic locusts" in eighty ships, and encamped at Milton, close by the Isle of Sheppy, while another portion of the armament, with two hundred and fifty ships, entering the Limne (Rother) at Rye Harbour, encamped at Appuldre (Appledore), and proceeded to ravage the country. In Hæsten Alfred had a powerful opponent. In his former wars he had had to contend chiefly with furious disorderly valour and powerful numbers; but Hæsten was an able veteran, well skilled in the arts of war by more than thirty years' successful practice. His position was judiciously chosen, for Godrum being dead, it was not probable that he would be attacked by his countrymen in East Anglia and Essex; and if they chose to aid him, they were close at hand. Alfred vainly endeavoured to bind these latter by hostages and oaths, but their old appetite for plunder overcame their young Christianity and honour, and we find them pretty generally joining Hæsten, or aggressing themselves. Alfred prepared a vigorous resistance. Neglecting the East Anglians, he chose a strong position between the two armies of invaders, not suffering them either to unite with each other or with the East Anglian rebels, and, by keeping patrolling parties ever scouring the country, chastised all attempts at plunder. He moreover divided his army, keeping one-half only in the field at a time, so that by a continual system of relieving, he had always a strong body to restrain the enemy. This confined Hæsten and overawed the rebels. The Danish general, aware that this must soon reduce him, devised a scheme to deceive Alfred. He sent his two sons to be baptized, and swore to leave England; but as he took to his shipping, his main army suddenly passed into the interior of the country. Alfred's vigilance soon detected the cheat, and overtaking them at Farnham, he completely routed them, and drove them into the Thames. Such as could swim escaped into Middlesex. Alfred quickly followed them, and drove them across Essex into the isle of Mersea, where he reduced them to sue for mercy. They however were soon reinforced by large bodies of their countrymen from East Anglia and Northumbria, and sailing round the coast, besieged Exeter, while another fleet attacked North Devon. Alfred therefore, leaving some troops to continue the blockade of Mersea, proceeded to relieve Exeter. Meanwhile Hæsten abandoning Kent established himself at St. Beamfleet, near Canvey Island, in South Essex, his camp in Kent having been stormed and pillaged, and his wife and children taken. These latter Alfred liberally sent back. Hæsten, having fortified Beamfleet, was joined by his countrymen from Mersea; he then proceeded to ravage Mercia, but the Londoners uniting with the army that had blockaded Mersea, sacked his fortification at Beamfleet, and his wife and children were again brought prisoners to Alfred, who again sent them back free to his rival. During this time Alfred reached Exeter, and his presence immediately dispersed the besiegers, who precipitately returned to their ships and fled. Hæsten collected the remains of his army, and being joined by a new detachment from Northumberland, built a strong fort at Sceobrig (Shoeberg), near Southend, and sailed up the Thames to plunder the interior of the kingdom. The thegns however assembled, and besieged him in Buttington in Montgomeryshire, and reduced him to great extremities by famine. In this distress they made a desperate sally, and were repulsed, many were slain, many drowned in the Severn, and the rest escaped. Alfred's attention was at this time engaged on his marine, but the levies and successes of his thegns show how efficient had been his measures for the defensive organization of the country. The runaways joined their companions in Essex, whence, being joined by another large reinforcement from Northumberland, they proceeded to Cheshire, which they ravaged; and having plundered in Wales, returned to Mersea in Essex, passing through Northumbria, in order to avoid Alfred's army, which was watching for them in Mercia. In the Autumn

* The Saxon Chronicle, however, is probably a contemporary document, being supposed to be as far as the year 923, or thereabouts, the work of Phlegmund, who died in that year. The account there given of the invasion of Hæsten is tolerably circumstantial.

Alfred encamped near London to protect the harvest, and perceiving the enemy in their ships on the river, ordered three channels to be cut, by which he drew off so much water as to leave them aground, on which they precipitately sent their wives and children into East Anglia, and themselves hastily by night fled to Quatbridge (Bridgenorth probably), where they fortified themselves. The Londoners made a booty of the ships, and Alfred followed the enemy to Quatbridge. The entrenchments were too strong to be taken, so that the winter was passed there; but after three years' fruitless toil, the spirit of the Northmen began to bend before the vigorous genius of Alfred, and early in the succeeding year, 897, the ferocious Vikingr gave up his attempt upon the English crown, his army disbanded and scattered themselves in Northumberland and East Anglia, while those of them who were penniless, returned to their ships to seek plunder on the coast of France. Some attempts were made to ravage the coast of Wessex by naval incursions, but Alfred had large vessels built, of an improved construction, with more than sixty oars a-piece, nearly double the ordinary length, and much steadier and swifter than any previously constructed, and by this means all depredators were restrained. Hæsten returned to France, where he settled on an estate given him by the king, and thus terminated this formidable invasion.

Alfred's sovereignty was now firmly established over not only the Anglo-Saxons, but also the Welsh, and the remainder of his days he passed in peace and literary improvements; but he did not many years enjoy his fortune, being taken to his reward on the 26th of October, 901. Alfred's health was very infirm; for on the day of his marriage, in the 20th year of his age, he was suddenly attacked by an excruciating internal pain, which to the day of his death never left him for more than a few hours together. When we consider that his great achievements were accomplished under this tremendous affliction, the gigantic proportions of his character are doubled.

In estimating Alfred's literary character, we must recollect that he lived at a period when, owing to the devastating incursions of the barbarous Vikingr of the north, the learning of the Anglo-Saxons was all but extinct; and military vigilance and prowess were inevitably the prevailing object of their education. And when this is duly weighed, Alfred's acquirements will indeed appear astonishing. But his diligence and perseverance overcame every difficulty; and we have to this day several monuments of his labour and success. His Anglo-Saxon version of the venerable Bede's Church History has been printed in Cambridge by Wheloc, 1644, and afterwards in handsome folio by Smith, in 1722. He also translated the De Consolatione Philosophiæ of Boethius; and his version was printed by Rawlinson in 8vo. in 1698, and again also in 8vo. by Cardale in 1829. In the latter work the metres of Boethius are given in Saxon prose. Alfred, however, translated them also in verse, and so they were printed by Rawlinson. They have since been published separately in small 8vo. in 1835, by the Rev. Mr. Fox. In the execution of this work, Alfred did not confine himself to mere translation, but often amplified a short sentence of his author into a beautiful moral essay. His translation of Orosius, which is peculiarly valuable for the new geographical matter which he inserted in it, and in which he describes the state of the chief Teutonic nations of his age, and gives an account of the voyages of Othere toward the North Pole, and of Wulstan to the Baltic, was printed by Mr. Daines Barrington in 8vo. in 1773. Alfred also translated Pope Gregory's Pastoral Care, and of this there is a MS. in the Bodleian, and another in the Cottonian library. The latter was, however, much injured by the fire at that library, which destroyed so much valuable antiquity. His preface to this work has been printed at the end of Wise's Asser. The Dialogues also of Gregory were translated by Bishop Werefrith, under the direction of Alfred, who prefixed to the work a preface, which has been printed by Wanley. There is also in the Cottonian library a MS. of selections, translated from St. Austin's Soliloquies, by King Alfred. Malmesbury also tells us, that he began a translation of the Psalms; but whether this work be among the extant Anglo-Saxon versions of the Psalter cannot now be ascertained. Some have asserted that he translated the whole Bible; but on very slender authority. Portions of it he however did translate, as we know, for his own use. In the Harleian library there is an old French translation of Æsop's Fables, made by a lady in the thirteenth century. The authoress tells us that her translation is a rendering of King Alfred's English version; but, whether the version she used were really the work of Alfred,

is at any rate doubtful. Asser tells us, that Alfred instructed his own sportsmen; and in the fourteenth century there was in Christchurch library a treatise of his De Custodiendis Accipitribus. His Memorandum-book existed in Malmesbury's time; and a collection of his Parables was much admired in the reign of Henry II.; but none of the three last-mentioned works are now known to be extant.

Besides his literary performances, Alfred appears to have advanced the state of art considerably in his dominions. Asser tells us, that in the grandeur and costliness of his architecture, and the machinery which he used in building, he surpassed all his predecessors; and that he himself instructed his artificers and gold-workers. There is still preserved in the Ashmolean Museum a specimen of his art, which was dug up near Æthelney. It is a jewel of gold chased on both sides.

On the character of Alfred Englishmen will always dwell with pleasure, with admiration, and with pride. His talents, whether as a general or as a statesman, have rarely, if ever, been equalled. His piety was deep and unaffected; and his magnanimity must command the respect of all. The extent and universality of his knowledge, considering the circumstances under which it was obtained, are truly surprising: his diligence was unbounded, and his perseverance invincible; and when we add, that all his vast achievements were accomplished under the pressure of intense bodily agony, it is scarcely possible to set bounds to our admiration of his transcendent qualities. Others may have enjoyed greater fame, and have lived in greater splendour; but, all things considered, England may challenge mankind to produce, among the kings of the earth, an equal to her immortal Alfred!

ALFRED, an Englishman, commonly designated by the title of *The Philosopher*, who flourished in the latter half of the thirteenth century. He was chiefly distinguished by his commentaries on the different works of Aristotle then read. He also wrote a dissertation on the Motion of the Heart. A commentary on Boethius is also attributed to him.

ALFRED OF BEVERLEY, (sometimes spelt *Alured*,) an early English historian, who has had considerable reputation, because he is supposed to have given the history of king Arthur, &c. before the time of Geoffrey of Monmouth. He was born at Beverley, is said to have been educated in the university of Cambridge, and to have devoted himself there during several years to the most profound studies. He afterwards returned to Beverley, was made a canon of the church, and also elected to the office of treasurer in it; though some have sustained the opinion that he obtained his title of *Alfred the Treasurer*, simply because his book was a treasure of history, a character however which it scarcely merits. He is said to have died in 1126 or 1136. We have little doubt, however, that he has been placed much too early; for his book is evidently a mere abridgement of the work of Geoffrey of Monmouth. It was printed by Thomas Hearne, at Oxford, 8vo. 1716. See the name ALRED. (Tanner.)

ALFRED OF MALMSBURY, abbot of Malmsbury, and afterwards (in 990) bishop of Crediton, a writer of some celebrity in the tenth century. By some he has been called Alfric. He composed a book, entitled, De Naturis Rerum, and is said to have written a history of his abbey. Some also have attributed to him a Life of Aldhelm.

ALGARDI, (Alessandro, 1593—1694,) a native of Bologna, and a sculptor of some celebrity, as well as an architect. He received much instruction from Ludovico Caracci, and lived afterwards on intimate terms with Albano. His rank as a sculptor has been compared to that of Albano as a painter. He excelled particularly in delineating infants: and it is said, made use of the children of Albano (see the name) as models. At Rome he was employed as an architect as well as a sculptor, and built the Casino of the Villa Pamphili, and the façade of the church of St. Ignatius. His most celebrated pieces of sculpture are—St. Leon forbidding Attila to approach Rome, in St. Peter's, for which he received a large sum from pope Innocent X.; his statue of St. Philippo de Neri, in the church of St. Maria in Navicella; the high altar of the church of St. Nicholas Tolentine. He executed also the colossal statue of St. Leo, in bronze, in the museum of the capital. (Biog. Univer.)

ALGAROTTI, (Francesco, 1720—1764,) an Italian author of considerable reputation. He was the son of a rich Italian merchant, and educated at Rome, Venice, and Bologna. His progress in mathematics, astronomy, anatomy (which he studied for its use in the fine arts),

were rapid, as well as in literature and languages. He went to Florence, for the purpose of improvement in his own language; and in 1733 he took up his abode for a time in France, where he wrote his celebrated Neutonianismo per le Dame. From Paris he went to London, and thence to St. Petersburgh, with Lord Baltimore, which gave occasion to his Lettere sulla Russia. From Russia he went to Prussia, and became the friend of Frederick the Great, then Prince Royal. He resided also some time at the court of Augustus III. elector of Saxony, and was the friend of several princes of Italy. When Frederick came to the throne of Prussia, he invited him, by a letter in his own hand-writing, to come to his court, where he conferred on him, and on his brother Bonomo, the title of count, and made him his chamberlain, &c.

His sojourn in Germany having been prejudicial to his health, he returned to his own country, where he resided some time at Venice and Bologna (where he established the Academy of the Indomiti;) and he died at Pisa after a lingering illness. His disorder was pulmonary consumption. Voltaire, with whom he was intimate, was very anxious to have him at Ferney in this illness; but he declined. His epitaph he composed himself. It consists only of these words:—"Hic jacet Fr. Algarottus non omnis." Frederick of Prussia had a monument erected to him in the Campo Santo of Florence, on which he wished the following inscription to be placed:—"Algarotto; Ovidii emulo, Newtoni discipulo. Fredericus Rex." The last word was changed by the heirs of Algarotti into Magnus. Ugoni, in his life of Algarotti, says, however, that Frederick never paid for this monument!

His works on art are esteemed; and all his works have had their day of admiration. His early poetical effusions were collected and published with some letters by Bettinelli, and also with a severe criticism on Dante and Petrarch, which made much noise in Italy. Algarotti disclaimed all knowledge of this work, which is now known to have been by Bettinelli.

Algarotti's works were published at Leghorn, 1765, 4 vols. 8vo; and at Venice, 17 vols. 8vo, 1791—1794, which is the most complete edition; but Tipaldo, in his life of him, speaks of a selection of them in 3 vols. 8vo, as the most correct. It is published among the Classici Italiani, Milan, 1823.

Many of them have been translated into English and French. The Neutonianismo, &c., by Mrs. Carter. This, as well as Il Congresso di Citera, and others, have been published in French separately.

Tipaldo, in his Biografia, &c. has given a list of writers who have treated of the life of Algarotti, vol. vi. p. 175.

AL-GAZELI, or AL-GAZEL, (Abou-Hamed-Mohammed, 1072—1127), a native of Tus or Thous, and a celebrated Arabian philosopher and metaphysician. He studied in the College of Iman-Al-Haremeïn, and after the death of his master, he repaired to Bagdad, where he was made president of a college. After presiding over it four years, he embraced a monastic life, and after travelling much in Syria and Palestine, he settled at Alexandria, where he remained for the rest of his days. In his philosophical writings he opposed the eternity of the world, which some philosophers who imitated the Grecian philosophy then maintained. His work, called, "The Annihilation of the Philosophers" (which is in manuscript, in Leyden and Paris), was answered by a treatise of Averroes, which is appended to some editions of Aristotle, and is found in a Latin translation, fol. Ven. 1497—1527. Some of his papers, containing censures of points of Mohammedan law, were seized and burned. (See ABDELMUMEN.) His "Treatise of Religious Knowledge" is very celebrated in the East. One of his works was published at Cologne, in 1506, called Philosophica et Logica Algazeli. (Biog. Univ. Ersch and Grueber. Johnson's Tenneman, § 254—256.)

ALGAZI, (Samuel,) of Candia, a Jewish author of the 16th century. He wrote the Toldoth Adam, Ven. 1587, and several other Hebrew works.

One Solomon Algazi, who died in 1680, was also a Jewish author.

ALGER, a priest of Liège, in the twelfth century, who led a life of retirement and study, from which no offers of advancement could draw him. His history, therefore, presents few vicissitudes. In his latter days he retired to Cluny, where he died about 1131. He was the author of numerous works, many of which are now lost, particularly his Letters, and his history of his church of Liège. Among those which have been preserved, we may enumerate,—a Treatise on Mercy and Justice, printed in the fifth volume of the Anecdota of Martenne; a Treatise, in three books, on the Sacra-

ment of the Body and Blood of Christ, published by Erasmus at Friburg in 1530, and afterwards inserted in the Bibliotheca Patrum; and a tract, De Libero Arbitrio, which was edited by Pez, in the fourth volume of his Anecdota. This last book has been much praised for its argumentative conciseness. A longer account of Alger of Liège is given in the Hist. Lit. de la France, tom. xi. p. 158.

ALGHIZI, (Thomas 1669—1713,) a celebrated lithotomist of Florence, is the author of "Lithotomia, overo del cavar la Pietra," Firenza, 1707. fol.

ALGRIN, or HALGRIN, (John,) a cardinal, known also under the name of John D'Abbeville, was born about the end of the 12th century. Under Gregory XI. he was employed in Spain to preach a crusade against the Saracens: on his return, he was sent on a mission to the emperor Frederick II. He died in 1237.

ALHAITAM BEN OBEID, a Syrian viceroy of Spain, the immediate successor of Othman ben Abi Neza, or Manuza, (A. H. 109.) He was one of the worst of his class; his atrocities reached the ears of the khalif Hixem, who sent a messenger into Spain to inquire into the truth of the charges, and if proved, to punish the guilty emir: Alhaitam was consequently hurled from his pre-eminence to a dungeon. One account says that he was paraded on an ass through the streets of Cordova, as a terror to ill-doers.

ALHAKEM I. (796—822,) the son of Hixem, grandson of Abderahman I. and, consequently, the third Omeyan ruler, found his crown enveloped with thorns. First he had to oppose two of his uncles, who, in the unsettled state of the succession, thought they had as much right to the throne as he had. Over these he triumphed,—one being left dead on the field, the other conditionally pardoned. His next enemy was Louis duke of Aquitaine, who sent or led successively two or three armies into Catalonia and Aragon, and reduced several fortresses. These were, however, recovered by Alhakem. But with Alfonso the Chaste, king of the Asturias, he was not equally successful. When he personally appeared in the field, he was fully a match for the Christian; but immediately after his return, the war recommenced, sometimes to the disadvantage of his generals. In other respects his reign was troubled. The tyranny of his walis, especially that of Toledo, excited many insurrections, and to crush them blood flowed in profusion. On one occasion the heads of 400 guests were displayed in the public square of Toledo, by order of the wali Amru; on another, Alhakem himself caused 300 to be exhibited to the populace of Cordova. The appetite for blood is said to increase with what it feeds on; so it seemed with this monarch, whose surname of *the Cruel* was well deserved. Averse from the duties of government, he devolved them on his son, Abderahman, that he might abandon himself without interruption to his sensual enjoyments—to wine, women, music, and the dance. From the hidden recesses of his harem, however, mandates of blood were often issued, and proved too well that the tyrant existed. Such a man had need of guards, and guards well paid. He had a formidable body, 5000 strong, to support whom he levied severe contributions on his people. The people of Cordova at length arose; they marched to the palace; but their tone of bravado was soon changed: the king rose from his sloth, seized his arms, and at the head of a formidable body of cavalry, charged the multitude in the streets, and slew a great number. Many were subsequently impaled; the houses of the rest were demolished, and they were spared their lives on the condition of perpetual exile. Eight thousand settled in the new city of Fez, and were located in what is called the Andalusian quarter. Twice that number repaired to Egypt, and after making Alexandria tremble, proceeded to Crete, where they settled. The greater number, however, did not leave Spain, but chose residences for themselves in Toledo, and in the cities of Valencia and Saragossa. This act of Alhakem was as senseless as it was cruel; it banished the most industrious of the people, and with them the useful arts which they had so well cultivated. The tyrant did not long survive it; and his latter days were rendered intolerable by remorse. (Casiri. Conde. Dunham.)

ALHAKEM II. (961—976,) son of Abderahman III. (see the name) gave good earnest of his future disposition by the zeal with which, as we have related in the sketch of the father, he interceded for the life of his brother Abdalla. He was, indeed, a good, and even a great monarch. For war he had no predilection; he yearned not for the laurels which flourish in blood and tears; he cultivated peace, which appears to have been only twice interrupted, and that

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momentarily,—once by reducing Fez to obedience, and once by a skirmish rather than a battle with the count of Castile. For this very reason, his life has few materials for biography. Yet his was the golden age of the Mohammedan domination in the peninsula. As khalif,—a dignity, as we have already observed, first assumed by his father,—he justly thought the encouragement of letters an imperative duty. He pensioned, or otherwise rewarded, every man of merit; the zeal with which he collected books was unequalled; every writer of reputation at home or in foreign countries was applied to for a copy of his works, and was always nobly paid; he had numerous agents dispersed over the Mohammedan world to purchase books for him, and if any one could not be procured for gold, it was sure to be transcribed. By these means he amassed the most extensive library Europe had ever seen, of which the very catalogue, though unfinished, extended, in the time of Aben Hayan, to forty-four volumes. It must not, however, be supposed that this khalif was inattentive to the other duties of his station. That he might have time for the inevitable calls of justice and the administration, he devolved on one of his brothers the care of his magnificent library, on another that of rewarding literary men.

ALHAUR BEN ABDERAHMAN, (717—721,) Arabian viceroy of Spain, whose rapacity was equal to that of any other emirs. The complaints against him were embittered by the defeat of the Mohammedans by Pelyzo, king of the Asturias. They were effectual; for Alhaur was deposed by the emir of Almagreb, and succeeded by Alsama ben Melic.

ALHAZEN, an Arabian writer, who lived in the eleventh century. He is known by his unsuccessful attempts to restrain the Nile. Having boasted that he could do this, the Fatimite khalif Hakem Bi-Amrillah gave him the opportunity of trying his skill. Alhazen saw his error, and returned to Cairo full of shame. Fearing the anger of the khalif, he feigned madness, and supported himself by copying books. He died at Cairo, A. H. 430, (A. D. 1038.) (Biog. Univ.) He wrote a treatise on astrology, which was frequently printed. His principal production is a treatise on optics, which was printed at Basil in 1572, and elsewhere. Before the rediscovery of Ptolemy's work on the same subject, it was supposed that Alhazen's was in a great degree copied from it. The originality of Alhazen, and his superiority in many respects to Ptolemy, are now fully admitted; his applications of geometry are of a very refined and skilful description. He suggested the explanation of the apparent magnification of the heavenly bodies near the horizon, before referred to. He treated of refraction, and gave an explanation of the law of twilight. His investigation of the atmospheric refraction as applied to astronomy is the only point in which he is inferior to Ptolemy. He appears to have thrown out some good conjectures on the optical structure of the eye, and remarks, that when corresponding parts of the retina of each eye are affected, we see but one image. His writings are prolix and without method. (See the Edinburgh Review on Whewell's History of the Inductive Sciences, and Professor Powell's History of the Physical Sciences.)

ALHOY, (L. 1755—1826,) a native of Angers, succeeded Sicard in 1797, as director of the institution for the deaf and dumb. He was afterwards professor of Belles-Lettres at the college of Vendome. He left behind him a work on the Deaf and Dumb, and some poetical productions.

ALI, the fourth of the khalifs, was the son of Abû Taleb, the uncle of Mohammed: he was born at Mecca about the commencement of the seventh century of the christian era; and as his father had a numerous family, he was taken into the household of his cousin to receive his education. The future prophet paid great attention to the boy; and perceiving his early promise of talent, changed his first name, Kayed, into Ali, which signifies *sublime*. Ali repaid this kindness with the most ardent gratitude. When Mohammed announced his mission, he was one of the first, if not the very first, to proclaim himself his disciple, and thenceforward he adhered to the perilous fortunes of Islamism with a fidelity which knew no limits. When Mohammed fled from Mecca to Medina, Ali remained behind in the prophet's bed, to prevent the idolaters from suspecting his evasion; and when Mohammed began to organize a band at Medina, Ali hastened to tender the aid of his sword. Mohammed rewarded his fervour by giving him his daughter Fatima in marriage. This union was productive of greater domestic felicity than is usually found in the east: Ali treated his wife as his com-

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panion and his friend; she shared equally in all his counsels and all his honours; but these privileges excited great envy, and particularly stimulated the jealousy of Ayesha, the favourite wife of Mohammed.

During Mohammed's life Ali acted a leading part in public affairs; and his abilities, both as a warrior and a statesman, were highly estimated by the prophet: he frequently nominated him his lieutenant; and it was generally believed that he would appoint him his successor. This was, however, frustrated by the cautious Ayesha: from the moment that Mohammed's last illness threatened a fatal termination, she took care that none but herself, and those on whom she could rely, should approach his dying bed; and the prophet was thus deprived of the power of making any testamentary dispositions; or if, as some believe, he did make a will, it was suppressed. Abú Bekr, Omar, and Othman, were chosen khalifs in succession, to the exclusion of Ali. During their reigns he continued in privacy, though constantly urged by his friends, and especially by the members of Mohammed's family, to make an attempt on the khalifate. He replied, that he would never consent to take the throne until he was called to it by the free suffrage of all Mussulmans; and that he would not peril the triumphs of the faith by making divisions in the body of Islam. At length Othman, the third khalif, having been assassinated in an insurrection, Ali was almost unanimously proclaimed khalif. (A. H. 35, A. D. 656.)

Ali had taken no part in the murder of Othman; on the contrary, he had endeavoured to protect him from the conspirators; and his eldest son was wounded while fighting in the khalif's defence. So shocked, indeed, was he with the crime, that he at first refused to profit by it; and it was only by the most urgent solicitations that he was induced to ascend the throne.

Ali's naturally mild and gentle disposition unfitted him for ruling over a divided and disordered state; his old impetuosity and fire had gradually declined during the period that he was excluded from public affairs; and the peaceful pursuits of literature, to which he had of late exclusively devoted himself, did not tend to raise his character with men who, since the days of Omar, had learned to look to their khalif only for new opportunities of acquiring fame and plunder. Immediately after his elevation, Ali found that his opinions were directly opposed to those of most of the provincial governors, and he therefore prepared to make an entire change of administration. In this hazardous enterprise he was secretly encouraged by his personal friends, who were exasperated by the long exclusion of their patron and themselves from all political power. At their instigation the khalif deposed all the governors of provinces on the same day; and thus created discontent in every part of the empire at the same time.

The most powerful of these governors was Moawiyah, the ruler of Syria; he was the son of Abu Sofian, the chief leader of the idolaters of Mecca, and long the most inveterate enemy of Mohammed. When the prophet was received back to his native city, in order to conciliate the most dreaded of his opponents, he made Moawiyah his private secretary. After the prophet's death, Moawiyah embraced the cause of Abú Bekr and Omar, by the latter of whom he was appointed governor of Syria; and he had ruled over this great province fifteen years when he received his letters of recal. Crafty, designing, firm of purpose, and unmeasurably ambitious, Moawiyah at first tried to temporise; but finding that Ali was determined on his removal, he boldly accused the khalif of the murder of Othman; declared that as a near relative he felt himself bound to take revenge; and though Othman had left children, proclaimed himself his heir and successor.

Whilst the Syrians were preparing for war, a revolt was raised against Ali in the centre of Arabia itself. Ayesha, the prophet's widow, animated by jealousy of Fatima and by hatred of Ali, who had accused her of infidelity to her husband, proclaimed herself also the avenger of Othman, though she had been opposed to him during his life, and had taken an active part in organizing the revolt that had led to his death. She was joined by Talha and Zobeir, two of the principal companions of the prophet, who had been foremost in swearing allegiance to Ali, but who were now seduced to desert him by the bribes and promises of Ayesha.

Hastily collecting his forces, Ali marched to suppress this dangerous insurrection. The hostile armies met near Bassorah; and, after a fierce engagement, Talha and Zobeir were slain, Ayesha taken prisoner, and the insurgents completely routed. Ali dismissed

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Ayesha in safety, with a slight rebuke, and commanded his soldiers to spare their brethren; but the fury of civil discord was too great to be checked by the authority of the khalif, and the victors refused quarter to the rebels who submitted.

From this field of victory Ali marched against the Syrian insurgents. Moawiyah had procured from Medina the bloody shirt worn by Othman when he fell under the daggers of the assassins; and this he displayed as the standard of his army. Such was the enthusiasm created by this spectacle, that though it was the middle of summer, thirty thousand persons bound themselves by an oath not to taste fresh water until they had avenged the murder of Othman. Moawiyah, also strengthened himself by alliances with other discontented governors, the most important of whom was Amru, the conqueror of Egypt, equally remarkable as a statesman and a warrior, but no less conspicuous for his total want of principle.

The two armies met on the banks of the Euphrates, at a place called Saffein, not far from the city of Racca. Islamism had never yet collected such forces: Ali's army amounted to ninety thousand men, and that of Moawiyah to eighty thousand. Neither commander, however, was willing to hazard a decisive engagement: the armies remained in presence of each other for ninety days, which were spent in constant skirmishes. This was a species of warfare, in which the personal intrepidity of Ali was calculated to shine. Abulfeda declares, that in one night he slew four hundred of the enemy with his own hand. Though this may be an exaggeration, his repeated challenges to Moawiyah to decide their claims by single combat, greatly increased the courage of the Arabs, while Moawiyah's refusals equally dispirited the Syrians.

At length, Moawiyah's cause seemed utterly hopeless; he stood on the very brink of ruin, when in concert with Amru, he contrived a scheme which changed the entire fortune of the war. One day, when his soldiers were hard pressed, he fastened a copy of the Koran to the top of a lance, and riding with it into the lines, proclaimed aloud, "Let there be no more blood, but let all controversies be decided by this holy book!"

Ali's soldiers stopped short in their mid career, and clamorously demanded a truce. The khalif vainly urged them to complete the victory already half-won; they declared that they would not fight against the book of God. Negotiations were instantly commenced, and Moawiyah nominated Amru as his representative. Ali's soldiers then declared that the matter should be referred to arbitration; and without allowing the khalif a voice in the matter, they delegated his interests to a person of suspicious fidelity, whose only merit was, that he had been employed as a copyist of the Koran. When the two arbitrators met, Amru easily acquired the ascendency: he proposed that both Ali and Moawiyah should be deposed, and that a new khalif should be chosen by the free suffrages of all true Mussulmans. Either through weakness or treachery, Ali's delegate assented, and a day was fixed for announcing the decision of the arbitrators to both armies.

A species of pulpit was erected in the plain between the two camps; and when the soldiers on both sides were gathered, Ali's commissioner, as had been agreed, ascended to pronounce his decision. Drawing a ring from his finger, he said, "I depose Ali and Moawiyah, and deprive them of the khalifate, as I take this ring from my finger." He then made way for Amru, who declared "You have heard the dethronement of Ali, in which I concur; I invest Moawiyah with the khalifate, as I now put this ring on my finger."

This unexpected declaration produced a violent tumult. Ali's delegate bitterly reproached Amru for his perfidy and falsehood; but Amru replied, that his brother arbitrator was a pedant burdened with learning, like a donkey laden with books, of which he did not understand a syllable. Such was the confusion, that both armies retired from the field, and were soon dispersed.

This strange event proved a serious injury to the cause of Ali. The soldiers who had forced him on such an imprudent course, felt that they could no longer expect his confidence, and abandoned his standards; others, taking advantage of their fidelity, accused him of weakness, and said he had abandoned his own rights. Fanaticism increased this discontent; some said that Ali, by abandoning to human arbitration what properly belonged to God, had committed a grievous sin, and was unworthy to reign over true believers. Ali was obliged to use force against the last party, and thus still further diminished the number of his followers.

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In the desultory warfare that ensued, the most savage ferocity was displayed on all sides. The son of Abú Bekr, who had taken a part in the murder of Othman, and had warmly espoused the cause of Ali, having been made prisoner by Moawiyah, was condemned to death; and, without any respect to the memory of his father, Abú Bekr, or the recent services of his sister Ayesha, he was ignominiously fastened unto an ass's hide, and burned alive.

Ali's cause was rapidly declining, but his pretensions still kept alive the flame of civil war, when three fanatics accidentally met in the temple of Mecca, and after deploring the calamities of Islam, proposed to remove them by assassinating Ali, Moawiyah, and Amru. The agreement was soon made, and each went to attack the victim he had selected. Two of the assassins failed: Moawiyah escaped with a slight wound; Amru's secretary fell instead of his master; Ali alone received a mortal blow. It is said by the historians, that the unfortunate khalif had a strong presentiment of his end for more than a fortnight before his death, and that while going to the mosque at Cufa on the fatal day, he expressed his belief that the termination of his life was at hand. He survived his wound only three days, and with his latest breath he pronounced the pardon of his assassin; but the khalif's surviving friends put the wretch to death by cruel tortures. Such was the fanaticism of the age, that a poet celebrated the assassin of Ali as a saint and martyr, and the memory of Ali was daily cursed in all the mosques subject to Moawiyah and his successors for more than sixty years after his death. His family also was most cruelly persecuted; but for an account of their sufferings, we must refer to the articles—Hasan, Hassein, and Imam.

The sect of the Sheeahs (or Shiites), venerates Ali as a prophet, second only to Mohammed, and love to quote the saying traditionally ascribed to the prophet — "I am the city of science, and Ali is its gate:" whenever they pronounce his name, they add, "May God render his face glorious!" They esteem the period of his death (A. H. 40, A. D. 661) the end of the true khalifate, which some believe will be hereafter restored by Ali himself, whom God will send from paradise for the purpose. His supposed tomb, Meshed-Ali, is one of the most celebrated places of pilgrimage in Persia. Even the Sonnite Mohammedans acknowledge that Ali was a legitimate khalif; and though they do not hold him in the same reverence as the sheeahs, they join in reprobating Moawiyah as a murderer and an impostor. (Abulfeda. Zabari. Ockley, &c.)

ALI BEN HAMAD, wali of Ceuta early in the eleventh century, who passed an army into Andalusia to avenge the death of his sovereign Hixem II. khalif of Cordova, who was supposed to have been murdered by Suleymen, the usurper of his throne and honours. Ali triumphed over Hixem, whom he put to death; but instead of placing some descendant of the great Abderahman on the vacant seat, he usurped it himself. His reign was transient; he was suffocated in the bath by his Slavonic domestics.

ALI BEN YUSSEF, (reigned 1107—1144,) second emperor of the Almoravides, in Africa and Spain. (See ABDALLA BEN YASSIM, ABU BEKIR BEN OMAR, and above all, YUSSEF BEN TAXFIN.) Though the second son, he was proclaimed Wali Alhadi at Cordova, A. H. 496, (A. D. 1102-3.) This distinction was the reward of his valour and conduct: four years afterwards (A. H. 500) by Yussef's death, he ascended the imperial throne. He was a warlike prince. The year after his succession, his brother Temim cut to pieces a christian army near Ucles. In 1109 he himself entered Spain at the head of 100,000 men; but, though he laid siege to Toledo, he was forced to abandon it, and all he could do was to lay waste New Castile. Two, or even three armies which he sent into Aragon, to the assistance of the Mohammedan king of Saragossa, were equally unsuccessful. His sway was not popular; he wished to quell a formidable insurrection at Cordova, and he was forced to treat with his subjects. The Andalusians in particular disliked him, because his officers were rapacious, and because he did not punish their rapacity. But the blow which was to subvert his empire came from Africa, not from Spain; it was destined to be wielded by the founder of the Almohades. (See ABDELMUMEN.) The way in which Mohammed, the coadjutor of Abdelmumen, insulted Ali in the imperial mosque, and the successes of the two adventurers, have been already recorded. The arms of the Almoravidan emperor were not more fortunate in Spain: the hostilities of the Andalusians, of the Aragonese,

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Castilians, and Portuguese, gradually wrested from him his finest cities. The last of his humiliations was the loss of Portugal, or, we should rather say, of the two most important provinces, on the disastrous field of Curique. (See ALFONSO I. king of Portugal.) That these disasters threw Ali into despondency, and hastened his end, is attested both by Christian and Mohammedan writers. (Casiri. Masdeu. Conde.)

ALI EFFENDI, born at Philippopolis, in Bulgaria, flourished under the sultan, Selim II. He wrote, in an impartial and moderate spirit, A History of the four Sultans, Mahomet II. Bajazet II. Selim and Soliman.

ALI PASHA, capitan pasha under the sultan, Selim II. commanded the Turkish fleet in the war of 1570 against the Venetians. Having ravaged the coasts of Dalmatia, Istria, and Italy, with such fury that the Venetians trembled for their capital, he set sail for the gulf of Lepanto: thither he was pursued by the combined christian fleet of the Venetians, the Spaniards, and the Italian princes, commanded by Don Juan of Austria. A council of war was held, and his lieutenants maintained that there was no necessity to give battle; but the ardent commander resolved to combat without delay. Oct. 7, 1571, was fought the most memorable contest which these seas had witnessed since the battle of Actium. The Turks long supported with intrepidity the unequal contest. Ali caused his vessel to be driven with such impetuosity upon the galley of the enemy's admiral, that the prows of both ships were broken off and fell into the sea; the combat between them was terrible; until at length the vessel of Ali was boarded, he himself slain, and his head exposed aloft on a pike, as a signal of victory. A panic now seized the Turks, and the greatest part of their fleet was either sunk or burnt.

ALI, or ALLY (Vizier, ex-nabob of Oude, 1781—1817). This prince was the adopted son of Asuf-ud-Dowlah, late nabob of Oude. His mother was a *forash* (a low menial servant), and lay-in at the palace of Asuf, who, when he casually saw a pregnant woman, whose appearance pleased him, used to invite her to the palace for her accouchement. Asuf was a prince of enormous wealth and great eccentricity. He used to expend 200,000*l.* in English manufactures, and to pay 500,000*l.* to the East India Company for subsidiary forces, to protect him from hostile invasion; and, as it was through the English that he had succeeded to the musnud (throne) of Oude, he was always partial to them.

The sprightliness of young Ali pleased him much; and having no legitimate children of his own, he determined to adopt him, and gave him an education suited to this determination. The Mohammedan law giving the same privileges to adopted as to legitimate children, on the decease of Asuf, Ali was supported, against his relations, in his claim to the throne. He broke his faith, however, with the English, was deposed by them, and pensioned off, and his throne occupied by Sadut Ally, the brother of the late nabob. It was thought proper that he should be under the eye of the government; and arrangements were made for his reception at the presidency, in consequence of which he proceeded from Lucknow to Benares, where Mr. Cherry, the English resident, invited him to breakfast shortly after his arrival. He came, attended by an armed retinue, who, on a certain signal, rushed in and killed both Mr. Cherry and Mr. Graham, his assistant. They then proceeded to attack Mr. Davis, who defended himself, till rescued by a party of the Company's troops. Vizier Ali escaped into the territory of the Rajah of Berar, who would only deliver him up on condition of his life being spared. This was granted; and he was confined above seventeen years in an iron cage at Calcutta, where he died in May, 1817. (Annual Obituary, 1819.)

ALI BEY, or ALI BEIGH, first interpreter to the sultan Mahomet IV. born at Leopold in Poland, about the beginning of the 17th century, was carried off whilst quite young by the Tartars, and sold to the Turks, who brought him up in a seraglio. His Polish name was Bobrowsky, or Bobowsky. Though obliged to conform to Mohammedanism, he remained all his life attached to Christianity. He is said to have known seventeen languages. He translated the Bible (now in MS. at Leyden) and the English Church Catechism into Turkish, and composed a grammar and lexicon of the Turkish language. In 1691, Dr. Hyde published his curious and valuable work — Tractatus Alberti Bobovii de Turcarum Liturgia, Peregratione Meccana, Circumcisione, Ægrotorum Visitatione, &c. with Notes; Oxford. His Dialogi Turcici, and his Translation of Commenius's Janua Linguarum, are in manuscript in the royal library at Paris.

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It is said that he intended to return to Christianity, and to reside in England, but his plan was frustrated by his death at Constantinople in 1675.

ALI, surnamed *Coumourgi*, who attracted, whilst a child, the favour of Achmet from his beauty, was raised to the rank of Grand-Vizier, in 1714, and became the most formidable opponent to the intrigues and projects of Charles XII. His policy with regard to Venice led to a war with Germany, in which he had the foolish ambition to seek personally to distinguish himself: he entered Hungary at the head of 150,000 men; and in the battle which ensued at Peterwaradin, between him and the imperial commander, prince Eugene, he was completely defeated and slain.

ALI BEN ABBAS. See HALY ABBAS.

ALI BEY, chief of the Mamalukes, born about 1728, in the country of the Abazes, near the Caucasus, was carried to Grand Cairo as a slave at the age of about twelve, and sold to Ibrahim-Kiaya, the chief of the Janissaries, who had him educated in all the warlike exercises of the Mamalukes, and in other accomplishments. At the age of twenty he was enfranchised, and was soon afterwards appointed one of the twenty-four beys who govern Egypt. After the death of Ibrahim he was banished. On his return to Cairo in 1766, he decapitated four of the beys, his enemies, and soon saw himself at the head of the government. He increased his standing army, and established a rigid discipline. In 1768, the grand seignior, suspecting him of treachery, sent a capigi with four attendants to take off his head. Warned of his danger, he caused them to be arrested on the road, and put to death; he then assembled his chiefs, and it was resolved that war should be proclaimed against Turkey. He set on foot two armies, and equipped a good fleet for the Red Sea, remaining at home himself, attentive to the internal police of the kingdom. He reformed the custom-house, granted immunities to the European merchants, and encouraged commerce. His arms were successful against the Turks; and in 1771, having joined Sheik-Daher, a rebel against the Porte, he despatched an army to attempt the conquest of Syria. Mohammed-Bey, his adopted son, who commanded this army, revolted, returned to Egypt, and drove him from Cairo.

On this he fled to his old ally, Sheik Daher; and having raised the siege of Sidon, then invested by the Turks, they defeated the Turkish army in June 1772, and after an eight months' siege made themselves masters of Jaffa. The urgent entreaties of his partisans at Cairo induced him to attempt a return to his former station; but he was met on his return by Murad-Bey, who had pledged himself to deliver him up to Mohammed Bey. His wife had previously been given up to Murad. Murad wounded him, took him prisoner, and brought him to Cairo to Mohammed, who pretended to treat him with great respect, as his former master. In three days, however, he died, either from poison, or from the effects of his wounds, in April 1773.

His character and actions are very differently reported in different works. The above account is chiefly taken from the Biographie Universelle; from which, that given in Chalmers, and founded on Volney's Syria and the History of the revolt of Ali-Bey, differs in many particulars. Among his projects was one of making the voyage by the Red Sea the direct route from India.

ALI, commonly called Ali Pasha. This remarkable man was born at Tepeleni, soon after the year 1740, but the precise period is not known. His family name was Hissas, and although he had a pride in being considered of Turkish origin, his family was really Albanian. He was the grandson of Monctar, who perished in the siege of Corfu, about the year 1716. He left three sons, Salek, Mehemet, and Veli. Veli was the son of a slave, and his elder brothers deprived him of his inheritance, for which, as soon as he had acquired a sufficient force by his predatory incursions, he revenged himself by storming their castle, and burning them in their pavilion. Veli now fixed his residence at Tepeleni, and married Khamco, the daughter of the bey of Konitza, and by her he left two children, Ali, and a daughter named Shainitza. By a favourite slave he left three other children.

Veli, before his death, had suffered the loss of much of his inheritance, having been engaged in constant warfare with his neighbours; and his widow Khamco carried on a sort of wild warfare with the shattered remains of his irregular partisans. In the midst of this warfare, Ali received the greater part of his education. After a variety of reverses, he became so formidable that the government sent a commission to Kurd Pasha,

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vizier of Berat, and Dervendji-Pasha, or chief inspector of roads, to put a stop to his movements. Ali was taken prisoner, but was received at the court of Berat, and maintained there for some years.

At the age of 24 he married Emina, daughter of Capelan Pasha, and after some time contrived to involve his father-in-law in deep disgrace with the Porte and obtain his decapitation. Ali had hoped to profit by his death in two ways, by succeeding to his government, and obtaining his property; but the Porte appointed Ali, bey of Argyro Castro, to the pashalik, and by him the property was secured to the Porte. He now effected a marriage between the newly appointed pasha and his sister Shainitza, but to his own extreme mortification he was disappointed in a matrimonial scheme of his own for marrying the daughter of Kurd Pasha, who on his death-bed betrothed this daughter to Ibrahim, bey of Avlona, against whom Ali vowed eternal vengeance. He now obtained possession of Tepeleni, by an artifice which enabled him to make away with his opponents under the plea of having combined to assassinate him, a plot which, it is said, he devised himself. Once master of Tepeleni, he was desirous of establishing and extending his power; and after endeavouring in vain to persuade Shainitza to poison her husband, he succeeded in inducing Soliman, the brother of Ali-Bey, to shoot him in his own palace. Shainitza having afterwards married Soliman, it was supposed that she was privy to this transaction. This crime, however, for the moment, did not appear to forward his purposes, for the vacant pashalik was conferred on Selim Bey Coka, whom Ali afterwards accused of treason, and dispatched him in his own palace by virtue of a firman from the Porte. Ali was still appointed only to a subordinate office, that of lieutenant to the Dervendji-Pasha, which he contrived, with his characteristic adroitness, to render profitable to himself by receiving enormous bribes from the *klephtes*, or robbers, who infested them. The consequence of this conduct was the recal and decapitation of his inferior officer, because of the height of daring to which the klephtes had advanced; but Ali, with his usual good fortune, and aided probably by bribes, escaped punishment. We are now arrived at an era of some importance in his life, the year 1788, in which he was appointed to a pashalik, a dignity to which it had been the object of all his crimes to attain. As pasha of Trikala in Thessaly, and Dervendji, he began a campaign against his former friends the klephtes, and nearly exterminated them.

In 1787, in the war which broke out between the Porte and Russia (on which see Heeren's Manual, vol. ii. 223) Ali distinguished himself much, and after a few months he contrived to possess* himself of Joannina, then in a state of anarchy, and to obtain the pashalik of that place, which remained afterwards the seat of his power. He received this appointment in 1788. Khamco his mother had died in his absence.

For an account of Joannina the reader must be referred to the different travellers, who have described it, particularly Dr. Holland and Mr. Hughes, and to Davenport's Life of Ali Pasha.

Ali was now anxious to extend and consolidate his power, and was engaged for many years in wars which were directed to this end, or to another equally dear to his heart—revenge on his former enemies. The latter object stimulated him to an enterprise against Chormovo, the inhabitants of which town had joined with those of Gardiki, when Ali, his mother and sister, had been taken prisoners and ill-treated many years before. He deluded the Chormovites into security and confidence, and got about a hundred of the principal inhabitants into a church in order to sign a treaty, seized their arms (which they left outside the church), took them prisoners, and led his troops against their town and slaughtered the inhabitants with the most relentless fury and cruelty.† Another enemy of whom he was anxious to avenge himself was Ibrahim, pasha of Berat, who had married the daughter of Kurd Pasha in spite of Ali's attempts to obtain her for himself. After a few battles, peace was made, and Mouctar, Ali's son, was to wed the daughter of Ibrahim. Ali endeavoured now to inspire Ibrahim with a suspicion that his wife wished to poison him, but failed in this attempt. He succeeded, however, in removing Sepher Bey, the brother of Ibrahim, by poison, through the instrumentality of a physician, a pretended fugitive from his court, whom he

* It is stated in Hughes's Travels that this was effected by a forged firman, which he substituted for one in which his enemies were favoured, and that the Porte confirmed this stroke of policy.

† Mr. Hughes places this exploit previous to his becoming pasha of Joannina.

hanged as soon as he returned to claim the reward of his crime.

His war with the Suliots lasted nearly thirteen years, and ended in their extermination. But it was not till after Ali had met with many reverses and sanguinary defeats from these brave bands of predatory warriors, under their daring leaders Lambro Tzavella, Foto Tzavella, Samuel the monk, and others. The details of this war cannot be given here; they bear the marks of Ali's usual cunning and cruelty; but the enemy with whom he was engaged, if not his equal in craft, was at least as reckless and savage.

In the mean time Ali was accused of a secret correspondence with Russia, and letters with his own signature and seal were brought in evidence before the officer sent by the Porte to investigate the charge. Ali persuaded a Greek to acknowledge that he was the writer of the letters, and had surreptitiously used the seal of Ali. Ali had promised him full indemnity, but the moment the confession had been made he contrived that he should be hanged without the opportunity of disclosing the villany of his master.

About the year 1797, Ali began to enter into some communication with Napoleon and General Gentili, commander of the French forces in the Ionian Isles (afterwards replaced by General Chabot); and pursued his favourite scheme of aggrandizement on the eastern coast near Prevesa. On Easter-eve, in 1798, he fell upon the Christians of some small towns (Aghio Vasili, Nivitza, and Udessovo) of the Kimara mountains, as they were assembled for worship, and having massacred them and burned many of their habitations, he waited his opportunity for an attack on Prevesa, then governed by the French. For this exploit (or for his services against Passwan Oglou, the revolted vizier of Widdin) the Porte gave him the name of *Aslan*, or the Lion. He now took possession of Butrinto, and on the 22d October, 1798, attacked Prevesa with an overwhelming force; took La Salcette, the French commander, and the garrison prisoners. His conduct towards them was extremely cruel, but the atrocities inflicted on the Prevesans, and their slaughter by wholesale, casts it into the shade. The Porte was confirmed in its possession of these towns by the treaty of 1800 between the Turks and Russians, which called the Septinsular Republic into existence.

About 1804 Ali was appointed Rumeli-Valisee, or viceroy of Rumelia, an office which he contrived to render profitable instead of being a burthen as formerly. He was, however, soon deprived of this dignity for a time, and then reinstated. The history of Ali's relations with France, Russia, and England, for some years, is very complicated, and the different accounts of it vary extremely. He appears to have watched their policy, and endeavoured to hold himself in readiness to join whatever power seemed the most likely to further his schemes. He was assisted by France, but he corresponded with Lord Collingwood, and received an English agent (Major Leake) at his court. M. Beauchamp (Suppl. *Biog.* Univ.) says that the appointment of his two sons, Mouctar and Veli, as pashas of the Lepanto and the Morea, in 1806, was owing to the influence of France at the Porte. He had also to subdue several revolts in Thessaly—under Demetrio Paleoponto, who was driven into banishment, —under Niko-Tzarras (1807)—and under Euthemos Blacavas. In 1809 peace was effected between Great Britain and Turkey, and Ali endeavoured to profit by it. Ali made war on Ibrahim, pasha of Berat, and took him prisoner, on the ground of having corresponded with the French; and he obtained the transfer of his authority to Mouctar. In 1812, he had the opportunity of wreaking his vengeance on the town of Gardiki. His atrocious cruelties there, and his massacre of the inhabitants, under promise of an amnesty, are matters of history too well authenticated to be denied, and too horrible to admit of palliation.*

One of his favourite projects, pursued for many years without success, was the occupation of Parga, a small coast town a few leagues to the N. W. of Prevesa. After a constant struggle of the Parghiotes against him, it was ceded to the Porte by Great Britain in negotiations which lasted from 1816—1819, in which year the Parghiotes abandoned their country after receiving a paltry sum of about 140,000*l.* as indemnification for property which they valued at 400,000*l.* The motives which induced the British cabinet to yield this town must be left to the discussion of the historian and the politician, but it may be safely affirmed that the decision entailed the extreme of wretchedness on an unoffending population. It is possible that

* See Mr. Hughes's description of the town, two years afterwards.

the difficulty of retaining it, in case of any rupture, may have been one reason to induce them to consent to this cruel arrangement. Ali received an empty town, its inhabitants having been conveyed in the Glasgow frigate to Corfu.

Ali was now in the zenith of his power; indeed it began to wane. The instrument to whom his downfal is chiefly attributable, is one of those whom he had pursued for years with his usual thirst for vengeance. Ismael Pasho Bey had been sent by Ali as *selictar* to Veli when he went to the Morea, but it is supposed with a sinister intention of finally destroying him. Ismael accused Ali to his son of having formerly had an incestuous intercourse with his (Veli's) wife, and immediately afterwards fled to avoid the consequences of having divulged the secret. He was hunted from one place to another by emissaries from Ali, but finally went to Constantinople, and obtained much influence in the Divan. Through him and another member of the Divan the Porte was induced to deprive Ali of his dominions, and Ismael was to be appointed to the pashalik of Joannina. The Porte began by displacing the governors who were attached to Ali, and prepared the way for their final measures; and Ali neglected his usual means of bribery. Ali was declared *fermanly*, or under the ban of the empire, and Ismael was appointed to command the expedition against him. Ali's troops deserted him, and when he had given up Joannina to the plunder of his Albanians, and retired within his fortress, and was even deserted by his own sons, Ali still remained unbroken in spirit, and sustained a long siege, till at last the soldiers opened the gates to the enemy. On the 5th February, 1822, Ali was despatched under the authority of the Porte, by Mohammed Pasha, who plunged a dagger into his breast.

This, at least, is the account given in the relation published at Constantinople, and it is added that a contest ensued between the followers of Ali and the Turks. Other accounts state that Ali fired the first shot, and was only slain after an obstinate resistance. It ought perhaps to have been stated, that when Kurschid Mohammed Pasha assumed the command of the Turkish army acting against Ali, he retired to a tower, with one hundred devoted followers, and threatened to blow it up with an enormous quantity of powder, if too hardly pressed. He was induced to leave this tower, probably under some assurances of the Sultan's clemency, but these were, of course, delusive. During the time he was besieged, his sister Shainitza died, which affected him extremely.

The statements respecting Ali Pasha differ so much, that it is difficult, if not impossible, to draw any satisfactory conclusion about his character. That he was stained with crimes of the deepest hue, can hardly be denied; that he had a disposition capable of much amelioration is shown by the strength of his domestic affections, especially towards his mother, his sister, his descendants, and also towards his last wife Reine Vasaliki. His cruelty, his treachery, and his extortion, must also be admitted; but the notions of those among whom he was trained and lived deserve to be considered when we look at this portion of his character. He was educated amidst treachery, cruelty, recklessness of human life, and all that can deteriorate the heart of man. His early years were spent in poverty and struggles, due to the injustice of his own family—one of the hateful but natural results of polygamy. His contests were often with men, almost as unscrupulous as himself, which, though it cannot justify him, must be taken into the account when we judge him. After all deductions, enough remains to cast the darkest shade upon his name, especially his conduct in regard to Gardiki, and other similar atrocities. The accusations of parricide, of the murder of one of his nephews (as related above), the alleged murder of his wife Emina, and some of the crimes with which even the sketch we have here given charges him, (*e.g.* the murder of the Greek secretary whom he induced to confess to the use of his seal, &c.) rest on evidence which is subject to some degree of doubt, although we do not assert that they may not be founded in truth. They have been mentioned here because confidently alleged against him by some writers; but it belongs to more elaborate and extended works than a general Biographical Dictionary critically to investigate their truth. It remains to point out some works from which much may be gleaned in reference to the subject of this article. The Travels of Mr. Hughes, of Dr. Holland, Sir J. C. Hobhouse, &c. all contain considerable information, and will be necessary to the future historians of Albania. The Travels and other works of Mons. F. C. H. L.

Pouqueville, also the Memoirs by General Vaudoncourt; the Life of Ali Pasha by Mons. Beauchamp and that by Mr. Davenport, from which this sketch is chiefly compiled, must also be consulted.

ALI, (Khodja,) was proclaimed dey of Algiers by the soldiers, after the assassination of Achmet Pasha, in November, 1808. He only enjoyed his new dignity for a few days, and paid with his life the transitory fortune which had suddenly raised him from the rank of a sort of curate in a mosque to supreme power.

ALI BEN AL ABBAS AL MADJOUCY, a celebrated physician of Persian origin, is the author of the work known under the name of Al-Kamel, *i.e.* A Complete Treatise of Medicine, published in Latin, at Venice, 1492, fol. and at Lyons, 1523, 4to.; and of Al-Maleky, or The Royal Book.

ALIADEULET, son of Zunlcadir, a prince of Armenia, reigned in 1514 (A.H. 930) over the vast region which extends from Amasia to the confines of Caramania. Having treacherously deceived his ally, Selim I. in the war of the latter against Persia, he was attacked by the Sultan, defeated, and driven from mountain to mountain for refuge. Whilst hid in a cave with all his children, he was betrayed into the hands of his pursuer, who caused him to be executed, after having loaded him with reproaches.

ALIAMET. There were two engravers of this name, who were brothers, and both natives of Abbeville:

1. *Jacques*, born 1728, died at Paris, 1788, was the pupil of J. P. le Bas, and was first employed by booksellers in engraving vignettes, in which he showed considerable taste. His reputation, however, rests on his large plates, engraved after Berghem, Wouwermans, Vandervelde, Teniers, &c. &c., and some very fine ones after Vernet. The most excellent of his works are certainly his engravings of landscapes and sea pieces. In his works he far exceeded his former master; they are clear, forcible, and free from heaviness. Jacques was a member of the Académie Royale.

2. *François Germain*, born in 1734; learnt the art in Paris, and then came to London, where he was some time under Sir Robert Strange, and afterwards worked for Mr. Boydell, from pictures by the old masters, and also from those of English artists. (Heinecken's Dict. des Artistes; Bryan's Dict.; Biog. Univ.)

ALIBERTI, (Giovanni Carlo d'Asti, 1680—1740,) a Piedmontese artist, born at Asti, in the churches of which city he executed several frescos. The best of his works is in that of S. Agostino, the cupola of which contains the representation of the patron saint borne to heaven by a band of angels; and in the presbytery of the same church the saint is painted in the act of baptizing the newly-converted in the church of his town of Ippona. Aliberti had a son, the Abate Aliberti, who painted at the same places as his father, and also at Rome. There is a fine picture of the Holy Family by him, in the church of the Carmine. (Lanzi, Stor. Pitt. v. 325.)

ALIBRAI, see DALIBRAI.

ALIBRANDI, (Girolamo, 1470—1524,) a painter, born at Messina, and studied under Giovanni Bellini, at Venice, and afterwards at Milan, became the disciple of Da Vinci. His works are chiefly in his native city. In the church Della Candelora, the chef d'œuvre of the pictures of Messina, representing the Purification, is from his hand. He died of the plague. He is classed in the Venetian school; though from his study of the works of artists of other schools, many of his pictures are considered to be the productions of different hands, and of various schools. (Lanzi, Stor. Pitt. ii. 252.)

ALIBRANDO, (Francis,) a Sicilian lawyer of the seventeenth century, published several works on law, and some poetical pieces in the Collections of the Academia della Fucina.

ALICE, fourth daughter of Tibalt, count of Champagne, third wife of Louis VII., and mother of Philip Augustus; sustained an unsuccessful contention with her son for the regency, on his accession to the throne, at the age of fifteen, but was eventually reconciled to him. She was appointed regent of the kingdom in 1190, when Philip undertook an expedition to the Holy Land. She governed with mildness and wisdom, and resisted with firmness the pretensions of the pope. She died at Paris, June 4th, 1206, respected by the nobles, and sincerely regretted by the people. History makes mention of several other princesses of the name of Alice. Louis VII. had two daughters of this name, of whom one, betrothed at first to Richard of England, was the cause or pretext of the civil war which broke out between that prince and his father Henry II. On her return from England, where she had been sent, this princess was married to William, count of Ponthieu.

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ALICE OF SAVOY, called also Adelaide. See that name.

ALIDOSIO II. of Imola, caused that city to throw off the dominion of the Bolognese, became himself its governor in 1292, and established so well the authority of his family, that his descendants continued in possession of the supreme power till 1424. Amongst these descendants may be enumerated Lippo and Guy Alidosio, his two sons, who reigned conjointly after the death of their father; Azzo, the third lord of Imola, who died in 1373; Bertrand, the fourth, who died in 1399; and, lastly, Lewis, the fifth, who was taken prisoner by Visconti, duke of Milan, and only liberated on condition that he should become a Benedictine monk: he died in a monastery at Modena, and was the last of the Alidosios who reigned in Imola.

ALIGNAN, (Benedict,) born of a noble family, at Alignan du Vent, at the end of the twelfth century, became a Benedictine monk, and in 1224, was Abbé de la Grasse, in the diocese of Carcassonne; shortly afterwards he was made bishop of Marseilles. He was of great assistance to Louis VIII. in his war against the Albigenses. He was appointed by Gregory IX. to reform the Benedictines, and in 1239 joined the crusaders, and distinguished himself by his eloquence in Syria. He wrote a work against heresies, Tractatus Fidei contra Diversos Errores, super Titulum de Summâ Trinitate, &c., the preface to which, and a treatise of his on Tithes are published in Baluze Miscellanea, tom. vi. In the Spicilegium of d'Achery, tom. vii. is a Letter of his, De Rebus in Terra Sanctâ gestis, addressed to Innocent IV. In 1260 he again visited Palestine, and in 1264 was ordered by Alexander IV. to preach a new crusade. He resigned his bishopric in 1266, after having had frequent disputes with the inhabitants of Marseilles, and entered an ecclesiastical order, of which the rules were much more austere than those of the Benedictines: he died in 1268. (Biog. Univ.)

ALIGRE, (Etienne d', 1559—1635,) chancellor of France in 1624, and chief of the magistracy, having offended Gaston, the brother of Louis XIII. was dismissed from office by the agency of Richelieu. He died at his estate, De la Rivière du Perche, leaving behind him a high reputation. Etienne d'Aligre, his son, successively member of the grand council, intendant in Languedoc and in Normandy, ambassador to Venice, director of finance, dean of the counsellors of state, keeper of the seals in 1672, and chancellor two years afterwards, died October 25, 1677, at the age of eighty-five. (Biog. Univ.)

ALIGRE, (Etienne François d',) of the same family as the above, born between 1720—1730, was appointed in 1763, under Louis XV. first president of the parliament of Paris; at the head of which, during the two years which preceded the revolution, he frequently remonstrated against the imposts and other measures of the ministers, when they appeared to him injurious to the monarchy, which he always defended with courage. After predicting the revolution privately to the king and Necker in 1788, he resigned his office. He was one of the first to emigrate, and chose London for his retreat, where he had a fortune of four and a half millions of francs in the bank. In the course of a few years he returned to the continent, and died at Brunswick, in 1798.

ALIMENTUS. See CENCIUS ALIMENTUS.

ALINARD, or HALYNARD, archbishop of Lyons, in the eleventh century, was one of the most illustrious prelates of France. The wisdom of his administration, and the sanctity of his life, caused him to be greatly esteemed by the kings, Robert and Henry I., and also by the German emperors, Conrad and Henry III. He was in Rome in 1047, and so beloved by the Romans, that on the death of Clement II. they wished to make him pope. He was poisoned in 1052, at Rome, where he was buried: the author of the crime was never discovered.

ALIPIUS. See ALYPIUS.

ALIPRANDI, (Bonamente,) of Mantua, born in the latter part of the fourteenth century, wrote, in terza rima, the history of his country down to the year 1414, which Muratori has inserted in the fifth vol. of his Antiquitates Italiæ mediæ ævi; but its value is little except where the author treats of his own times. (Biog. Univ.)

ALIX, or ALLIX, (Thierri, 1534—1597,) seigneur of Véroncourt and of Forcelles, was counsellor of state, and president of the chamber of accounts of Lorraine, under Charles III. He was employed, with credit to himself, in some important missions to different European courts. He left some manuscripts, which are very valuable for the exact account they give of the north-east of France in the sixteenth century.

ALIX, (Peter, 1609—1676,) a native

of Dole, and canon of the church of St. John, at Besançon, defended with spirit, against Alexander VII., the rights of his chapter touching the election of archbishops. His writings on this subject are now very scarce. The first was entitled, Pro Capitulo Imperiali Bisuntino de Jure Eligendi, &c. 1672; and one of them, a satirical Dialogue entre Porte-Noire et le Pilori, was censured by the inquisitor of Besançon, when he replied by a very scarce tract, Eponge pour effacer la Censure du P. Dom. Vernerey. Some treatises on Algebra which he composed have been lost. James Alix, his brother, advocate at Dole, published some funeral orations, and the Panegyric of J. J. Bonvalot, president of the county of Burgundy, Besançon, 1667.

ALIX, (Ferdinand, 1740—1825,) a native of Frasne, and a French ecclesiastic, who deserves mention for his refusal to take the oaths in 1791, and for his endeavours afterwards to be of service to his former parishioners of Borey, by residing near them. He was at last forced to quit France for a time, and in Switzerland he wrote some works on schism, which he caused to be distributed through his diocese. After three years he returned, and wrote—1. Le Manuel des Catholiques; 2. Les Impies Modernes, &c.

ALIX, (Jean,) a French painter and engraver, scholar of Philip de Champagne. No account can be found of his works as a painter; but he etched a Holy Family, from Raffaelle, pleasingly executed, and marked R. V. P., for Raffaello Urbino pinxit. He flourished about 1672. (Strutt, Dict. of Eng.)

ALKABETZ, (Solomon,) a rabbi of Safet in Galilee, who was born about the beginning of the sixteenth century. He was alive in 1561, and probably died soon after. He wrote, 1. Ajeleth Havim: a Commentary on the Song of Solomon, 4to, Ven. 1552. 2. Shoresh Ishi: the Root of Jesse. Constant. 1561. 3. Manoth Levi, 4to, a commentary on Esther, Ven. 1585; and some cabalistic treatises, not published. (De Rossi.)

ALKEMADE, (Cornelius van,) a learned Dutch antiquary, born 1654, published, in 1699, a Dissertation on Tournaments, especially in Holland, of which the third edition, 1740, was enlarged by his son-in-law. He was afterwards editor of the Metrical Chronicle, of Stoke, Leyden, 1699, fol. containing the history of Holland down to 1337, with portraits of all her counts. He wrote also a Muntspiegel der Graven van Holland, a chronological series of coins, struck from the reign of Floris III. to Philip II.; also a Treatise on Modes of Burial, Delft, 1713, 8vo; and Nederlandsche Displechtigheden, 1732, 3 vols. 8vo, his principal work, extremely curious for its information on the ancient manners of the Dutch, and for its beautiful engravings. He died at the age of eighty-three.

ALKINDI, the name commonly given to a famous Arabian physician and philosopher, who is called in his own language, *Yacuḃ Ben Ishak Ben Alsabah Abu Yusuf Alkindi.** His family was descended from the kings of Arabia (Pococke, Spec. Hist. Arab. p. 365), and his father was governor of Cufa, in Irak Arabi, under Mohammed Mahadi, and the famous Haroun Al Raschid, the third and fifth caliphs of the house of the Abbasides (Abul-Phar. Dyn. IX. p. 273, ed. Pococke). †He himself was born at Basra (or Basora), and lived under the khalifs, Mamon, Motassem, and Vathrek Billah (Poc. Spec. Hist. Arab.), who reigned from A. H. 195 (A. D. 810), to A. H. 232 (A. D. 846). Abul-Pharaj says, "he was so well versed in medicine, philosophy, arithmetic, logic, music, geometry, and astronomy, and composed so many long treatises and famous books in most of these sciences, that he was the only man among the Mohammedans of that time eminent enough to be called a philosopher," (Dyn. IX. p. 273.) D'Herbelot adds, (Biblioth. Orient. p. 469,) that he was the greatest astrologer of his age, and that he was accused by the Moslem doctors of being a magician; and gives two anecdotes as specimens of his skill in divination. He attached

* He is also sometimes called, Chindi, Kendi, Chindæus, Kindæus, Alchindi, Alchindus, Alcindus, Alkindus, Alkendi, Al Kendi, Alkhendi, Alcendius, Alkendius, Elkindi, El Khindi, Elkindus, &c.—His Arabic name and titles (which are taken from Casiri's Bibl. Ar. Hisp. Escur. tom. i. p. 353) mean, "Jacob, the son of Isaac, the son of Alsabah, the father of Joseph, the Kindian," (so called, because he belonged to the tribe of Kindah or Kendah. See Poc. Spec. Hist. Arab. p. 41, &c.)

† Several modern writers have fallen into great mistakes, as to the time when Alkindi lived. Omitting less famous names, it may be useful to point out the error of Fabricius, who places him in the 12th century, (Biblioth. Gr. vol. xiii. p. 54.) And this is noticed, not from any wish to triumph over that great man, but that others may not be misled by his authority. For the same reason, a statement of D'Herbelot may be corrected, who says (Bibl. Orient. p. 469,) that he was a "Jew, both by birth and by religion;" whereas, the author of the Arab. Philos. Bibl., quoted by Casiri, represents him as descended from the kings of the tribe of Kendah, and Abul-Pharaj expressly calls him a Mohammedan.

himself to the Peripatetic school of philosophy, wrote commentaries on most of the works of Aristotle, (D'Herb. Bibl. Or. p. 957,) and abridged some of those of Escander Al Afrodissi (i. e. *Alexander Aphrodisiensis*), (D'Herb. p. 320.) He also translated into Arabic, with notes, the work of Autolycus, " De Sphærâ," (Abul-Phar. Dyn. IV. p. 77,) which D'Herbelot mentions (pp. 153, 957) as still extant under the title, Okar al Motaharakat. Besides these, he wrote a vast multitude of works, the bare titles of which (copied from Arab. Philos. Biblioth.) take up more than three folio pages in Casiri's Biblioth. Arabico-Hispana Escurialensis (T. I. p. 353, &c.), and are divided into different classes; viz. Opera Philosophica, Logica, Arithmetica, Sphærica, Musica, Astrologica, Geometrica, De Orbe Cœlesti, Opera Medica, Astrologica, Problematica, De Animâ, Politica, Meteorologica, Optica, Prolegomena, Miscellanea. On account of some passages in one of his works, De Theoriâ Magicarum Artium, he has been accused by some modern authors of " heresy, blasphemy, and absurdity," as well as magic; but has been defended from the charge by Naudé, in his History of Magic, &c. ch. 14. Cardan, on account of his work, De Ratione Sex Quantitatum, ranks him among the twelve greatest geniuses that ever lived, (De Subtil. lib. xvi. p. 445;) and Andres calls him " the Phœnix of his age," " the Thales and Pythagoras of Mohammedans," (Della Letteratura, &c. tom. v. p. 507.) His moral character (if we may judge from the anecdote told by Abul-Pharaj (loc. cit.) of the way in which he behaved to one of his enemies, the famous Albumasar,) seems to have been as amiable and magnanimous, as his talents were varied and acute. Little is known of the events of his life, except that he lived at Bagdad (Casiri, l. c.), and was held in high estimation by the reigning caliphs (Poc. Spec. Hist. Arab. l. c.); his death has been dated A. H. 266 (A. D. 880).

Of all his medical writings one only remains, a short treatise, sometimes called De Rerum Gradibus, sometimes De Medicamentis Compositis; and this piece is perhaps one of the greatest proofs, and also one of the best specimens, of his extraordinary subtilty of mind. It is not of much value as a medical work, as will readily be imagined when it is known to be an attempt to explain the action of medicines on the principles of geometrical proportion and musical harmony. It would take up too much space to give any thing like a complete idea of this very complicated system, which Averroes justly considers to be a mere speculation (Averr. Colliget, lib. v. cap. 58, p. 92); it will be sufficient to state here, that it is founded upon the assumption, that " the *quality* of a medicine in the *compound* increases always in a *double proportion*," (Freind's Hist. of Med.) Those who are curious to see a more detailed explanation, may find it in Sprengel, Hist. de la Med. tom. ii. p. 281, &c.

There is no Arabic edition of this work, but a Latin translation was several times published in the sixteenth century. The first edition was printed at Argent. fol. 1531, at the end of Elluchasem Elimithar and Albengnefit.

The best modern accounts of Alkindi are to be found in D'Herbelot, (Biblioth. Orient. pp. 85, 469, and 957;) Moreri and Bayle; Brucker, (Hist. Crit. Philosoph. tom. iii. p. 63, &c.;) and De Rossi, Dizion. Stor. degli Autori Arabi. There is also a little work by J. G. Lakemacher, called Dissert. de Alkindi, Arabum Philosophorum Celeberrimo, Helmst. 1719, 4to, which the writer of this article has not been able to consult.

ALKMAR, or ALKMAAR, (Henry,) the supposed author of the popular poem, Reineke der Fuchs, or Rynke de Vos, *i. e.* Reynard the Fox. See more on this subject, under the name BAUMANN.

ALLACCI, see ALLATIUS.

ALLAIN, (Andrew, 1655—1685,) was the son of low parents, at Garsingdon, near Oxford, and was educated under a noted schoolmaster of that day, Mr. William Wildgoose, of Brazennose, at Denton, near his native place. In 1671, he entered at St. Edmund's hall, of which he subsequently became the principal. In 1680 he took holy orders. His chief works are some additions to Angliæ Notitia (1684), and to Helorius's Historical and Chronological Theatre, (published 1687); the Epistle prefixed to Dr. Cosins's Ecclesiæ Anglicanæ Politeia, &c., containing an account of the Doctor's life; a translation of the life of Iphicrates, Oxf. 1684. He assisted Ant. Wood in his Athenæ Oxon, and had projected a Notitia Ecclesiæ Anglicanæ, or History of Cathedrals, but was prevented by death from completing his design. (Biog. Brit.)

ALLAINVAL, (the Abbé Leonor-Jean-Christine-Soulas d',) born at Char-

tres, lived in destitution, and died in the Hôtel-Dieu, at Paris, in 1753. He wrote several comedies, which were tolerably successful; Anecdotes of Russia, under Peter I. 1745, 12mo; and edited a methodical and well-digested work, Connaissance de la Mythologie, 1739, 12mo; as well as some other works.

ALLAIS, (Denys Vairasse d',) lived in the seventeenth century, travelled to England in his youth, and wrote, on his return to France, works on French grammar, besides a political romance of little value, entitled, The History of the Sevarambians, 5 vols. 1677—1679, 12mo.

ALLAIS DE BEAULIEU. See BEAULIEU.

ALLAMAND, (John Nicolas Sebastian, 1713—1787,) a native of Lausanne, who studied at Leyden, where, in 1749, he succeeded S'Gravesande in the chair of philosophy. He collected and arranged the materials of the Historical Dictionary of Marchand. He published an Introduction to Philosophy, and edited the philosophical and mathematical works of S'Gravesande. He translated also several scientific works from the English, and published papers on questions of natural history. In the edition of Buffon, Amsterd. 1766—1779, he added the description of three animals, not described by Buffon. (Suppl. Biog. Univ.)

ALLAMAND, a protestant minister at Bex, in the Pays de Vaud, of whom Gibbon speaks in terms of praise in his memoirs, wrote an anonymous Letter on the religious assemblies in Languedoc; Rotterdam, 1745. Another *Allamand*, professor at Lausanne, wrote Pensées Anti-philosophiques, and Anti-Bernier, ou Nouveau Dictionnaire de Théologie; Geneva and Berlin, 1770, 2 vols. 8vo.

ALLAN, (William,) an English Jesuit, born Feb. 6, 1733; entered on his noviciate at Walton at the age of 17; resided and died at Isleworth Jan. 26, 1814, and was buried in the churchyard of Hammersmith.

ALLAN, (George,) an English antiquary, and an attorney at Darlington, is the author of several works relating to the history and antiquities of the county of Durham, and greatly aided Mr. Hutchinson, in his history of that county. He presented to the Antiquarian Society of London, 26 quarto vols. of MS. relating principally to the University of Oxford, extracted from the public libraries there. He died July 31st, 1800. He possessed a private printing press, at which he printed several works; among them was a reprint of that curious and scarce work — Hegg's Legend of St. Cuthbert. See HEGG.

ALLAN, (David, born about 1735, died 6th August, 1796,) a painter of portrait, history, and landscape; was a native of Edinburgh, and received the rudiments of art in the academy established by the Messrs. Foulis, at Glasgow, whence he removed to Italy, and perseveringly studied the works of the great masters. In 1773 he gained the prize medal given by the Academy of St. Luke, at Rome, for the best historical composition. During his residence in Italy, he painted many landscapes in the style of Gaspard Poussin, besides a vast number of pictures in several departments of the art of painting. He returned in 1777, and for a few years lived in London; but removed to Edinburgh in 1780, to superintend the academy established there for diffusing a knowledge of the principles of the fine arts and of design, with a view to improve manufactures in that respect. Many of his works have been engraved, particularly the Origin of Painting, in which the Corinthian Maid is represented drawing the shadow of her departing lover; and four plates engraved by Paul Sandby, from designs made at Rome, showing the sports of the carnival in that city. Besides his other qualifications, he etched with great spirit.

ALLARD, (Guy,) a native of Dauphiny, a voluminous writer on the history of that province, and counsellor to the king, died in 1716. Besides his historical and antiquarian works he is the author of a novel, Zizime, 1673, 1712, 1724, 12mo.

ALLARD, (Joseph Felix,) an ecclesiastic, born at Marseilles in 1795, was one of the contributors to the Bulletin Universel of M. de Ferussac. He died in 1831, at Paris.

ALLARD. There are three Dutch engravers of this name, none of whom appear to have attained to eminence. It is not known when they lived, or whether they were related. Their works are generally confounded, on account of the similarity of their execution. Their names were:—

1. *Huych*, who marked his plates *Huych Alaerd, sen.*

2. *Abraham*, who lived at Leyden, and was both engraver and printseller.

3. *Charles*, who was also a printseller, and scraped some mezzotintos. There is a large plate in the British Museum, partly etched, and finished with the

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graver, marked *A. Allard cecinit*—*C. Allard edit.* (Strutt, Dict. of Eng.)

ALLART, (Mary Gay, 1750—1821,) a minor French writer, who translated some English romances. In 1818 she published an original tale, Albertine de St. Abbe, 2 vols. 12mo; Paris. Her daughter, Mdlle. Hortense Allart, has written La Conjuration d'Amboise, and some Letters on Madame de Staël's works. (Suppl. Biog. Univ.)

ALLATIUS, or ALLACCI, (Leo, 1586—1669.) This learned writer was a native of Chio, but at nine years of age he went to Calabria, and in 1600 to Rome, where he obtained several employments. In 1622 he was sent to Germany by Pope Gregory XV. to bring to Rome the Heidelberg library, presented to the pope by the Elector of Bavaria. Cardinal Barberini made him his librarian; and he was made librarian of the Vatican, in 1661. One of the anecdotes relating to him is worth recording. "Why do you not take orders?" said Alexander VII. to him. "That I may marry when I please," was the reply. "Then why do you not marry?" "That I may take orders when I please." He was a man of most studious habits, of great memory, and great erudition; indeed he was more remarkable for his erudition, than his fairness or judgment. He was the most strenuous advocate of the Roman see, against his own countrymen, the Greeks, whom he considered as schismatics. He is said to have written forty years with the same pen, and to have cried on losing it. He is also said to have been able to write so rapidly that he copied the Diarium Romanorum Pontificum, in one night.

His principal works are—1. De Ecclesiæ Occidentalis et Orientalis Perpetuâ Consensione; Coloniæ, 1648. This has always been considered a disingenuous work. It is idle to attempt to prove that the Greeks and Latins agree in the great doctrine of the procession of the Holy Spirit, when it is manifest that their differences are substantial. His defence and eulogy of Cyril of Berœa, has also given great offence. (See Covel on the Greek Church, p. 128.) 2. De Utriusque Ecclesiæ in Dogmate de Purgatorio Consensione, 8vo, Rom. 1659. 3. De Libris Ecclesiasticus Græcorum, Paris, 1645. 4. De Templis Græcorum recentioribus, 8vo, Colon. 1645. 5. Græciæ Orthodoxæ Scriptores, Rom. 1652—1657, 2 vols. 4to. 6. Philo Byzantinus de septem Orbis Spectaculis, 8vo, Rom. 1640. 7. Eustathius Antiochenus in Exahemeron; ejusdem de Engastrimytho in Originem Dissertatio, &c. 4to. Lugdun. 1629. 8. Summicta, sive Opusculorum Græc. et Lat. &c. Collectio. fol. Colon. 1653. 9. De Mensura Temporum, &c. Colon. 1645. 10. Concordia Nationum Christianarum Asiæ, Africæ et Europæ, in Fide Catholicâ. 11. De Octavâ Photii Synodo, Rom. 1662. He also wrote several works on literary questions: 1. On the Country of Homer, (reprinted in Gronovii Antiq. tom. x.) 2. Apes Urbanæ, 1635, (reprinted by Fabricius, at Hamburgh, in 1711;) also a Catalogue of Italian Dramatic Works, and a Collection of Italian Poets, from MSS. in the Vatican and Barberini libraries (Naples, 1661, 8vo.) See more in Niceron, on his works. (Biog. Univ. Waddington's Greek Church. Covel's Greek Church.)

ALLE, (Jerome,) born at Bologna, about the end of the sixteenth century, entered into the congregation of St. Jerome di Fiesole, in which he arrived at the highest dignities. He was a distinguished preacher, and joined the study of letters to that of divinity. The affectation of his style may be judged of by the title of one of his moral works, as follows: Il concatenato sconcatenamento dei pensieri, parole ed azioni umane, che letto e praticato concatena la virtù nell' animo, e li sconcatena i vizii; Bologna, 1653, 4to.

ALLECTUS, tyrant of Britain, in the third century, assassinated the usurper Carausius, of whom he had been the confidant, assumed the imperial purple, and maintained his authority for three years, until Constantius Chlorus invaded England, defeated and slew him, and reduced that country again to a Roman province.

ALLEGRAM, (Christopher Gabriel,) a French sculptor, whose performances were superior to those of his contemporaries, worked for Madame du Barry, who placed several of his statues in her garden of Luciennes. His "Venus entering the Bath," and his "Diana," for which every form of praise was exhausted at the time, prove that he was worthy of a better epoch than that in which he lived.

ALLEGRE, (Antony,) canon of Clermont, born at Tour, in Auvergne, translated some works from the Spanish, which he published in French, in the sixteenth century.

ALLEGRETTI, (Jacopo,) of Forli,

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Latin poet and astrologer of the fourteenth century, founded an academy at Rimini. His works have remained in manuscript. Marchesi has written his life in his Vitæ Illustrium Foroliviensium. See Tiraboschi, v. 609.

ALLEGRETTI, (Allegretto degli,) wrote, in Italian, a Journal of Sienna, from 1450 to 1496, which has been published by Muratori, in his Scriptor. Rerum Ital. vol. xxiii.: it descends to minute and often frivolous details.

ALLEGRI. See CORREGIO.

ALLEGRI, (Alessandro,) a satirical poet, born at Florence about the end of the sixteenth century, served in the army when young, and afterwards became an ecclesiastic. His principal works are Rime Piacevoli, printed after his death, in four separate parts, with which are generally bound in the same volume, his Lettere di Ser Poi Pedante, Bologna, 1613; and his Fantastica Visione di Parri da Pozzolatico, Lucca, 1613; both of which are in ridicule of pedantry. He is also the author of a tragedy on the subject of Idomeneus, and of some Latin poems of the heroic kind.

ALLEGRI, (Geronimo,) a celebrated chemist of Verona of the sixteenth century, president of the academy of "Alethophilists," which was devoted to the detection of popular errors in the practice of medicine, neglected the objects of the institution to follow astrological speculations, and the hermetic philosophy. He wrote on Chemistry, on the composition of Thériaque, Algaroto powder, &c.

ALLEGRI, (Gregorio,) a Romish ecclesiastic and musical composer, was a pupil of Nanini, and admitted, in 1629, as a singer into the pope's chapel. Of his celebrated Miserere, the pope presented a complete copy to George III. in 1773. He was a devout and charitable person: his death occurred February 16th, 1640.

ALLEGRINI, (Francesco, 1587—1663,) an artist of the Roman school—a fresco painter; frequently called *Di Gubbio*, from the place of his birth. He was a pupil of the Cavaliere Geoseffo Cesare d'Arpino, and much imitated the style of that painter, as appears by his work in the cupola of the Sacrament in the cathedral of Gubbio, and another of his compositions at the Madonna de Bianche. Several of his productions are to be found at Savona, and at Genoa. He decorated in fresco, as well as in oil, some of the palaces and churches in Rome; painted many small hunting and battle pieces; and added figures to the landscapes of Claude, two of which were in the Colonna Palace. He had two sons, *Flaminio* and *Angelo*, who were also his pupils, and who painted history. (Lanzi, Stor. Pitt. ii. 107, 108, 117. Bryan's Dict.)

ALLEGRINI, (Giuseppe,) an Italian engraver, who flourished about 1746. On one of his plates, representing the Circumcision, is the following inscription: "Gius. Allegrini Stamp. in rame delle croce rosa." There is another engraver of this name, *Francesco Allegrini*, born at Florence about 1729, who was also a designer. He engraved a vast number of portraits from different masters. (Strutt, Dict. of Eng. Bryan's Dict.)

ALLEIN, (Richard, 1611—1681,) son of the rector of Ditchet, in Somersetshire, was educated at Oxford, became afterwards a zealous covenanter, and was appointed, as was also his father, assistant to the commissioners appointed by parliament for ejecting scandalous ministers. At the restoration, from not being able to accede to the terms of conformity, he was ejected from his living, which he had held upwards of twenty years: he continued, however, to exercise his function privately. Subsequently, he was often summoned to the quarter-sessions, and severely reprimanded as the keeper of a conventicle. His principal work is Vindiciæ Pietatis, which is highly esteemed by Calvinists.

ALLEIN, or ALLEN, (Thomas,) a pious divine, born about 1682, educated at Oxford, was presented in 1714 to the rectory of Kettering, where he died suddenly, May 31, 1755. He was exemplary in the performance of his pastoral duties, and an indefatigable, though not very successful writer. His most noted works are The Practice of a Holy Life, 1716, 8vo; and The Christian's sure Guide to Eternal Glory.

ALLEINE, (Joseph,) son of Tobias Alleine, born at Devizes in 1633. Having entered at Corpus Christi, Oxford, he was so distinguished for piety and studiousness, that he was made chaplain, and, having taken the degree of B. A. in 1653, tutor in his college. In 1655, he was an assistant minister at Taunton, in Somersetshire; and in 1662, was one of the two thousand silenced by the Act of Uniformity. He continued his labours, however, very assiduously and zealously as a preacher, until, in the next year, "he was (says Wood) snapped for a conventicler," and committed

to Ilchester gaol, tried with others at the assizes for the offence of preaching, found guilty, and fined one hundred marks. He expressed his gladness that all which had been deposed against him was—"that he had sung a psalm, instructed his family, others being there, and in his own house." He was a second time found offending, and severely punished by an imprisonment which destroyed his health, and in November 1668 he died, in the thirty-fifth year of his age. Alleine is said ever to have regretted the necessity of separating from the church: the character he acquired at college he retained through life; and the punishment of such a man is one of the acts which reflect discredit on that age.* His widow, Theodosia, against whom Wood seems to have indulged a bitter antipathy, published The Narrative of her Husband, from his Silencing to his Death. There is also a Life written by Baxter and others. Alleine's works were, and some of them still are, very popular—especially his Alarm to the Unconverted, published in 1672, and of which 20,000 were sold; and in 1675, republished under the title of A Sure Guide to Heaven,—when 50,000 were sold. Among his other works are, An Explanation of the Assembly's Shorter Catechism, 1656; Christian Letters, Cases of Conscience, Remains, 1672.

ALLELUIA, (Mahaleel,) died 1680, was author of a commentary on the Pentateuch, quoted by Azulai, but never printed.

ALLEMAND, (Count Zachary James Theodore, 1762—1826,) a successful French admiral, who spent more than twenty-six years of his life at sea. He began life at the age of twelve, as a ship boy, under his father, an inferior officer in the French navy. His first command was the *Sans-Souci*, (a corvette,) in 1792; the same year he was promoted to the *Carmagnole*, a frigate which assisted at the capture of the *Thames* frigate, and several English merchant vessels. In the year 1798, he distinguished himself on the coast of Labrador, and took a convoy bound for Quebec. After a good deal of service he was nominated, in 1809, to the command of the fleet in the Basque roads, a few days before it was driven ashore, and partially destroyed by Lord Cochrane. In spite of the disgrace he incurred in this matter, he continued in employment till the year 1813, when his haughty manners towards the officers under his command induced the government to supersede him. As a compensation, he was made grand officer of the legion of honour. In 1814, he was created chevalier of St. Louis: he was also made treasurer of the Society of the Holy Sepulchre, and was said to have abused the trust reposed in him, with regard to the disposal of the decorations of that order. His success seems rather to have been owing to his activity and good fortune, than his valour. His private character is unfavourably represented by his own countrymen. (Suppl. Biog. Univ. James's Naval History.)

ALLEMANT. See Lallemant.

ALLEN, (John,) archbishop of Dublin in the reign of Henry VIII. was born about the year 1476, educated at Oxford, but took his degree of B.L. at Cambridge. In Jan. 1507, he received the church of Sandrythe in Kent, and subsequently held various churches in divers parts of England. He was sent by Archbishop Warham to Rome on ecclesiastical affairs; there he remained for about nine years, and on his return was appointed by Wolsey his chaplain, and also commissary in his court; in which latter office he stands accused of acting with gross criminality. Wolsey, too, by no fair means procured for him the living of Dalby in Leicestershire. In 1525, he took the degree of LL.D. at Oxford; and on the 12th of March, 1528, he was consecrated archbishop of Dublin; and shortly afterwards made chancellor. "At length (says Wood) being taken in a time of rebellion by Thomas Fitz-Gerard, or Gerald, eldest son of the earl of Kildare, he was by his command most cruelly murdered by being brained like an ox, at Tartaine in Ireland, 20th July, 1534, aged fifty-eight." His works are, Epistola de Pallii Significatione:—De Consuetudinibus ac Statutis in teritoriis causis observandis; and several other pieces relating to the church.

ALLEN, or ALLEYNE, (Edward,) son of Edward Alleyn, of Wyntyn, Bucks, was born Sept. 1, 1556.* (Biog. Brit.) in the parish of St. Botolph,

* Alleine's punishment is, indeed, to be deplored and condemned; but it is too much the fashion in speaking of the harsh measures which succeeded the Restoration, to forget the persecutions which preceded it. When we hear of the two thousand ejected ministers, it is seldom stated how many had been ejected to make way for them. To gain a just notion of those days, Walker's "Sufferings of the Clergy" ought to be considered, as well as the complaints of the nonconformists.—*Ed.*

* This is from a memorandum in his own handwriting, and differs from the age given on his tombstone and his picture. (Biog. Brit.)

Bishopsgate. He devoted himself very early to the stage, and rose rapidly to eminence: his personal accomplishments were highly favourable to his success. He is much celebrated by contemporary poets, especially dramatists, in whose plays he had performed. Heywood describes him to have been inimitable, the best of actors; and Ben Jonson, as having outstript both Roscius and Æsop. George Peele writes to a friend, that at a meeting, when they "were all very merrye at the Globe, Ned Allyn did not scruple to affirm pleasauntly to thy friend Will, that he had stolen his speech about the qualitys of an actor's excellencye in Hamlet hys tragedye from conversations manyfold whych had passed between them, and opinions given by Alleyne touchyng the subject. Shakespeare did not take this talke in good sorte—but Jonson put an end to the stryfe with wittylye remarking:—This affaire needeth no contentione. You stole it from Ned—no doubte. Do not marvel. Have you not seen him act tymes out of No.?" From performer Allen became proprietor; and, in conjunction with Philip Henslowe, whose step-daughter he had married, a builder of one theatre—the Fortune, in Golden-lane. He was also partner in a bear-garden, and master of his Majesty's games of bulls, bears, &c. From these sources, aided by some paternal property, he amassed considerable wealth; and then "following Christ's councel (says Fuller), he made friends of his unrighteous mammon, building therewith a fair college at Dulwich in Kent, for the relief of poor people."—"No hospital (he adds) is tyed with better or stricter laws, that it may not *sagg* from the intention of the founder." He endowed it with property producing an income *then* of 800*l.*; since increased to an extent quite disproportionate to the limitations of the founder. The building, situate, as Evelyn thought, "in a melancholy part of Camerwell," was finished after the design of Inigo Jones in 1617. When the patent was laid in August 1618, before Bacon, as chancellor, he "stayed it at the seal," being averse to his Majesty "amortizing his tenures," and this "being a licence to give in mortmain 800*l.* land." It was, however, passed on the 21st of June in the next year; and on the 13th September following, the college, under the name of God's Gift College, was opened in form, Bacon himself, and other persons of rank and distinction, being present. The college consists of a master and warden, who are always to be of the name of the founder, four fellows, six poor men, six poor women (the whole to be and remain unmarried), and twelve poor boys, to be educated by two of the fellows. The boys at proper age *are* placed out apprentices. The visitors, who are the churchwardens of certain parishes in London and Southwark, have so far *sagged* from the intention of the founder, as to send none of the boys to the university, though enjoined so to do—in compliance with that declared intention — by different archbishops.

Allen himself was twice or thrice married, but left no issue. He founded ten alms-houses in the parish in which he was born, and the same number in St. Saviour, Southwark. He died at Dulwich, 25th November, 1626, and was buried in the chapel of the college. Aubrey preserves a story that Allen was frightened by the devil, who appeared to him when performing on the stage; but he does not seem to have thought, that either as actor or proprietor, he had done aught requiring expiation, for after the college was occupied, he still continued to keep his play-houses and bear-garden; and in his Diary, preserved in the Library at Dulwich, he thanks God for the good income produced by them. This Diary extends from the 29th Sept. 1617, to the same day, 1622: large extracts are made from it in Lyson's Environs of London.

ALLEN, or ALLEYN, (Thomas, 1542—1632,) a mathematician and astrologer, of much renown in his day. He was a native of Uttoxeter, and educated at Trinity college, Oxford. The earl of Leicester (Queen Elizabeth's favourite) had a great esteem for him, and would have made him a bishop, but he never took orders. He was also the friend of Camden, Spelman, &c. His works are—1. Claudii Ptolemei Pelusiensis de Astrorum judiciis aut, ut vulgo vocant, quadripartitæ constructionis, Liber Secundus, cum Expositione Th. Allen Angli-Oxoniensis. 2. Ejusdem Lib. Tertius. These works in MS. fell into the hands of Lilly, who gave them in 1652 to Elias Ashmole. See the name. (Biog. Brit.)

ALLEN, (Thomas, 1572—1636,) a divine, and friend of Sir H. Savile—a fellow of Merton college. He wrote the Observationes in Libellum Chrysostomi, &c. in Esaiam, printed in Savile's Chrysostom, vol. viii. (Biog. Brit.)

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ALLEN, (Ralph,) a native of London, became a member of the college at Douay in 1572, and entered the order of the Jesuits. He served in the capacity of a missionary, and died about 1587.

ALLEN, (Thomas, 1608—1673,) a nonconformist minister at Norwich, the place of his birth. He was educated at Caius college, Cambridge; silenced in 1636, by Bishop Wren, for refusing to read the Book of Sports. In 1638 he went over to New England, and became a preacher at Charlestown. He returned to Norwich in 1651, and was ejected in 1662. He has left some practical pieces, among others, The Glory of Christ, being the substance of some sermons from John iii. 34—36, and A Chain of Scripture Chronology. He also wrote a preface to a work by Shepard, on Liturgies. (Allen's American Dict. Chalmers, &c.)

ALLEN, (Sir Thomas,) a British admiral of high professional repute in the reign of Charles II., one of the few attached to that monarch's fleet who, it might be said, had brought with his "Warrant" sufficient experience and nautical knowledge to ensure efficiency in the discharge of every duty indispensable to an officer when in chief command afloat. Allen, indeed, to judge from his popularity with the petticoated* tars of his time, possessed all the qualities and acquirements essential to constitute the *seaman*. And here it may be well to remark, that with seafaring folk, the interpretation of the word "seaman" differs materially from that usually received by the landed community.

Allen, it would seem, was a native of Lowestoff, in the county of Suffolk. Ever attached to the cause of royalty, and having commanded one of the ships pertaining to that division of the fleet which revolted in favour of the prince of Wales,† he procured an appointment to one of the first ships which had been commissioned by the duke of York. Rapidly, and indeed deservedly, rising in his patron's estimation, his flag-promotion followed fast. In 1664, after retaining several important commands, in which the full exercise of discretionary power was conceded to him, he became successor to Sir John Lawson, as chief of the Mediterranean fleet. Cruising with a portion of this force, outside the Gut of Gibraltar, he had "the good fortune to fall in with the Dutch Smyrna fleet, consisting of forty sail, under convoy of four men-of-war."* According to the custom of the period, the Dutch, preparatory to battle, brought into their line the largest of their merchant-ships to take part in the coming fight. The British squadron consisted of nine sail—not all of the line, but of vessels varying in size and metal. Closing with the enemy, (for it would appear, as far as we can collect from the wretched details of this recorded affair, Allen possessed the weather-gage,) the British commenced a vigorous attack, which, it seems, was long and gallantly contested. But Bracknel, the Dutch commodore, was eventually killed,—his line was broken and disordered,—several of his vessels were sunk, and four of the largest and richest of his traders captured. The unassailed portion of the enemy's fleet retreated, and, crowding sail for Cadiz, ultimately found refuge in a friendly port.

On his return to England, Allen received the honour of knighthood. Some authorities record his services in the duke of York's memorable defeat of the Dutch in June 1665; and we have every reason to believe he did participate in that great and glorious achievement. In the following year, we find his flag

* In those times, the seamen of England, as well as of Holland, were attired in "petticoat-trousers."

† "The revolt of the fleet," says Clarendon, in his History of the Rebellion, "was owing entirely to the disposition of the common seamen. When the parliament had thought fit to bring in new officers, and to place *Colonel* Rainsborough as vice-admiral of the fleet, the sailors, who had been for some time *politicians*, had, after mature deliberation, settled these three points amongst themselves. The first was, that the parliament must be either doing or contriving something very bad, because in Scotland, Essex, Lancashire, Herts, and especially London, people were generally discontented; and also because they could not trust those good old officers who had so faithfully served them at sea, but were putting others into the fleet, in whom, though they might, the seamen could not at all confide. They were likewise very clear, that as the king's cause declined from the moment" (as it always will) "the fleet left him, so without doubt it would recover when the fleet returned to his service; which was a point so clear in marine politics, it was never once controverted." And in The Civil Wars of England, p. 231, we find that when Rainsborough went on board the fleet in the Downs to induce the seamen to turn over to the Parliament, "they sent him back to the shore accompanied by a boatfull of his new captains."

* The records of the period, often collected from the prejudiced details of political partisans and unprofessional writers, compel us to adopt this indefinite term. Upon every occasion, when speaking of vessels of sufficient force to be classed in the line-of-battle, all authorities employ this unmeaning appellation. The smallest armed cutter, carrying a pendant, comes as much under the denomination of a "man-of-war," as the largest first-rate ship of the line. Hence it is by the misapplication of terms originating in the ignorance which, to professional readers, biography so often betrays, that print after print perpetuates blunder, and that the naval annals of the nation become such unintelligible tomes.

flying in the *Royal James*, as conducting-admiral of the white division of the fleet, then under those celebrated soldier-sailors, prince Rupert and the veteran Monk. At this juncture, war had been just declared with France; and rumour having reached Whitehall that the French fleet, under the duke of Beaufort, had departed port, and already was proceeding up channel with a view of forming a junction with the Dutch, Allen's division was promptly despatched to oppose this expected enterprise. On this service, Prince Rupert accompanied Sir Thomas, removing with all his retinue to the admiral's ship. But rumour, a faithless guide in matters of war, eventually proved its little title to trust. After a fruitless pursuit, founded on a "false report," (a deceptive *ruse* practised by the French,) Allen's division rejoined Monk in time to turn the scale in favour of the English, even when the British chief had," according to Campbell, "found it necessary to retreat;" and which, the same authority states, "he performed with wonderful courage and conduct. On the 4th of June," continues the same historian, "the Dutch, who were still considerably stronger than the English, were almost out of sight; but the duke of Albemarle having prevailed on the prince to follow them, about eight in the morning they engaged again; and the English fleet *charged five times through* the Dutch; till Prince Rupert's ship being disabled, and that of the Duke of Albemarle very roughly handled, about seven in the evening the fleets separated, each side being willing enough to retire."

In every research we have made, (and we have consulted the several concurring and conflicting authorities of the time,) we cannot discover the slightest clue which might lead to a probable conjecture touching the relative position of the contending fleets, when that of the British performed the extraordinary, and to us incomprehensible feat of "*charging five times through the Dutch.*" "Charges" of cavalry the reader can easily conceive, but squadrons of horse and squadrons of ships are not moved by similar means. Unless the British possessed the weather-gage, and had, as the old authorities term it, "the wind of the Dutch," these five charges could only be made, with any degree of certainty and of celerity, by *five* different divisions of the fleet, severally effecting the much-bruited movement,—technically termed, "breaking the line." Be this as it may, it is manifest, that in the three recorded days of this bloody fight, the British displayed more of courage than of skill. But the two fleets again met: that of the Dutch, being first refitted, was first at sea. The English force consisted of "eighty vessels of war, great and small, and nineteen fire-ships;"* the fleet of the Dutch forming a force of eighty-eight fighting vessels, exclusive of fire-ships twenty in number. "On the 20th of July," as we collect from the several accounts detailing this "desperate fight," "the English, about noon, came *up* with the enemy off the North Foreland. Sir Thomas Allen, with the white squadron, began the battle by attacking Evertz," whose entire division (without stating in what position of the line it was placed) "was thoroughly defeated by that of the British, under the intrepid Allen. In this defeated division alone, three flag-officers fell in fight."

Thus much, as far as relates to Allen's intrepidity and boldness in battle, may be gathered from all authorities, however conflicting; but in no instance is the slightest mention made as to the manner in which the battle began,—whether Allen, who conducted the van, or white division of the British fleet, attacked, "in coming *up* with the enemy," the van, or rear, extremity of the Dutch line.

In our memoir of Monk, we hope to throw some little light upon the nautical evolutions practised by that military chief: as also, to show the errors into which unprofessional writers and unjust critics have fallen in treating of the naval affairs of those times. After a series of separate commands, and the completion of several services which were each and all crowned with signal success, Sir Thomas Allen sought retirement in private life. In 1668 he repaired to his seat in Sowerby, and enjoyed a peaceable retirement, necessary to the latter days of an officer who had served his country with such unceasing assiduity.

ALLEN, (Floppart Van,) a German designer and engraver, who flourished about the year 1686. In that year Muller engraved a view of Vienna, from a drawing by him. A view of the city of Prague, engraved by him, is marked *Van Allen.* He is also sometimes called Van Alten Allen. (Strutt, Dict. of Eng. Bryan's Dict.)

* Campbell and other authorities agree in this particular.

ALLEN, (Francis,) an engraver of little note. He executed the frontispiece to a book, entitled "Dialogus D. Urbani Regi," dated Lubeck, 1652. (Strutt, Dict. of Eng.)

ALLEN, (Francis,) admitted into the order of the Jesuits Oct. 9, 1678; died at Liege March 22, 1712, at the age of 67.

ALLEN, (Anthony, died 1754,) a native of Great Hadham, Herts, educated at Eton and King's college, Cambridge: B. A. 1707, M. A. 1711. He became a master in chancery. He collected a biographical account of the members of Eton college, and considerable materials for an English dictionary of obsolete words. Of the former, one copy was placed in King's, one in Eton college library, and one by his will was to be given to Mr. Speaker Onslow, his patron. (Chalmers's Dict.)

ALLEN. Besides the foregoing, several other persons of this name are enumerated in the American Biographical Dictionary, from which the following are selected.

1. *Allen, John*, secretary of Connecticut, about 1664 and 1683. He is said to have communicated to Increase Mather the account given by him of the Pequot war.

2. *Allen, William*, (died 1780,) chief justice of Pennsylvania, who being a strong royalist, retired to England at the approach of the Revolution. He assisted Franklin in establishing the college in Philadelphia. In London, 1774, he published The American Crisis, with a plan for restoring the dependence of America to a state of perfection. His sons were royalists, and joined the English.

3. *Allen, Henry*, (1748—1784,) a native of Rhode Island, and a preacher in Nova Scotia. He was a teacher of very strange doctrines, viz. that the souls of men are all emanations of the one Great Spirit, and were present with our first parents in Eden, who were pure spirits without bodies. He contended for a spiritual, not a literal interpretation of Scripture.

4. *Allen, Ethan*, (died 1789.) An American brigadier-general in the war with Great Britain. He was a native of Connecticut, but early in life went to Vermont. In 1770, he took an active part in favour of "the Green Mountain Boys," as the settlers were called, in opposition to the government of New York. He was outlawed; but from his numerous troops could not be taken. On hearing of the battle of Lexington, Colonel Allen determined to take part in this war. With Colonel Easton and several others at Pittsfield, he projected the attack on Ticonderoga; and being joined by Colonel Arnold, he marched for that point, which he reached on the evening of May 9, 1775. Attacking the fort in the night, and surprising the garrison, Colonel Allen called on Captain de la Placette, the commander, to surrender it to him. "By what authority do you demand it?" inquired the astonished commander. "I demand it," replied Allen, "in the name of the great Jehovah, and of the Continental Congress!" The stores taken were very valuable. The capture of Crown Point the same day, and of a sloop of war soon afterwards, made the Americans master of Lake Champlain.

In the autumn of 1775, he was taken prisoner in a most daring attack on Montreal, sent to England, and confined in Pendennis Castle. He was afterwards transferred to New York; and after an imprisonment (part of which was on parole) of a year and a half, he was exchanged in 1778 for Colonel Campbell, and offered his services to Washington, in case his health should be restored. He then retired to Vermont, and died in 1789 at his estate in Colchester. He was not employed after his exchange in any military capacity, but was supposed by the British to have acceded to some proposals made to unite Vermont with Canada. Sir H. Clinton wrote to Lord Germaine in 1781, that "there is every reason to suppose that Ethan Allen has quitted the rebel cause." He was a very eccentric man. His opinions on religion were absurd to the last degree. Believing in the transmigration of souls, he told his friends he expected to reappear in the shape of a large white horse. It is useless to waste a moment's thought on deciding whether he really believed such trash, or dreaded, as Dr. Allen intimates, lest Christianity should be true. He wrote a work, intended to ridicule the doctrine of Moses and the prophets; but Dr. Allen calls it harmless, for no one could have the patience to read it. He published also an account of his sufferings as a prisoner, and charges the English with treating their American prisoners with great cruelty.

One of his daughters entered a nunnery. His brother, Ira Allen (1752—1814) was secretary of Vermont, and

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very active in asserting its independence. He went to France in 1795 to purchase arms; but after shipping half his purchase, he was taken prisoner in 1796, and was charged with supplying the rebels in Ireland with arms. He returned to America in 1801.

5. *Allen, Moses,* (1748—1779,) minister of Midway, Georgia, was educated at New Jersey college. In 1778, General Prevost dispersed his society, and burned the meeting-house, and many dwelling-houses, &c. When Savannah was taken, he was also taken prisoner, and sent on board the prison-ships. He was very active both in exhortation and in actual service in the field. He was drowned in an attempt to escape; and Dr. Allen states, that the captain of a British vessel refused boards to make him a coffin—a statement not to be credited without good authority.

6. *Allen, Thomas,* (1743—1810,) brother of the preceding, and first minister of Pittsfield, Mass., was educated at Harvard college, and appointed in 1764 to the charge of Pittsfield, then a new settlement. He joined the army in 1776 as a volunteer chaplain, and in 1777 became a soldier as well as a preacher. In 1799 he came to England to bring home an infant grandchild left by his daughter—her husband being in the East Indies. He here became acquainted with Newton, Rowland Hill, Haweis, Bogue, &c., whose sentiments in religion suited him. In politics he was a fierce democrat. He is very highly extolled by Dr. Allen, in his capacity of minister. Politics, it seems, however, caused a schism in his congregation in 1808.

7. *Allen, Solomon,* (1751—1821,) brother of the preceding. He was for a long time a soldier. When the unfortunate Major André was taken, Lieutenant Allen had the charge of conducting him to West Point, the whole of which journey is very circumstantially detailed by Dr. Allen. Till forty years of age he had been thoughtless of religion, but in his latter life he became a zealous missionary preacher.

8. *Allen, William Henry,* (1784—1813,) a skilful and brave American naval officer. He served on board the *Constitution,* under Commodore Rodgers in 1805; the *Chesapeake* in 1806, when she struck to the British frigate *Leopard,* without fighting, for which he urged the trial of Commodore Barron; on the *United States* in 1809, under Decatur, who in 1812 took the *Macedonian.* The superior gunnery of that ship was said to be owing to Allen. He was taken prisoner in the brig *Argus,* by the English brig *Pelican,* and died at Plymouth of his wounds.

9. *Allen, Solomon Metcalf,* (1789—1817,) professor of languages at Middlebury college, killed by a fall from the roof of the building, is highly eulogized by Dr. Allen, and in Wilcox's Remains.

ALLEON, (Dulac John Lewis, died 1768,) born at Lyons; he left the bar and undertook the management of the post office, at St. Etienne, in Forez, in order that he might be enabled to devote himself to the study of natural history and mineralogy. He has left—1. Mémoires pour servir à l'Histoire Naturelle des Provinces du Lyonnais, 2 vols. 12mo. 2. Melanges d'Histoire Naturelle, the last edition of which is in 6 vols, 12mo. (Biog. Univ.)

ALLERSTAIN, or HALLERSTAIN, (died before 1777,) a German jesuit, who went as a missionary to China. By means of his knowledge of mathematics and astronomy, he gained the confidence of the emperor Kien Long, who made him a mandarin, and president of the mathematical board. He transmitted to Europe an account of the population of China, taken in 1760, and again in 1761; the numbers given for the two years are respectively 196,837,977 and 198,214,624 souls. (Biog. Univ.)

ALLESTREE, (Richard, D. D.) provost of Eton, and regius professor of divinity in the university of Oxford. His father, Robert Allestree, descended from an ancient but decayed family in Derbyshire, was steward to Sir Richard Newport, afterwards Lord Newport, of Arcot, and settled at Uppington, near the Wreken, in Shropshire, where this son Richard was born in March 1619. The rudiments of his education he received at a country free-school in the neighbourhood, and afterwards at one of some note in the country, where Philemon Holland, the celebrated translator, was one of the masters. In 1636, being then 17 years of age, he was removed by his father to Oxford, and entered a commoner at Christ-church, under the care of Richard Busby, afterwards the celebrated master of Westminster school. Six months after his settlement in the university, Dr. Samuel Fell, the dean of the college, observing his parts and industry, made him a Student, a title which he made good by his careful and

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happy application to study. As a further encouragement to his studies, after he had taken his degree of B. A. in 1640, he was chosen moderator in philosophy, re-elected from year to year, till the disturbances of the kingdom interrupted the repose of the university.

In the year 1641, king Charles having issued a commission of array throughout the kingdom, Mr. Allestree, among other students, engaged in the king's service, in which he continued till Sir John Byron retired from Oxford, when he retired once more to his studies. But soon after, Lord Say, with a party of the rebels, having entered the city, Mr. Allestree was near falling a victim to their fury, for the soldiers having plundered the colleges of their plate, attempted to break into the treasury of Christchurch; but after effecting their object, found nothing to recompense their trouble but a groat and a halter at the bottom of a large iron chest. Enraged at the disappointment, they proceeded to plunder the deanery, and locked up their booty in a chamber, intending to return and dispose of it the next day; but before their return, every thing had been removed from the chamber, Mr. Allestree possessing a key to the deanery. For this he was suspected and seized; but the rebels having been suddenly drawn off by the earl of Essex, he was thus providentially rescued from their fury.

In October following he was again in arms, and was present at the battle of Kimton-field in Warwickshire; but in returning to Oxford, to prepare for the king's reception, he was taken prisoner by a party of horse, and confined a short time at Broughton-house, then garrisoned by Lord Say. Regaining his liberty, he returned to his studies, and took his degree of M.A. the next year, (June 2, 1643,) but shortly after was near losing his life from a pestilential fever which raged in the garrison. Having a little recovered his health, he was again employed in active service, with other volunteers of the university, and continued therein till the end of the war, devoting to study the little time which he could rescue from military duties, and not unfrequently joining both together, holding his musket in one hand and his book in the other, and making the watchings of a soldier the lucubrations of the student. (See Dr. Fell's preface to Dr. Allestree's sermons.)

When, however, all the efforts of loyal hearts and learned heads had been frustrated, and the rebels were proceeding to consummate their tragedy of blood and rebellion, Mr. Allestree entered holy orders, and exercised the office of private tutor and censor in the college, and joined in the decree of the university of Oxford against the solemn league and covenant, notwithstanding the threats and menaces of the rebel garrison which then held the city. For this loyal act he was most disloyally expelled by the parliamentary visitors, who had now come down with a new commission *to kill and take possession.* In this diffusive ruin, which, like a rude storm, swept away the best promise of the university, and left little else but the scum and the weeds, Mr. Allestree was involved, and proscribed about the middle of June, 1648. He was treated with great severity; not permitted the least respite for settling his affairs, but driven at once from Oxford, for no other reason than, as Dr. Rogers, one of the visitors, was pleased to declare, because that he was an eminent man!

Having thus left this once famous university a prey to these "bats and owls," he retired into Shropshire, and was entertained as his chaplain by the Honourable Francis Newport, afterwards Viscount Newport, till the death of his father, Richard Lord Newport. This nobleman dying abroad in France, where he had retired to avoid the insolence of the rebels, Mr. Allestree was sent thither to take care of his effects. On returning to England, after the escape of king Charles at Worcester, Mr. Allestree was desired to attend the king, and proceeded to Rouen to receive his majesty's despatches. On his return into England, he found his friends, Mr. Dolben, afterwards archbishop of York, and Mr. Fell, afterwards bishop of Oxford, who, although they had been banished from the university, had adventured to stay there privately, and perform the offices of the church of England. With them he continued some time, till Sir Anthony Cope, a loyal gentleman of Oxfordshire, prevailed upon him to live in his family.

Thus safely provided for, Mr. Allestree was enabled to employ himself without interruption in the king's service, and frequently conveyed messages from the king's friends in person. After several journeys of this kind, on returning from Flanders, the winter before the king's restoration, he was seized by a party of soldiers at Dover, who had been watching for his landing. Having been carried to London, he was examined by a committee of the Council

of Safety, charged with corresponding with the king, and with bringing letters from him into this kingdom. But his great presence of mind in securing his letters, and in answering the questions of his examiners, saved him from betraying himself or others; notwithstanding he was sent prisoner to Lambeth-house, and detained there about eight weeks. But the tide of popular favour now setting strong in favour of the king and the Restoration, many of the leaders of the rebels, desiring to swim with it, and to recommend themselves by showing kindness to the loyal party, Mr. Allestree obtained his liberty at an easier rate, and once more returned into Oxfordshire. Shortly after, intending to visit his excellent friend Dr. Hammond, at Westwood, near Worcestershire, on entering his gate he met the corpse of his friend as it was carried out to its burial; a circumstance deserving to be mentioned, as that eminent writer at his death gave this proof of his esteem for Mr. Allestree, by bequeathing unto him his valuable library, as to one who was most competent to use it.

Shortly after the king's restoration, Mr. Allestree was made canon of Christchurch, and used all his means in repairing the ruins which had been made by the hands of the sacrilegious invaders of the university. At the same time he gratuitously supplied one of the lectureships of the city of Oxford, distributing the salary to the poor. In 1660 he proceeded to his degree of doctor of divinity, was appointed one of the king's chaplains in ordinary, and soon after was chosen to succeed Dr. William Creed, as regius professor of divinity. In 1665, when the provostship of Eton fell void, it was offered him by the king; but refused by him for some time, till, fearing that if he resisted the wishes of his friends any longer, it would be given to Mr. Waller, the poet, who was making great interest to procure it, and thus a layman be preferred to an ecclesiastical appointment, he at last consented, and held the provostship till the end of his life; resolutely refusing, for the same reason, every offer of preferment which might cause a vacancy to the provostship, and expose it to its former hazards. His health and eyesight decaying, he resigned his divinity professorship in 1679, and was succeeded by his friend Dr. Jane; but his infirmities increasing, and terminating at length in a dropsy, he removed to London for the better advice and readier means of consulting with the physicians. All medicines, however, proved ineffectual, and he died in January 1681, and was buried in Eton chapel, under a monument of white marble, on which an inscription was engraved to his memory, printed in the preface to his sermons; and in the Biog. Britannia, art. *Allestree*. As a sound and orthodox divine, he was greatly esteemed by the learned men of his time, numbering among his intimate friends, Dr. Hammond, Dr. Fell, Dr. Barwick, Dr. Dolben, Dr. Lamplugh, and others. His influence with the loyal party was considerable; as one who had been mainly instrumental in the Restoration, and who had done much to preserve unbroken the succession of the Anglican bishops. But though he had sacrificed much time and encountered many dangers for the welfare of the church and the state, and had frequently adventured his life in the king's service, he received no other preferment than the provostship of Eton. But this apparent neglect neither soured his temper, nor diminished his kindness towards all around him. His conversation was cheerful and entertaining, yet the pleasures of society never interfered with his studies, which generally employed him until eight o'clock at night, when he was called away to college prayers. The fatigues which he thus incurred were augmented by a life of severity; he habitually devoted stated periods to fasting and abstinence. His charity was unbounded, in which he was the better able to indulge, as he always remained unmarried: he expended 1500*l.* on the grammar school. He found the college at Eton, at his coming, in a poor and ruinous condition, engaged in a deep debt by the fradulent conduct of his parliamentary predecessors; but by retrenching his own dues, and by prevailing on the society to do the like, within a few years the college was enabled to pay off its debt, and expend above two thousand pounds in repairs. When appointed to the divinity chair in Oxford, to which a canonry in Christchurch, and the rectory of Ewelme was annexed, he gave the profits of his canonry to the college for its repairs, and the living to a friend whose circumstances required it. His valuable collection of books he bequeathed to his successors in his divinity chair at Oxford, for ever.

He was the author of,—1. The Privileges of the University of Oxford, in point of Visitation, in a letter, 4to, 1647. 2. Forty Sermons. Oxford, 1684, fol.

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published by Dr. Fell, bishop of Oxford, with an excellent Life, prefixed by the same prelate. The first edition of the first ten sermons in this collection was published for the benefit of his kinsman, James Allestree, a bookseller, who had suffered great losses from the fire of London. Among the Sloane MSS. in the British Museum, No. 4275, is an original letter from Dr. Allestree to Dr. Fell, bishop of Oxford, dated April 29, 1675, informing him that Dr. Busby is willing to endow the college of Christchurch, Oxford, with the livings of St. Ebbs and St. Peters, and to increase their value, if the lord keeper, the patron, will consent to part with them.

ALLESTRY, (Jacob, 1653—1686,) an English minor poet, of loose habits, which brought him to an untimely end. He was educated at Westminster, afterwards at Christchurch, where he was elected student in 1672. He wrote several pieces in the Examen Poeticum. (Biog. Brit.)

ALLET, or ALET, (Jean Charles,) a French engraver, an imitator both of Spierre and Cornelius Bloemaert, though an unsuccessful one. He flourished about from 1690 to 1732, and is supposed to have died at Rome. He sometimes marked his plates with one, and sometimes with both his baptismal names, which has led to the erroneous supposition that there were two engravers of the name. (Strutt, Dict. of Eng. Bryan's Dict.)

ALLETZ, (Pons Augustin, 1703—1785,) a French advocate of good character, who left his profession, and attained to some eminence as an useful compiler of books of education. His summary of Grecian history was translated in 1769. The most valued of his works, which are very numerous, are—L'Agronome, 2 vols, 8vo. (a dictionary of husbandry); Tableau de l'Histoire de France, 2 vols, 12mo; L'Esprit des Journalistes de Trevoux, 4 vols, 12mo; L'Esprit des Journalistes de Hollande, 2 vols, 12mo; and Les Ornamens de la Mémoire, 12mo, (a collection of extracts from the poets of his country.)

ALLEY, (William, b. about 1512—1570,) an English prelate, who translated the Pentateuch for Archbishop Parker's Bible, was born at Great Wycomb, Bucks, and educated at Eton, from whence in 1528 he went to King's college, Cambridge, where, after having taken his B. A. degree, he removed to Oxford. Afterwards he married, was beneficed, and became a zealous reformer. On Queen Mary's accession, he left his cure, and travelled from place to place in the north of England, where he was not known, maintaining himself by occasionally practising physic and giving instruction to youths. When Queen Elizabeth succeeded to the throne he came to London, and read the divinity lecture in St. Paul's, which, says Wood, being admirably well performed, he was called thence to be bishop of Exeter, and consecrated the 14th of July, 1560, and D.D. in 1561. He had a well-stored library, which he made good use of, being deeply learned himself, and giving ready access to it to scholars. He was a man of some pleasantry, constant in preaching, liberal, kind-hearted, although appearing at first somewhat austere. He wrote a Hebrew Grammar, and has left in print The Poor Man's Library, 2 vols, fol. 1571, being lectures on the first epistle of St. Peter. His Judgment concerning the Doctrine and Discipline of the Church is in Strype's Annals. He left a son, Roger Alley, archdeacon of Cornwall; and his great grandson, Peter Alley, died in 1763, at the age of more than 110 years, being seventy-three years rector of Donamow in Ireland.

ALLEYN. See ALLEN.

ALLIACO. See AILLY.

ALLIBOND, (Peter, 1560—1629.) This divine was educated at Magdalen hall, Oxford, and then travelled. He died rector of Cheyneys, Bucks. He translated from the French, L'Espine's Comfort for an afflicted Conscience, (1591,) and a Confutation of Transubstantiation, (1592.) His son Job turned papist, and Richard, (son of Job,) was made a justice of K. B. 1687, and died 1688. (Wood's Ath. by Bliss, ii. 440.)

ALLIBOND, (John, d. 1658,) D.D. of Magd. coll. Oxf., son of the preceding, and master of the free school adjoining Magdalen. He wrote a satire in Latin verse, on the parliamentary visitors, "Rustica Academiæ Oxoniensis nuper reformatæ descriptio una cum comitiis ibidem, 1648 habitis,—now very rare. A MS. Key to this satire is mentioned in Wood's Fasti, by Bliss, ii. 69. He died rector of Bradwell, Gloucestershire.

ALLIER, (Louis, 1766—1827,) a celebrated antiquary, who assumed in the latter part of his life the name of Hauteroche. In 1795, he received an appointment in the French printing-office at Constantinople, which afforded him the opportunity of travelling in Asia Minor and Greece, where he began the

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collection of medals, which, at his death, contained more than 5,000 pieces; 325 of which were in gold. He wrote some archæological and numismatical essays, said to be full of erudition. Some members of his family distinguished themselves by their attachment to the royalist party, and were guillotined in the French revolution. (Biog. Univ.)

ALLINGTON, (Argentine,) a captain in the British navy. He fell in battle when defending the *Guernsey* frigate, one of two vessels of war convoying a fleet of British merchantmen. Off Cape de Gatte, the *Advice* and *Guernsey* were attacked by an Algerine squadron, consisting of seven sail; Allington, and Captain Young of the *Advice*, were both slain. The merchant-ships all escaped, and owe their deliverance to the gallant and meritorious conduct displayed by both these lamented officers.

ALLIONI, (Carlo, 1725—1805,) a Piedmontese physician, and professor of Botany in the university of Turin. He was the author of several botanical and medical works, which prove him to have been a skilful observer, being possessed of remarkable clearness of understanding, and a thorough knowledge of his profession. His chief work is Flora Pedemontana, 3 vols, fol. Turin, 1785. He published also, from the papers of J. Giudice, an Enumeratio Stirpium litoris et agri Nicæensium, &c. Paris, 1757, which relates to the flora of Nice, and to some of the invertebrate animals of that place. Also a work on the fossils of Piedmont: Oryctographiæ Pedemontanæ Specimen, &c. &c.

ALLIOT, (Peter,) a physician, born at Bar-le-duc, who pretended to have discovered a specific against cancer, which, according to Haller, was tried in vain in the case of Anne of Austria, mother of Louis XIV., to whom he was appointed physician in ordinary. His remedy was a preparation of arsenic.

ALLIX, (Peter, 1641 — 1717,) a learned defender of the protestant faith, son of a minister at Alençon, was educated first at Saumur, afterwards at Sedan, where, at the age of 19, he distinguished himself by his theological theses on the Last Judgment. St. Agnobile, in Champagne, was the first scene of his labours; but in 1670 he was called to succeed the celebrated Daillé in the principal church of the reformed at Charenton, near Paris, where he was a fellow-labourer with Claude in preparing a new French version of the Bible, and distinguished himself in controversy with Bossuet. The revocation of the edict of Nantes in 1685 obliged him to take refuge, with his family, in England, where he became the minister of a French congregation in conformity with the established church. Within three years after his arrival in England, he proved that he had mastered our language, by publishing, in 1688, the work by which he is at present perhaps best known, Reflections upon the Books of Holy Scripture, to establish the Truth of the Christian Religion. In 1690 Bishop Burnet made him treasurer of Salisbury cathedal; and the same year he was complimented with the degree of D.D. by the university of Cambridge. He made several attempts, among the ministers of Holland, Geneva, and Berlin, towards establishing a perfect union among the reformed churches. He was deeply learned in Hebrew literature and the fathers. His writings are very numerous; they embrace a great variety of matter, and are written with a peculiar liveliness of style. The following is a list of Dr. Allix's chief works. 1. Réponse à la Dissertation sur Bertram et Jean Scot ou Erigène qui est à la fin du 1 tom. de la Perpétuité de M. Arnaud. This was printed at the end of Claude's Answer to Arnauld, 1670, and Father Anselm Paris (the author of the Dissertation), replied by a treatise called Créance de l'Église Grecque sur la Transubstantiation. Dr. Allix then published— 2. Ratramne ou Bertram, &c. en Latin et en Français; Rouen, 1672, 12mo. 3. Dissertatio de Trisagii origine; auctore P. A. V.D.M. Rothomagi, 1674, 8vo. 4. Dissertatio de Sanguine D. N. J. C. ad Epistolam St. Augustini quâ num adhuc existat inquiritur. 5. Dissertatio de Tertulliani Vita et Scriptis. 6. Dissertatio de Conciliorum quorumvis Definitionibus. 7. Anastasii Sinaitæ Anagogicarum Contemplationum in Hexahemeron, lib. xii. hactenus desideratus, Græcè et Lat. cum Notis Dacerii, Præmissa Expostulatio de St. J. Chrysostomi Epistola ad Cæsarium a Parisiensibus Theologis nuper suppressa; Londini, 1682, 4to. 8. Reflections upon the Books of the Holy Scriptures, &c. dedicated to King James; London, 1688, 2 vols, 8vo. 9. Determinatio F. Joannis Parisiensis de Modo, existendi Corp. Christ. in Sacramento Altaris aliò, quam sit ille quem tenet Ecclesiâ, &c. Lond. 1686, with a History of Transubstantiation. 10. Remarks on the Churches of Piedmont, 1690. 11. Remarks on the Ancient Churches of the

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Albigenses, 1692. 12. The Judgment of the Jewish Church against the Unitarians, &c. 13. De Messiæ duplici adventu Dissertationes Duæ adversus Judæos; Lond. 1701, 12mo. 14. Dissertatio de J. Christi D. N. anno et mense natali; Lond. 1707 and 1710. 15. The Prophecies which Mr. Whiston applies to the Times immediately following the Appearance of the Messiah, considered and examined; Lond. 1707, 8vo. 16. Préparations à la Cène, 8vo. Also some Sermons in French, &c.

ALLIX, (Peter, died 1795,) a French advocate, known as the author of some agreeable verses, was raised to a judicial post in the early part of the French revolution. Being continually weighed down with terror at the excesses of the dominant party, he died suddenly while engaged in the discharge of his public duties. (Suppl. Biog. Univ.)

ALLOISI. See GALANINO.

ALLORI, (Alessandro, called *Bronzino*, 1535—1607,) a painter of the Florentine school; was born at Florence, and was the nephew and pupil of Bronzino, whose surname he sometimes inscribed on his pictures. Before he was seventeen years of age, he painted an altar-piece representing the Crucifixion, excellent both for composition and colour. At nineteen he visited Rome, where he carefully studied the works of Michael Angelo. After his return to Florence, he was greatly patronized by the ducal family, who employed him to finish the pictures in their palace at Poggio a Caiano, begun by order of Leo X. by Andrea del Sarto, Franciabigio, and Pontormo; opposite to which he painted, from his own invention, the Gardens of the Hesperides, the Feast of Syphax, and Titus Flaminius dissuading the Etolians from the Achæan league. He also painted many portraits, some of which, when introduced in his larger compositions, are defaced by the then prevailing folly of clothing the moderns in the ancient costume. In 1590 he published a book on the art of drawing the human figure, illustrated with anatomical prints, from his own designs. (Lanzi, Stor. Pitt. i. 172. Biog. Univ. Bryan's Dict.)

ALLORI, (Cristofano, called also, sometimes, Bronzino, 1577—1621,) a painter of the Florentine school; the son, and for some time the pupil, of the preceding, but subsequently studied under Santi di Tito, and finally improved himself in colouring by imitating the works of one of the scholars of that master, Lodovico Cardi, called Cigoli. Beauty, grace, and exquisite finish are the characteristics of his works, of which the picture of St. Julian, in the Pitti Palace, is considered the grandest effort of his genius. Cristofano was a painter of varied powers, for he excelled in landscapes and portraits as well as history, the former of which are enlivened by the introduction of the most exquisite figures. There are many of his works in the principal churches, and also at the Medici palace at Florence. (Lanzi, Stor. Pitt. i. 197, 220, 222. Bryan's Dict. &c.)

ALLOUETTE, (Ambrose and Francis Philip.) See L'ALLOUETTE.

ALLOUETTE, (Francis d',) a learned French antiquary and philologist, born at Vertus, in Champagne, of which place he was afterwards bailli. Besides several genealogical works, he has left some writings on jurisprudence, a Treatise against Astrology, and a work on the Origin of the French Nation. The last is still in MS. (Suppl. Biog. Univ.)

ALLUT, (John,*) the signature of a French fanatical writer of the eighteenth century named Elias Marion, who retired at the revocation of the edict of Nantes to the mountains of Cevennes, and headed a band of mountaineers, whom he had contributed to excite by his preaching, and who defended themselves for some time against the troops sent to quell their turbulence. He was forced to surrender to Marshal Villars in 1704, and after some ineffectual attempts to renew the insurrections, he retired in 1706 to London, where he gave himself out for inspired; and some of his ravings were committed, on different occasions, to the press. Upon the complaint of the consistory of the French church, he was sentenced to the pillory. In 1714 he was still in London. What became of him afterwards is unknown. A catalogue of the printed works of himself, and some of his comrades, may be seen in the Supplement to the Biog. Universelle. Some of his predictions, &c. are found in the Théâtre Sacré des Cevennes, published by M. Misson at London in 1707, which was translated into English, and published, with a preface, by J. Lacey, one of the English prophets of that period, in the same year. Court de Gebelin, in his Histoire des Troubles des Cevennes, makes mention of Allut. His

* In the Catalogue de la Bibliothèque Casanate this name is supposed to be common to Marion and his associates; but Barbier, in his Dictionnaire des Anonymes, 2d ed. No. 1609, has shown that it belongs only to Marion. (Suppl. Biog. Univ.)

Prophetical Warnings (under his own name of Elias Marion) are often quoted in Goode's Modern Claims to the Gifts of the Spirit stated and examined; London, 1833; a work which is highly valuable for its account of the French prophets of that day. See also Hickes's Spirit of Enthusiasm exorcised. The writer of this article cannot find any mention of Marion in Col. Cavalier's Wars of the Cevennes. Some very curious works on this subject are enumerated in Walchii Bibliotheca Theologica, vol. ii. pp. 105—111.

ALLUT, (Anthony, 1743—1794,) a writer in the Encyclopédie, who embarked in the revolution, but not going the same length as the ruling party, was guillotined as a federalist. He came to Paris in early life, with his sister Susanna, known afterwards as Madame Verdier, the authoress of some minor poetical pieces of considerable merit.

His cousin, *Scipio Allut*, in 1779, published anonymously some translations from the minor Greek poets, and was employed at the time of his death in translating Lord Chesterfield's Letters.. (Suppl. Biog. Univ.)

ALLWOERDEN, (Henry d',) a pupil of Mosheim, who gave him materials for writing the Life of Servetus, which was published in Latin in 1728, in 4to, and was translated by Mosheim himself into German, with additions; 4to, Helmstadt, 1748, and a Supplement 1750.

ALMAGRO, (Diego de, 1463—1538,) one of the most celebrated adventurers in the New World, was a native of Almagro, in Spain, but of his family nothing is known. Bred in the camp, the discovery of the West Indies, and ultimately of Mexico, excited his ambition as powerfully as that of Pizarro, his friend and associate. The discovery and conquest of Peru were the great object of both. They had in a few years evidence enough of its existence; but how to subdue it with the handful of volunteers they were able to raise, was one of those problems which other men would never have thought of solving. The confidence with which, before they sailed from Panama, they divided amongst themselves the authority over this unknown empire,—Pizarro to be the governor, Almagro the lieutenant-governor, and a third associate, Hernando de Luque, to be the bishop—would have amazed any sane mind. The disasters which attended their first efforts of discovery, the number of men they had lost, the treasures they had wasted, might have taught them to be less sanguine; but had they been less confident, would they have ventured in so hazardous an undertaking? To procure the sanction of the Spanish monarch, Pizarro repaired to Spain, where attention to his own interests made him lose sight of Almagro's. While procuring for himself the supreme authority over a territory two hundred leagues in extent, he was satisfied with stipulating for his companion the government of a fortress. The latter resented this base conduct; and on the return of Pizarro, it required all his address to procure a reconciliation. At length it was effected on the condition that Almagro should be the adelantado of the whole region, and hold besides an independent government. In 1531, Pizarro again sailed, while Almagro remained at Panama to collect reinforcements, with which he was to join the chief. The exploits of Pizarro (see the name) may be found in the article devoted to him, which indeed ought to be perused before the present one. Almagro could not join the chief until the inca Atahualpa (see the name) was a captive in the hands of the Spaniards. The reinforcement which he conducted was most welcome to Pizarro, who was in the midst of a hostile country, with scarcely two hundred men. Almagro shared in the ample treasures which were amassed for the ransom of the inca. But he was resolved that this ransom should never be effected; he called loudly for the captive's death, which he regarded as a necessary preliminary towards the subjugation of the empire; and he had the satisfaction of sitting as one of the judges at the strange trial of the monarch. The execution rapidly followed the sentence. After this execrable act, he assisted in the conquest of Peru. In recompense of this service, the emperor Charles conferred on him the government of two hundred leagues of territory south of that assigned to Pizarro, with the title of adelantado. With his master, therefore, he was satisfied, but he soon discovered grounds of dispute with his colleague. Cuzco, the residence of the incas, he claimed as within the bounds of his jurisdiction. It was an impudent claim, and was resisted by Pizarro. They were on the point of deciding the dispute by the sword—for each had followers enough—when another forced reconciliation was effected. The chief condition was that Almagro should begin the conquest of

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Chili, the country assigned him by the emperor; and if he did not find it equal his just claims, a part of Peru should be surrendered to him. Accompanied by five hundred and seventy Europeans,—the greatest number yet congregated in the New World,—he began his operations. Despising difficulties and dangers of every kind, he chose the mountain tract, which was almost impracticable, in preference to that which lay near the coast. Hence he lost many of his followers. And when he descended into the plains of Chili, he found a people very different from the Peruvians,—a martial, intrepid, and fierce people. The issue would have been doubtful, had he persevered; but he was recalled by a revolution in Peru. Manco Capac, the puppet inca, whom he and Pizarro had called the successor of Atahualpa, had found means to organize a conspiracy to rid Peru of its invaders. Through the efforts of many native chiefs, two large armies were assembled, and while one besieged the three brothers of Pizarro in Cuzco, another invested Pizarro himself in Lima. Both places must soon have fallen but for Almagro. His object, however, in returning to Cuzco, was not so much to aid his rival, as to claim that city; he had just received his patent from Europe, and he was more than ever convinced that Cuzco lay within the limits of his government. He defeated the Peruvians, and then quarrelled with the Pizarros, of whom he killed one, and the rest he took prisoners. But this diversion had enabled Francisco Pizarro also to raise the siege of Lima, and to defeat the other Peruvian army; and ignorant of what had just taken place at Cuzco, he sent five hundred men thither, under Alonzo de Alvarado. Almagro led this force into a false position, and took the leader prisoner. Had he marched on Lima at this moment, he would have had no competitor, and Peru would have been his. But he listened to the hollow overtures of Pizarro; he consented to refer the matters in dispute to the emperor; he released the captive prisoners; and soon heard, what he might have foreseen, that Pizarro refused to admit any other umpire than the sword, and was on the march against him. On the plain of Cuzco, where he awaited the approach of his rival, he was defeated, and made prisoner. His fate was decreed from this moment; but as many of the soldiers whom he had so often led to victory were still in Cuzco, nothing decisive was adopted until they were removed. He was then brought from his prison, tried, and condemned. He who had so often defied death in the field,—whose valour had been the theme of admiration,—now so far forgot himself as to beg piteously for his life. His unmanly degradation availed him nothing; neither his grey hairs (he was now seventy-five years of age), nor his ancient intimacy with Pizarro, could save him; he was strangled in prison, and then publicly beheaded. At the last he recovered his courage, and died as became a veteran soldier. (Orellano, Varones Illustres del Nuevo Mundo. Garcilasso de la Vega, Comentarios Reales, tom. ii. Robertson's America.)

ALMAGRO, (Diego, died 1542,) son of the preceding, by an Indian woman, was declared by his father's will governor of Chili, in conformity with the patent which the emperor Charles had granted to that celebrated adventurer. This will was disregarded by Pizarro; but if it had not been, of what use could it be to a man who had neither money nor troops to conquer that kingdom? Almagro remained at Lima, occupied, young as he was, in secret schemes for the removal of Pizarro, and for the furtherance of his own ambition. The followers of his father, veterans though they were, had no share in the division of the territory which Pizarro had made after the execution of the chief. They were consequently dissatisfied; they repaired to the young Almagro's house; held many consultations with him; and ended by the resolution of removing Pizarro, and of raising Almagro to the government. In conformity with it, Pizarro was assassinated, and by many Almagro was hailed governor of Peru. But some places, and many soldiers, refused to recognise him. At this moment arrived Vaca de Castro from Spain, with full authority from the emperor to reform the government, to punish the guilty, and to appoint whatever officers he pleased; he was, in fact, to exercise supreme power. As the murderers of Pizarro could expect no forgiveness, they resisted the authority of Vaca. But he defeated them; and tried the survivors. Almagro, with forty of his associates, was condemned and executed by order of the inflexible judge. The same place witnessed the execution of the son, as had witnessed that of the father; the same hands separated the head from the body.

ALMAIN, (James, d. 1515,) a learned

scholastic writer, a follower of Scotus, born at Sens, appointed professor of divinity in the college of Navarre, at Paris, in 1508. He has left comments on the sentences of Lombard, Moralia, and some works on the authority and power of the church, in which he defended the doctrine of the council of Pisa against Cardinal Cajetan, who set the pope's authority above councils. His collected works, with the exception of the Moralia, were republished at Paris, 1517, fol.

ALMAMON. See MAMON and MOHAMMED ABEN-AMER.

ALMAN, (John,) of Constantinople. This rabbi flourished about the end of the fifteenth century, and was the Hebrew instructor of Picus of Mirandola. He was the author of several works, quoted by rabbinical writers, but never published. (De Rossi.)

ALMANSOR. See MANSOR.

ALMARUS, or ÆLMERUS, abbot of the monastery of St. Austin, at Canterbury, made bishop of Sherborne in 1022. Having lost his sight, he lived in retirement as a simple monk till his death. (Biog. Univ. Suppl.)

ALMEIDA. Of this name are several personages illustrious in the annals of Portugal.

1. *Francisco de*, Conde de Abrantes, who began his military career by joining as a volunteer the army of Fernando and Isabel against the Moors of Granada. In this war he obtained great distinction. It was for his merits as much as his birth, or his favour with the sovereign Dom Manuel, that in 1505 he was nominated viceroy of the Indies. His administration was a glorious one for Portugal. At Quiloa he deposed the Mohammedan king, who was hostile to the strangers, and elevated another, who was to reign as the vassal of Dom Manuel. This was in about seven years after the first discovery of the country by Vasco de Gama! At Cananor and Cochin, he established factories for the interests of Portuguese commerce, and entered into the most advantageous treaties with the native princes. His son, Lorenzo de Almeida, in obedience to his orders, extended the supremacy of Portugal over the Maldive isles, and established a well-protected factory in the important island of Ceylon. He himself next assailed the city of Calicut, which had endeavoured to form a league for the expulsion of the Europeans, and reduced it to more than a nominal subjection. Goa he also humbled; and it was in conformity with his advice that another armament was sent to form establishments in the island of Sumatra, and in close commercial alliance with the king of Malacca. In the midst of his successes, he was superseded by Francisco de Albuquerque. As he had just commenced the war with Calicut, he refused to resign his charge until he had concluded it. A dispute followed between the two nobles, and Almeida was so far provoked as to imprison his rival; but he soon returned to better thoughts, released Albuquerque, resigned his command, and embarked for Europe. Yet Europe he was no more to see. On the coast of Caffraria, where he landed for fresh water, he had a dispute with the natives, in which himself and a portion of his crew perished. Thus he who had humbled so many Indian sovereigns, who had annihilated in the Indian seas the power of the Egyptian soldan, who had founded a great empire, was destined to die in a petty affray with a handful of savages! This was in March 1509. Dom Manuel lamented him; Ferdinand and Isabella went into public mourning for him. (Barros, Os Feitos; Lemos, Historia Geral; Dunham, Spain and Portugal.)

2. *Lorenzo de*, son of the preceding, who, as we have just related, formed establishments in Ceylon and in the kingdom of Malacca. It was his destiny, too, no more to revisit his native country: he fell in a naval action off Calicut.

3. *Manuel*, (1580—1646,) a native of Viseu, who entered, at an early age, into the Society of Jesus, and went out as a missionary to India. In 1622 he was selected, by the general of his order, as ambassador to the emperor of Abyssinia. By that prince he was well received, but the successor expelled him and his companions. On his return to Goa, after thirteen years' absence, he was made provincial of his order, and inquisitor. There he died.

4. *Teodoro*, (1722—1803,) a native of Lisbon, and a priest whose philosophical works (5 vols. 8vo. Lisbon, 1751,) procured him a name.

5. *Nicolas Tolentino de*, (1745—1811,) a poet of Lisbon, who wrote against the minister Pombal, and therefore gained the favour of Pombal's successor. A chair of rhetoric, and a sinecure office in the state, were more than a sufficient reward for his merits. In his subsequent pieces he was less personal; his satire, consequently, was less poignant.

6. *Antonio de*, (1761—1822,) a native of Beira, and one of the best surgeons Portugal ever produced. The success with which he practised in the hospital at Lisbon, caused the government to send him, with a few others, to improve himself in France and England. France, however, he did not visit, it was in too agitated a state; but in London he resided for some time, and was very assiduous in his attendance at operations. His knowledge of English, too, enabled him to profit by the public lectures. On his return to Lisbon, he was held in high honour: his operations, especially for the stone, were successful, and his surgical treatises were printed at the expense of government. His political tendencies caused him to be exiled for a time in 1810; but whether in London or at Rio Janeiro, he was diligent in his profession. The best of his writings are his Obras Cirurgicas, 4 vols. 8vo. Lisbon, 1814. (From the Bibliotheca Lusitana, Nicolas Antonio, &c.)

ALMEIDA MELLO E CASTRO, (Joam de, 1757—1814,) Conde das Galveas, a Portuguese minister of state, a great advocate for the English alliance, and consequently an enemy to the French. For this reason he has not been well treated by writers of the latter nation. Accompanying his sovereign to Rio Janeiro, he there died.

ALMELIK. See MELIK.

ALMELLA, (Pedro Rodriguez *de*,) canon of Carthagena in the sixteenth century; compiled an account of about two hundred and thirty battles, from the earliest period to the conquest of Merida by Fernando and Isabel.

ALMELOVEEN, (Theodore Jansson Van, 1657—1712,) a Dutch physician, and the learned editor of various classical and medical works, was born at Mydregt, near Utrecht, where his father was minister of the reformed church. His mother, Mary Jansson, was a relation of the celebrated printer of Amsterdam. After studying under various eminent men, such as Grævius for belles lettres, Leusden for theology, Munnich for medicine, &c., he determined to give up his father's profession, for which he had been intended, and devote himself to medicine. He was admitted doctor of physic in 1681. In 1687, he went to reside at Gouda, where he married. In 1697, he was invited to Harderwick, to become professor of Greek and history; and in 1702, he was appointed professor of medicine, retaining both offices until his death. He had a great knowledge of books. Besides editions with notes of Strabo, Juvenal, Quintilian, the Aphorisms of Hippocrates, Celsus, Apicius, Aurelian on Diseases, and Decker's Treatise on Suppositious Writings, he has left a work in Flemish on the anatomy of the muscles, several bibliographical treatises in Latin,. among which are a work—De Vitis Stephanorum, a list of Plagiaries, and a list of books promised that never appeared. He published also the Onomasticon Rerum Inventarum, et Inventa Nov-antiqua, &c. Amst. 1684; which is a history of medicine.

ALMELOVEN, (John,) a Dutch painter and engraver, born about 1614, principally known for some neatly-executed etchings of landscapes, from his own designs. (Strutt, Dict. of Eng.)

ALMENAR, (Juan,) a Spanish physician of the fifteenth century.

ALMENDINGEN, (Louis Harschar d', 1766—1827,) a learned German jurist. He was born at Paris, and educated by his father until the year 1789, when he went to Gottingen, where he applied himself to the study of law and history under professors Runde, Hugo, Putter, and Spittler; and in 1794, he was elected professor of law at Herborn (Nassau). In 1796, he married a daughter of Adam Hoffman, professor of medicine. While he was at Herborn, he received offers from six universities; none of which he accepted, because his aged parents, who lived with him, were averse from moving, and his wife at Herborn was surrounded by her family. He was a very prolific author at this period, as may be seen by a reference to Meusel's Gelehrtes Deutschland. His writings were varied: sometimes translations from English works, &c.; but chiefly legal treatises and papers relative to civil law, legislation, &c. In 1802, he accepted the situation of counsellor to the newly-erected court of appeal at Hadamar, an office which he filled at Dusseldorf, during the disturbances of Nassau; but being recalled, in 1811, to the service of the duke of Nassau, he became vice-director of the aulic tribunal of Wisbaden, and referendary of the minister of state. In 1813, being made member of the commission of legislation, he applied himself to the framing several useful legal reforms, most of which have since been adopted. In 1816, he was made vice-president of the aulic tribunal of Dillenburg; and shortly

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afterwards, he was named counsellor of state. He had for a long time pleaded the cause of the widowed duchess of Anhalt-Schaumburg, (as guardian of her children,) against the duke of Anhalt Bernburg, in a question relative to the validity of the transference of some property; and the course of the suit requiring his presence at Berlin, he repaired thither in 1819; but the views of the question which he took were not recognised by the tribunals. In consequence, he wrote a history of the Anhalt Suit, in which he made some very severe reflections on Prussian legislation. He was, in consequence of this, condemned in 1822, by the authorities at Berlin, to a year's imprisonment; the disgrace of which sentence, although never carried into effect, affected him so deeply as to cause him wholly to retire from society until the period of his death. His writings are very numerous: the most important are some contributions to a periodical work—the Library of Criminal Law, published by MM. Feuerbach and Grollmann; on the Origin of War and its Influence of Civilization, 1788; on the Progress and Decay of the Sciences, 1789; on the Rights and Constitution of the Germanic Diet during the vacancy of the imperial throne, 1792; a philosophical essay on the Penal Laws of the French Republic; the Past, Present, and Future Condition of Germany considered politically. His works are enumerated, and a very elaborate account of him is to be found in Hasse's Zeitgenossen, 3d Series, vol. i. bd. v. from which, and the Supplement of the Biog. Universelle, this article is compiled.

ALMERAS, (Baron Louis, 1768—1828,) a French general of the humblest origin. He distinguished himself under Napoleon in Italy and Egypt, and was taken prisoner by the Russians in the retreat from Moscow. Returning to France after Napoleon's fall, he was made chevalier of St. Louis in 1814; and in 1823, governor of Bordeaux, where, prematurely old through hard service and wounds, he ended his days. (Suppl. Biog. Univ.)

ALMICI, (Pietro Camillo, 1714—1779,) a priest of the oratory, of distinguished theological attainments, born at Brescia, of a noble family. He has left critical reflections on the work of Febronius de Statu Ecclesiæ, together with some treatises, part of which are still in manuscript, especially one on the Life of Father Sarpi.

ALMICI, (Giambattista, 1717—1793,) the brother of Pietro Camillo, and a celebrated Italian jurist; born near Brescia, and educated under the Jesuits there and at the University of Padua. He finally gave himself up to legal studies. After some official employments in which he gained great popularity, he travelled over Italy and Sicily, and was much prized by the learned and excellent. His marriage in 1771, and his numerous family, seem only to have induced him to live in a more retired manner, and devote himself more to study. He published, 1. Saggio sopra la ragione, ossia Legge Naturale contro i disapprova tori di un tale Studio. Brescia, 1748. 2. Il Diritto della Natura e delle Gente, &c., di Sam. Barone di Puffendorf, rettificato, &c. 1757, 4 vols. 4to. 3. Institutiones Juris naturæ et gentium juxta Catholica principia. 4. Osservazioni sopra il Libro del Sig. Elvezio intitolato lo Spirito. 4to. Brescia, 1766. His attack on Helvetius is blamed by his biographer, (in Tipaldo's Biografia,) but he acknowledges its justice in many points. (Tipaldo Biografia.)

ALMODOVAR, (the duke of, d. 1794,) a Spanish diplomatist in Russia, Portugal, and England. Under the name of Malo de Luque, he translated much of the famous work of the Abbé Raynal, which was suppressed in Spain.

ALMOLI, (Solomon,) a rabbi, who lived about the beginning of the sixteenth century in the Levant. He wrote, 1. Mefasher Chalamin: the Interpreter of Dreams. 2. Shaar Adonai; the Gate of the Lord. 3. Holcoth Sheva; a small grammatical treatise. (See De Rossi, Annals, 1501—1540.) Also a Hebrew Dictionary, as far as Nun, which Bartolotti says was printed at Constantinople, but De Rossi doubts it.

ALMON, (John, 1738—1805,) a literary bookseller of democratical principles, who rendered himself notorious as the publisher of several violent political pamphlets, some of which he is supposed to have written: they related to Lord George Sackville, Lord Chatham, Lord Bute, Mr. Wilkes, of whom he was an extravagant admirer, &c. His Anecdotes of Lord Chatham, 2 vols. 4to. have been often reprinted. He published, besides three volumes of Anecdotes of the most noted of his contemporaries, a Life of Wilkes, prefixed to a collection of his letters, &c. Late in life, having married the widow of Mr. Parker, he became the proprietor and editor of the General Advertiser, for a libel in which he was

imprisoned. The close of his life was spent in Hertfordshire in great poverty. A list of his writings may be found in Chalmers's Dictionary by those who think it worth while to collect them.

ALMONDE, (Philip Van, 1646—1711,) a Dutch admiral, born at Brielle. After having seen a good deal of service under Admiral Ruyter and Cornelius Trump, he distinguished himself greatly at the battle of La Hogue in 1692, where he commanded the vanguard of the allied fleets. His subsequent gallant conduct off the coast of Spain, where he was sailing in company with the English admiral, Sir George Rooke, spread his renown through Europe. His enterprise is said to have been the chief cause of the capture of the galleons in Vigo harbour. His death took place at his seat at Haaswyk, near Leyden. (Biog. Univ.)

ALMOSNINO, (Moses,) a rabbi, born at Salonichi in 1523, who was highly distinguished for his learning and his talents in preaching. He wrote, 1. A Commentary on the Megilloth, called Jodei Mosheh: the Hands of Moses. Salonichi, 1572; Venice, 1597. 2. Pirké Moshéh: a Commentary on the Pirké Avoth. Salonichi, 1563. 3. Tephilla le-Mosheh: the Prayer of Moses. Ibid. 1563. Cracow, 1586. 4. Meametz Coach: the Strengthener. It consists of twenty-eight discourses, some of them funeral sermons. Ven. 1588. 5. Regimiento de la Vida, in Spanish, but in Hebrew characters, &c.

Another of this name wrote some commentaries, inserted in the Biblia Rabbinica of Amsterdam, 1724.

ALMS, (James,) a captain in the British navy, was a native of Gosport, in the county of Hants, and the son of an honest and industrious man, who, originally, according to Charnock, "boasted of no higher appointment than that of an inferior domestic in the household of the duke of Richmond."* During his early services in the subordinate ranks, he had been often engaged with the enemy; and in 1749 was one of the fortunate few saved out of the *Namur*, when that ship was wrecked on the coast of Coromandel. Although, as master and commander, he had signalized himself in several "single combats,"† still it was not till the year 1765 he attained the rank of post-captain. His gallant conduct when in the command of the *Monmouth* sixty-four, in Sir Edward Hughes's severe struggle with the celebrated Suffrein, off Trincomali,* deserves to be recorded with the deeds of the brave. On this day he was second to Sir Edward. At one period of the action, Alms perceiving that Suffrein had put up his helm with a view of boarding the British chief, luffed his ship into the "very eye of the wind," threw into the Frenchman's bows a raking broadside, and frustrated the enemy's daring design. Subsequently to this manœuvre, the *Monmouth* had to sustain a terrific fire from Suffrein and his two seconds, which continued until the main and mizen-masts of the former fell over the side. Already had the British colours been twice shot away, but they were now nailed to the stump of the mizen-mast, with Alms's directions, "never to be struck."

In this furious though undecided contest, the *Monmouth* had seven guns dismounted,—the wheel twice cleared,—and two seamen only, besides the captain, left alive on the quarter-deck. Forty-five men were killed, and one hundred and two wounded. Alms himself received two splinter-wounds in the face, and two musket-balls went through his hat. Amid these well-earned laurels, this worthy and gallant officer sustained in the same battle an irreparable loss. His son, who was serving as lieutenant of the *Superb*, the flag-ship of Sir Edward Hughes, fell early in the action.

ALNANDER, author of the History of Printing in Sweden, was born towards the end of the seventeenth century, at Norkoping. For an analysis of his Historiola Artis Typographicæ in Suecia, Upsal 1722, see Acta Eruditorum Lipsiens. Supplem. viii. 506. A brief view of its plan is given in the Suppl. Biog. Univ.

ALOADIN, or ALA EDDYN, seventh prince of the Ismaëlians, or Assassins (see HASSAN-BEN-GABBAH), according to Abulfeda, succeeded his father Djelal Eddyn, in A.H. 618 (A.D. 1221). He was then only nine years of age; but the ferocity of his disposition early manifested itself. He was persuaded that his father's ministers had intended to poison him, and he had them all executed. He passed his days in profligate debauchery, but the terror of his name kept

* Ultimately, Mr. Alms's father became steward to the duke of Richmond.

† Single combats, nautically speaking, signify battles between single ships.

* It is worthy of remark, that this encounter took place on the same day Rodney had achieved his glorious victory in the West Indies, 12th April, 1782.

the governors of Syria, of Cairo, of Bagdad, &c. tributary to him. Indeed he exacted tribute from the king of Hungary and Frederic II. the emperor of Germany, on their arrival in Palestine. When Louis IX. left his captivity in Egypt and went with the wreck of his army to Palestine, Aloadin demanded tribute for the "Old man of the mountain," but Louis, on the contrary, refused to give him any presents until he showed signs of subjection, which at length he did. Not long after this transaction, Aloadin was deposed by a conspiracy, and died leaving a son whom he hated (Rokn Eddyn), his successor, and leaving a name for ever infamous for cruelty and despotism. In his son's days the Tartars ruined his small possessions.

ALOARA, (d. 992,) widow of Pandulph, surnamed Ironhead, prince of Capua and Benevento, governed her states with great ability. Baronius relates that St. Nilus foretold to her, as a punishment for the murder of her husband's nephew (whom she had just put to death for fear he should interfere with her son's rights), that her offspring should not reign in Capua—a prophecy that was justified by the event.

ALOISI, (Balthazar, 1578—1638,) a painter, born at Bologna, the relative and pupil of the Carraccis. His compositions were excellent; but not meeting with sufficient encouragement, he went to Rome, and gave himself up to portrait painting. His pictures have great vigour and clearness of relief. (Suppl. Biog. Univ.)

ALOMPRA, (1710—1760,) founder of the present dynasty of the Birman empire. When the king of Pegu attacked Ava in 1752, Alompra, who was of low extraction, was continued in the government of a village, Munchaboo, where, having collected a small band of patriots, he successfully resisted the Peguers, retaking Ava in 1753, and two years after expelling them from the northern provinces of Birmah. The war continued till the year 1757, in which year the city of Pegu was taken by storm. He died while engaged in the conquest of Siam. His wisdom in consolidating and securing his power was as conspicuous as his valour in the acquisition of it. He reformed the courts of justice, and prohibited gaming and the use of spirituous liquors. He was supported by the English, the French siding with the Peguers.

ALOPA. (Laurentius,) a learned printer of the fifteenth century. He probably fixed his workshop at Florence about the year 1484. His editions of the Anthologia (4to, 1494), the Hymns of Callimachus, Hippolitus, Alcestis, and Andromache of Euripides, and the Argonautica of Appollonius Rhodius, beautifully printed in capital letters, from a type founded by John Lascaris, are in great request. (Suppl. Biog. Univ.)

ALOPEUS, (Baron Maximilian, (1748—1822,) a Russian diplomatist, born at Wibourg in Finland, educated at Abo, afterwards at Gottingen, was intended for the ecclesiastical profession, but being employed as secretary by Count Panim, Russian ambassador at the Swedish court, he rose gradually till he was named minister plenipotentiary at the court of Berlin, by the Empress Catherine, in 1790. In 1795, Prussia having withdrawn from the coalition by the treaty of Basle, he remonstrated, and in 1796 he left Berlin, to which court he did not return till 1802. At the time of the peace of Tilsit, he was in London, on a special mission. He retired from diplomacy in 1820, to Frankfort-on-the-Maine, where he ended his days. He is said to have left very valuable MS. memoirs. (Suppl. Biog. Univ.)

ALOPEUS, (Count David d', 1796—1831,) brother of the preceding, by whom he was brought forward. In 1809, having been sent to the court of Sweden, as Russian minister, he was arrested upon the discovery of a correspondence which implicated him in a charge of corrupting the Swedish army. Upon the forced abdication, however, of Gustavus, he received full compensation from his master for the disgrace he had been subjected to, and he died minister plenipotentiary of Russia at the court of Berlin. (Suppl. Biog. Univ.)

ALPAGO, (Andrew,) an Italian physician, at the commencement of the sixteenth century, who went to the East, and made himself acquainted with Arabic for the purpose of getting a correct text of Avicenna; he died suddenly, shortly after having been appointed professor of medicine at Venice. The folio edition of Avicenna, published by Gerard of Cremona, at Venice, in 1544, is enriched with notes by Alpago, who also translated into Latin, Avicenna's treatise, De Syrupo Acetoso. (Biog. Univ.)

ALPAIDE, the concubine of Pepin Heristal, and mother of Charles Martel. Lambert, bishop of Liège, refusing to countenance her union with Pepin, is

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said to have been murdered by her brother. After Pepin's death, in 714, through fear of his wife Plectrude, whom she had supplanted, she retired to a monastery, where she died.

ALPALAS, a rabbi of Salonichi, wrote Ohil Mosheh, and some moral discourses, printed at Venice, 1599.

ALPHARABIUS, (James,) a Latin writer of the fifteenth century, born at Leonessa, in the kingdom of Naples, author of a treatise on the use of crowns among the ancient Romans, first published at Leipsic, in 1759, in 4to. (Suppl. Biog. Univ.)

ALPHEN, (Jerome Van, 1746—1803,)a Dutch poet, of considerable merit, born at Gouda, educated at Leyden, where he took his degree as doctor of laws, in 1768, and was shortly afterwards named procureur-général at the court of Utrecht, afterwards pensionary of the city of Leyden, and eventually counsellor and treasurer-general of the Union. On the invasion of Holland by the French, he resigned his offices, and retired to the Hague. Besides several collections of small poems, he has published the Christian Spectator, and some essays on the advantages that would accrue to states, if political theories were formed in accordance with the maxims of the Bible. (Van Kampne's Literary History, ii. 175. Suppl. Biog. Univ.)

ALPHERY MEKEPHOR, or NIKEPHOR, an English clergyman, remarkable for the singularity of his destiny, was born in Russia, of the family of the Czars. On account of the troubles in his native country, he was sent with two of his brothers to England, where at the close of the sixteenth century, while the three were pursuing their studies at Oxford, two were carried off by the small pox. The survivor entered into holy orders, and was presented in 1618 to the rectory of Woolley, in Huntingdonshire, where he remained till his ejection in 1643, notwithstanding two invitations to return to Russia, which he received from some who were desirous of placing him on the throne of his forefathers. His wish for a peaceable life was not however gratified; he was treated with great harshness by the soldiery of the commonwealth, and it was with difficulty that he could maintain his family, upon the pittance allowed to him by the rebels from his benefice, added to the proceeds of a small farm, which he had found means for purchasing. At the restoration, being upwards of eighty, he found himself incapable of performing the duties of the cure, in which he had been replaced, and fixing a curate at Woolley, he retired to the house of his eldest son, at Hammersmith, where he died at an advanced age. Chalmers states that the last survivor bearing his name, married a cutler at Huntingdon, named Johnson, and was the mother of eight children: she was living in 1784. She is said to have received considerable respect from the courtesy of her neighbours, in consideration of her illustrious origin. (Walker's Sufferings of the Clergy, p. 183. Biog. Brit.)

ALPHONSE, (Louis, 1743—1820,) a French apothecary, born at Bordeaux, who became a believer in Mesmerism. Subsequently, his ardent temper led him to take a deep interest in politics, siding with the revolutionary party. Having experienced considerable losses, he returned to his shop at Bordeaux in 1799, where he died. He was the author of a Mémoire sur la Monnaie de Billon, and several pamphlets on matters connected with the town where he resided. (Suppl. Biog. Univ.)

ALPINI, (Prospero, 1553—1617,) a celebrated physician and botanist. He was born at Marostica, in the republic of Venice; and studied at Padua, where he was early chosen deputy to the rector and syndic to the students. He took his degree of M.D. in 1578, and commenced practice at Campo San Pietro, a small town in the vicinity of Padua. A love of botanical science induced him to travel in search of exotic plants, following the example of Galen, and visiting the places in which they grew. He fortunately obtained an appointment as physician to George Emo, the Venetian consul in Egypt, and he arrived at Grand Cairo in 1580. He travelled in the East during three years, minutely examining and inquiring into all matters connected with botany and medical science. The fruits of these researches he gave in various works upon his return to his native country. He was appointed physician to Andrew Doria, prince of Melfi, and then resided at Genoa, where he established his fame as a physician. The reputation he acquired occasioned him, in 1593, to be called to Padua. He was there made professor of botany, and curator of the botanic garden, offices which he held until his death in 1617. Many testimonies have been given to the talents and labours of Alpini; and a family of

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plants, the *Alpinia*, of the class *Monandria*, and order *Monogynia*, have been named after him by Plumier and Linnæus, in acknowledgment of the services he rendered to botany. The following are the published works of this author:—1. De Balsamo Dialogus. Venet. 1591; Patav. 1639, Lugd. Batav. 1718. 4to. In French by Colin, Lyon, 1619. 8vo. In this work, Alpini treats of the Opobalsam, the Balm of Gilead (Amyris Gileadensis), which he esteems as the balm of the ancients; and he speaks of the plant which furnishes the white balsam. 2. De Medicina Ægyptiorum, lib. iv. Venet. 1591; Paris, 1646; Lugd. Batav. 1719, 4to; the latter with the work of Bontius, De Medicina Indorum. A fifth book is reported to have been preserved in MS. In this work, the author gives several particulars relative to the medical and surgical practice of the ancient and modern Egyptians. He also gives a very curious account of a mode of extracting the stone from the bladder, which, rude as it was, Alpini saw successfully tried upon a Turkish general. Alpini describes the operation of paracentesis for the dropsy. He notices also the practice common in some of the nations of the East of taking opium for the purpose of intoxication; and he dwells upon the great depression and languor which those who have habituated themselves to this practice suffer, and the necessity of employing aromatics of great power to rouse them from their stupor. 3. De Plantis Ægypti Liber. Venet. 1592, 1633; Patav. 1640, 4to. The engraved figures in this work are too small to be useful; and some of the plants are not to be recognised. The work, however, contains many good descriptions of their characters and properties; and he is the first to have correctly explained the physiology of the generation of plants, especially in the case of the Date. He is also cited as the first author to describe the coffee plant, and to notice its properties. He saw it cultivated in the garden of a bey at Grand Cairo. Rauwolf, however, appears to have previously noticed it. 4. De Præsagienda Vita et Morte Ægrotantium, lib. vii. Patav. 1601. 4to; Venet. 1601, 1705, 4to; Francof. 1601, 1621, 8vo.; Lugd. Batav. 1710, 4to, corrected by Rudolph Dyker, and with a Preface by Boerhaave, Lugd. Batav. 1733, 4to, with the corrections of Gaubius. Hamburgi, 1734, 4to. An English translation by Dr. R. James, Lond. 1746, 8vo, 2 vols. Of this work, the celebrated Boerhaave said, that it supplied "method to the facts recorded by Hippocrates." He has also added the fruits of Galen's observations, and those of later writers, and his own experience on this important subject. 5. De Medicina Methodica, lib. xiii. Patav. 1611, fol.; Lugd. Batav. 1719, 1729, 4to. The doctrine of the methodists is amply and faithfully displayed in this work. Alpini was unquestionably imbued with the principles of the methodic sect. 6. De Rhapontio Disputatio, Patav. 1612, 1622, 4to; Lugd. Batav. 1718, 4to. 7. De Plantis Exoticis, lib. ii. Venet. 1627, 4to. Alpini enriched the botanic garden of Padua with many exotics, particularly from Egypt. 8. Historiæ Naturalis Ægypti, lib. iv. Lugd. Batav. 1735, 4to. A fifth book in MS. is said to be in existence. These two last works were published by the care of his son, his successor in the chair of botany. Some MSS. are also mentioned as the works of Alpini, but they have not been printed. He is said to have written a treatise, De Surditate, giving the results of his researches into a calamity with which towards the close of his life he was seriously afflicted. Upon the authority of Boerhaave, it may be stated, that he wrote a work—De Præsagiendis Morbis in Sanitate. Eloy names another work under the title of Prælectiones in Gymnasio Patavino habitæ.

ALPTEGHYN, (d. 975,) the founder of the dynasty of the Gasnevides, was originally a juggler, and slave to Sultan Ismael, one of the Samanides. Having obtained his freedom, he rose to be made governor of Khorasan, under Sultan Abdalmelek; at whose death, having opposed the succession of his son, he fled with 700 men, by whose aid he possessed himself of the city of Gasna, where he was acknowledged as sovereign, and died after a reign of sixteen years.

ALQUIE, (Francis Saviman d',) a French writer at the close of the seventeenth century, who compiled an account of the siege of Candia in 1669, chiefly from the information of J. B. Rostagne, an eye-witness. He was the author of some other pieces, the titles of which may be seen in the Biog. Univ.

ALQUIER, (Baron Charles Jean Marie, 1752 — 1826,) an able French diplomatist. He began his studies in the congregation of the Oratory, with the intention of remaining there, but afterwards went to the bar. On the breaking

out of the revolution, he sided with the strongest party, voting for the execution of the king. His early education appears to have impressed him with no favourable sentiments towards the ministers of religion; but the leading feature in his character was a regard for his own preservation, and he seems to have watched the course of affairs with considerable sagacity. In 1795, he was elected secretary of the council of the ancients; and in 1798, he was sent to the elector of Bavaria, to press the repayment of some money which had been advanced by France. In 1799 there was an idea of appointing him prefect of police; but Napoleon doubted the strength of his character, and he was sent, in 1800, as ambassador to the Spanish court. In 1801 he was replaced by Lucien Buonaparte, and sent to Naples, where he remained till the invasion of that kingdom in 1805. Afterwards, he was employed successively at the courts of Rome, Stockholm, and Copenhagen, by Napoleon, who needed the intrigues of such a man, and who seems never to have been disappointed in his estimate of his abilities. He was recalled from Denmark in 1814, by Louis XVIII. and exiled as a regicide by the law of the 12th January, 1816. He retired to Belgium, but obtained permission to return in 1818. (Suppl. Biog. Univ.)

AL RAXID, son of Mohammed, king of Seville and Cordova, did all that he could to deter his father from an alliance with Yussef ben Taxfin, emperor of the Almoravides. He saw and predicted the subjugation of Andalusia by that unprincipled ally. When the villany was consummated, he, his sisters, and his father were made captives, and doomed to end their days in poverty, in the fortress of Agmat.

ALRED, (called also *Alfred* and *Alured*.) Under the article ALFRED OF BEVERLEY, it has been stated, that this writer is usually placed too early. It ought, perhaps, to be added, that the authors of the Biog. Brit. maintain a different opinion; and also, that a MS. history of the church of St. John of Beverley, by him, is said to exist in the Cotton library.

ALSAHARAVIUS. See ABULCASIS.

ALSAMA BEN MELIC, Arabian viceroy of Spain, in the first half of the eighth century. Whether this chief was the one defeated by Pelayo, has been disputed; but as the period and the name nearly correspond, we may infer that he was. If so, he was doubly unfortunate; for though he took Carcassonne and Narbonne, he fell, with great loss, before Toulouse.

ALSHECH, (Moses,) a celebrated rabbi of Safet in Upper Galilee. He was of a family which had long been established in Spain. He studied under Karo, and became one of the most celebrated commentators of the sixteenth century. He died between 1592 and 1601. He wrote, 1. Torath Mosheh: a Commentary on the Law of Moses. 2. Maroth Hatzabaoth: a Commentary on the early Prophets. 3. A Commentary on the later Prophets. 4. Romemoth-El: the Exaltation of God. A Commentary on the Psalms. 5. Rav Peninim: the Multitude of Pearls. A Commentary on the Proverbs. 6. Commentaries on different books of the Megilloth, *i. e.* Ruth, Canticles, &c. under various names, which were published together at Prague in 1601, and Amsterdam 1698, and Frankfort-on-the-Maine, 1717. 7. Chavatzeleth Hasharon: the Rose of Sharon. a Commentary on Daniel. He wrote also a work on Talmudic phrases, &c. He was much attached to the mystical and allegorical interpretation of Scripture. (De Rossi.)

ALSOP, (Anthony, died in 1726,) an English scholar and wit. He was elected from Westminster to Christchurch, Oxford, where he became censor; M.A. 1696; B.D. 1706. In 1698, he published Fabularum Æsopicarum Delectus, with a poetical dedication to Lord Scudamore, in which he sided with Boyle against Bentley. Sir Jonathan Trelawney, bishop of Winchester, made him his chaplain,—gave him a prebendal stall, and the rectory of Brightwell, Berks. He left the kingdom for some time, in consequence of a verdict of 2,000*l.* against him, in a suit for breach of promise of marriage by a lady of Oxford named Astrey. His death was occasioned by his falling into a ditch near his garden-door. Sir Francis Bernard, who published two books of his Latin odes in 1752, praises highly his taste and scholarship. Some of his English poems are to be found in the early numbers of the Gentleman's Magazine, and in Dodsley's and other collections.

ALSOP, (Vincent, died 1703,) an English nonconformist minister. He was born in Northamptonshire, and educated at St. John's college, Cambridge. He was ordained deacon, and settled as assistant-master at Oakham-school.

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Coming under the influence of Mr. King, a puritan minister, whose daughter he afterwards married, he received ordination as a Presbyterian, and settled at Wilby in Northamptonshire; whence, in 1662, he was ejected for nonconformity. He afterwards succeeded Mr. Cawton, in the care of a dissenting congregation in Westminster. He is supposed to have been the author of the Presbyterians' Address to James II., towards whom he felt strong gratitude, in consequence of his pardoning his son, who had been engaged in some treasonable practices. He lived to be a very old man. He wrote a pamphlet, called Antisozzo, against Dean Sherlock's treatise concerning the knowlege of Jesus Christ, in which he thought he discovered a tendency to Socinianism. Besides Melius Inquirendum, and some other controversial pieces, he was the author of Practical Goodness the Ornament of Religion, and of several sermons. (*Biog. Brit.*)

ALSOUFY, (903—986,) an Arabian astronomer, who devoted himself early to study, and gained the favour and friendship of his prince Adhad Eddaulah. He has left a catalogue of the fixed stars, an astronomical table, and a geometrical treatise on Projection. Large extracts from the first of these were published by Dr. Thomas Hyde, in his Notes on the Observations of Ulugh Beigh, published in 1665, 4to. (*Biog. Univ.*)

ALSTEDIUS, (John Henry, 1588—1638,) one of the German divines that assisted at the synod of Dort, and the author of an Encyclopædia, in 2 vols. fol. and several voluminous works; was professor of philosophy and theology at his native place, Herborn, in Nassau, whence he afterwards removed to Weissemburg, in Transylvania, where he died. Bayle says, he answered wonderfully well to the anagram of his name, *Sedulitas*.

ALSTON, (Charles, 1683 — 1760,) an eminent botanist and physician, king's botanist in Scotland, and professor of botany and the materia medica in the university of Edinburgh. He was the son of Mr. Alston, of Eddlewood, in the west of Scotland, who studied physic, and travelled with some families in a professional capacity; after which, he relinquished practice, and retired to live upon his estate. Upon his death, the duchess of Hamilton, to whom he was related, undertook the education of the son, and was desirous of devoting him to the profession of the law; but his passion for botany and attachment to medical pursuits, proved how fruitless would have been the attempt to give such a direction to his studies. Having received the usual education at the university of Glasgow, he, before the year 1716, was named superintendent of the royal garden of Edinburgh; and at the late period of 33 years of age, he went to Leyden, to study under Boerhaave. Here he contracted a friendship with the celebrated Dr. Monro, afterwards his colleague at the university; and this attachment remained during their lives. Alston is to be looked upon as one of the founders of the celebrity of the Edinburgh school of medicine, acting in concert with Monro, Rutherford, Sinclair, and Plummer. He filled the chair of botany and the materia medica for twenty years, and was highly esteemed by his contemporaries. Dr. John Hope has said of him, "As a man, he was candid, upright, and sincere, learned in his profession, and humane; as a professor, communicative, and knowing no greater pleasure than to form the minds of his pupils in such a manner as to render them able in their profession, and useful members of society." Mutis, a botanist of New Granada, named a genus of plants the Alstonia, in honour of Alston. His time was almost wholly devoted to teaching; and he left but few works. These are,—1. Index Plantarum, præcipuè officinalium, quæ in horto medico Edinburgensi studiosis demonstrantur. Edinb. 1740, 8vo. 2. Index Medicamentorum simplicium triplex. Edinb. 1752, 8vo. These are to be looked upon as manuals, written for the use of his pupils. 3. Two Letters on Lime and Lime-water. Phil. Trans. for 1751. These led to the publication of, 4. A Dissertation on Quick-lime and Lime-water. Edinb. 1752, 12mo; a second dissertation in 1755, 12mo; and a third in 1757, 8vo. These are ingenious, and treat of lime-water as a lithontriptic, an antiseptic, and a diuretic. He shows its applicability to the relief of various diseases. 5. Tyrocinium Botanicum Edinburgense. Edinb. 1753, 8vo. Alston arranged his plants after the method of Tournafort. He rejected the classification of Linnæus; and he endeavoured to refute the doctrine of the celebrated Swedish naturalist, with regard to the sexes of plants. 6. A Dissertation on the Sexes of Plants; in the first volume of Essays and Observations, Physical and Literary. Edinb. 1754. 8vo. This is a translation of a part of the pre-

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ceding work. 7. Lectures on the Materia Medica. Lond. 1770. 4to. 2 vols. These contain a great variety of information on all matters relating to botany and the materia medica, and display in a favourable point of view the erudition of the professor. They were edited by Dr. Hope, the professor of medicine and botany in the university of Edinburgh. Alston communicated three papers to the 5th vol. of Medical Essays and Observations:—1. Powder of Tin, an Anthelmintic Medicine. 2. A Dissertation on Opium. 3. Case of Extravasated Blood in the Pericardium.

ALSTORPH, John, (1680—1719,) a German antiquary, born at Groningen, educated at Harderwick, under Almeloveen. He has left two dissertations, much valued by scholars, on the beds and litters of the ancients, and on the spears of the ancients. The latter essay was in the press at the time of the author's death; and through fear of a scanty sale, the engravings for its illustration were never executed: the preface is from the pen of Christopher Sax. (See his Onomasticon, tom. v. p. 534. Suppl. Biog. Univ.)

ALSTROEMER, (Jonas, 1685—1761,) a man who exercised a remarkable influence on the industry of Sweden, was born of poor parents at Alingsas, in West Gothland. After struggling some time with want, he came to London, and engaged in commercial speculations. Returning to his country, he cherished the hope of giving material assistance to the endeavours just then made to promote the useful arts. In 1723, he requested from the states a license to establish manufactures in his native town, which soon became the seat of industry, that spread over other parts of the country. At Gottenburg, having entered into partnership with Nicholas Sahlgren, he established a sugar-house, and introduced some essential improvements in rural economy, cultivating some plants for dyeing, and extending the culture of potatoes. His ships traded to the Indies and the Levant, and he went in person to Germany, Holland, and Flanders, to collect able workmen and the best models: he also improved the wool trade, by importing the sheep of Spain and England, and even the Angora goat. It was not to be expected, that all the plans of so enterprising an adventurer should meet with success; but the commerce and prosperity of Sweden are deeply indebted to him: he was rewarded by king Frederick with the title of Counsellor of Commerce, and the order of the Polar Star. Adolphus Frederick granted him letters of nobility, and the Academy of Sciences chose him a member. His statue was placed by the states on the Exchange at Stockholm, with the inscription—Jonas Alstroemer artium fabrilium in patria instaurator. (Biog. Univ.)

ALSTROEMER, (Claude, 1736—1794,) son of the preceding, devoted himself to the study of natural history and philosophy; he was a pupil of Linnæus, who has named a genus after him of liliaceous plants. In the papers of the Stockholm Academy, of which he was a member, there is a paper by him descriptive of the Simia Mammon. His three brothers, Patrick, John, and Augustus, were distinguished for talents and patriotism; the first two were members of the academy of Stockholm. (Biog. Univ.)

ALT, (Francis Joseph Nicholas Baron d', 1689—1771,) the author of a History of Switzerland, in ten vols. 8vo, was born of an ancient patrician family at Fribourg, captain in the Austrian service in 1718. He returned soon to his native country, over which he long presided, having been appointed avoyer, or magistrate, in 1737. His historical work has not obtained great reputation. (Biog. Univ.)

ALTANI, the name of an ancient and noble family, settled near Friuli, formerly known by the name of San Vito; its head has lately assumed the name of count de Salvarolo. Henry Altani the younger printed the memoirs of its most illustrious members at Venice, in 1717. (Biog. Univ.)

ALTANI, (Antonio, d. 1451,) patriarch of Aquileia, and afterwards bishop of Urbino. In 1431, he was sent as nuncio to the council of Basle by Eugenius IV. and gave such proof of his abilities, that he was employed for the remainder of his life on different confidential missions to the court of Rome, being sent successively to Scotland, England, and Spain. (Liruti, History of Men of Letters of Friuli, tom. ii. p. 304. ed. Ven. 1762, Biog. Univ.)

ALTANI, (Antonio, 1505—1570,) the younger of the same family; also an ecclesiastic well read in the fathers, and the author of a great many poems that have never been printed. See the book of Liruti, cited above. (Biog. Univ.)

ALTDORFER, (Albert, 1488—1538,)

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a painter and engraver, who was long supposed to be a Swiss, and still appears to be so considered by M. Durdent, in the Biographie Universelle, who states his birth-place to be the town of Altorf, in the canton of Uri; but M. Heinecken, (Dictionnaire des Artistes dont nous avons des Estampes, &c.,) has shown very good ground to contend that he was born at Altdorff, in Bavaria. Some of his paintings, which, however, are executed in a hard, dry manner, and with little regard to perspective, are preserved with great care at Ratisbon; and in the Town-house there is a complete collection of his engravings. He is called by the French *Le petit Albert*, because he engraved small prints only; and for this reason he is ranked amongst the artists distinguished by the name of the 'Little Masters.' He engraved both on wood and copper; and his works amount to upwards of one hundred and seventy in number. His woodcuts are, in several instances, nearly equal to those of Holbein, who is believed to have adopted his style. Altdorfer is said, but with no great show of authority, to have been a scholar of Albert Durer. He became a citizen of Ratisbon; and after passing through all the civil offices of the place, was made a member of the inner senate, and ultimately was appointed architect to the town. There are several specimens of his work as a painter, besides those at Ratisbon, preserved in the galleries of Vienna and Munich. He is stated in the Biographie Universelle to have died in 1578; but M. Heinecken has given the date as above. (Heinecken, Dict. des Artistes. Ersch and Grüber's Encycl. Strutt's Dict. of Eng. Bryan's Dict. Biog. Univ.)

ALTER, (Franz Karl, 1749—1804,) a German critic. He was born at Englesberg, in Silesia, and died at Vienna. He was a member of the Society of the Jesuits, and professor of Greek in the Gymnasium of St. Ann, and that of the Academy at Vienna. He wrote a vast variety of essays, dissertations, &c. on classical and oriental subjects. He is, however, most known in England as having published an edition of the New Testament. Its basis is the Codex Lambecii I. (in Griesbach, No. 218), a MS. of Vienna. The first volume appeared in 1786, and the second in 1787. It is collated with the other MS. of Vienna, and some Sclavonic and other versions, &c. Bp. Marsh has given a character of this edition in the Supplement to his translation of Michaelis; and Griesbach has shown, in a long note to Section 2 of his Prolegomena, the inconveniences which arise from Alter's adoption of the text of this MS. for the basis of his edition. The results of Alter's collations are incorporated in Griesbach's editions, among all other various lections, a circumstance which of course diminishes the value of the original work. The other works by which Alter is known, are editions of Lysias, parts of Cicero, Lucretius, Homer, Plato, Thucydides, &c. He also published, for the first time, the Greek Chronicle of George Phranzes, or Phranzas, at Vienna, in fol. 1796. A notice on Georgian literature (in German). Most of his essays appeared in the Memorabilien of Paulus, and the Allgemeine Litt. Anzeiger of Leipsic.

ALTHAMER, (Andrew, died 1540,) called also Andrew Brentius, from Brentz in Suabia, the place of his birth, a zealous and learned Lutheran minister at Nuremberg. In 1527 and 1528, he assisted at the conferences at Berne, on the mode of Christ's presence in the eucharist; he sometimes assumed the fictitious name of Palæo Sphyra. He shared in Luther's early prejudices against the epistle of St. James: he has left, 1. Conciliationes Locorum Scripturæ, 8vo. 2. Annotationes in Jacobi Epistolam. 3. De Peccato Originali. 4. De Sacramento Altaris. He likewise published a dictionary of Scripture names, and some notes on the Germany of Tacitus. J. Arnold Ballensted published a life of him in 1740. See Bayle and Seckendorf's History of Lutheranism.

ALTHUSEN, or ALTHUSIUS, (John,) syndic at Bremen, and professor of law at Herborn, at the close of the sixteenth century, where he published in 1603 his Politica Methodica Digesta, a book remarkable for the boldness of the democratical principles it inculcates: he has left also treatises — De Jurisprudentiâ Romanâ, and De Civili Conversatione.

ALTICOZZI, (Lorenzo, 1689—1777,) a learned Jesuit, born at Cortona. His chief work is his Sum of St. Augustine, Rome, 1761, 6 vols. 4to, in which he gives a good history of Pelagianism. He wrote against Beausobre's History of Manicheism, and some of the Materialists of his day.

ALTICOZZI, (Renaud - Angillieri,) born also at Cortona, of noble family; he published at Florence, in 1749, the Epidicus of Plautus, together with an excellent translation into Italian verse.

(Biblioth. des Traducteurs, ed. Milan, 1767, vol. v. Biog. Univ.)

ALTILIO, (Gabriello,) one of the Latin poets who flourished in Italy in the fifteenth century. He was a native of Basilicata, or according to others, of Mantua, and studied at Naples, where he became the friend of all the literary men of that age, especially Sannazarius. He was preceptor to Ferdinand, the son of Alphonso II. who ceded the throne in his son's favour. Altilius was nominated bishop of Policastro in 1471, according to Ughelli, in his Italia Sacra, who places his death in 1484; but Mazzuchelli, whose testimony is preferable, and has been confirmed by Afflitto, (Mem. degli Scritt. Napolit. i. 246,) quoted by Tiraboschi, gives the date of his episcopate as 1489, and of his death 1501. He was a very influential member of the Academy of Pontanus. His poetical remains are very few, but they are highly esteemed, especially his Epithalamium on the marriage of Isabella of Aragon, daughter of Alfonso II. with Giovanni Galeazzo Sforza, duke of Milan. It was printed, with some other of his pieces, by Aldus, in 1533, in his Collection of the poems of Sannazarius, and others. It is also found in the Carmina illustrum Poetarum Italorum of Toscanus, and the Deliciæ Poetarum Italorum of Gruter, and in the editions of Sannazarius, published by Comino in 1719, &c. More may be found on Altilius, in Tafuri Scrittori del Regno di Napoli, and the authorities cited above. (Biog. Univ. Tiraboschi, vi. 955, &c.)

ALTING, (Menso, 1541—1617,) born at Fleda, died president of the consistory at Embden, after having faithfully preached the doctrines of the reformation under the tyrannical government of the duke of Alva, for nearly forty years. The study of the Epistle to the Romans is said to have brought him from the opinion of Luther to those of Calvin, in whose defence he wrote against Ligonius and Hunnius. His life was written by Ubbo Emmius. (Biog. Univ. See Sax. Onomast. Litt. p. v. p. 541.

ALTING, (Henry, 1583—1644,) son of the above, a learned divine of the reformed church, who attended the Synod of Dort, and assisted at the revisal made at Leyden of the Dutch translation of the Bible. After having studied at Groningen and Herborn, he accompanied the electorial Prince Palatine as preceptor on his travels through France, and went with him in 1612 to England. On the marriage of the elector with the princess Elizabeth in 1613, Alting left England for Heidelberg, where he was elected Professor locorum communium. In 1616, he became director of the Collegium Sapientiæ; and in 1618 might have succeeded Coppenius as second professor of divinity, but declined in favour of Scultetus. In 1622, on the capture of Heidelberg by Tilli, he narrowly escaped being murdered. It is said that the colonel of a regiment, after telling him that he had killed ten men with his axe that day, and would add Alting to the number if he could find him, asked Alting who he was. He answered that he had been president in the Collegium Sapientiæ, which answer not being understood, he escaped. After living an unsettled life for two years, he retired in 1624 to the Hague, and was reinstated as instructor to the prince by his sovereign, the king of Bohemia, but did not resume his functions as a public teacher till 1627, when he accepted the professorship of divinity at Groningen. He always visited his royal master once a year after his retirement from his kingdom. The close of his life was saddened by the loss of his eldest daughter, and subsequently of his wife, which afflictions brought on the lethargic disorder of which he died. He appears to have been highly valued for his attainments and personal worth. He was employed by the count of Bentheim to inspect and regulate the churches of Steinfurt, for the purpose of counteracting the tendency to Socinianism with which they were affected. He has left several pieces against the Arminians, and also against the adherents to the Confession of Augsburg. His chief works are, 1. Notæ in Decadem Problematum Johannis Behm, &c. Heidelb. 1618. 2. Loci Communes. 3. H. Altingi Disputatio Harmonica, Confessionum Augustanæ, Palatinæ, et Helveticæ Orthodoxarum Consensum exhibens. Heidelb. 1620, 1647, 1652. 4. Explicatio Catecheseos Palatinæ, &c. (in the collected works of the Heidelberg theologians.) 5. Historiæ Ecclesiæ Palatinæ. Amst. 1644, Groningen, 1680. In the Biog. Univ. his Theologia Historica. Amst. 1644, is said to have been one of the earliest sketches of the history of christian dogmas, which have become such a favourite theme in Germany. (Biog. Univ. Walchii Bibliotheca Theologica, &c.)

ALTING, (James, 1618—1679,) a learned Hebrew and oriental scholar,

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son of the above, born at Heidelburg, and educated at Groningen. In 1640, he visited England, and was ordained by Bishop Prideaux of Worcester. In 1643, however, he returned to Germany, to accept the professorship of Hebrew at Groningen, vacated by the death of Gomarus. Des Marets was at the same time elected to the professorship of divinity, which Gomarus had also held. In 1667, he was chosen professor of divinity at Groningen, in conjunction with Des Marets, with whom, as being attached to the subtleties of the schoolmen, Alting, who professed to lecture solely from the Scriptures, had a long and painful controversy. It was referred to the Leyden divines, and was only terminated by a formal reconciliation with Marets on his death-bed. J. Alting wrote many dissertations on Hebrew and oriental antiquities—commentaries on many of the books of the Bible—a Chaldee and a Syriac Grammar. One of his works deserves mention by its proper title—Hebræorum Respublica Scholastica, seu Historia Academiarum et Promotionum Academ. in Populo Hebræorum, 1652, 12mo. His works were published in 5 vols, fol. at Amsterdam, in 1687, by Balthazar Becker, with a Life of Alting prefixed.

ALTING, (Menso, 1636—1713,) cousin of the above, a learned burgomaster of Groningen, celebrated for his topographical writings. His principal works are, Notitia Germaniæ inferioris. Amst. 1697, fol. Descriptio Frisiæ, fol. 1701.

ALTISSIMO, a celebrated Italian improvisatore of the fifteenth century, whose verses were often collected and published; he was living in 1514. There is an indifferent translation by him into Ottava rima of the famous "I Reali di Francia," 4to, Ven. 1534. Tiraboschi, vi. 838, mentions Altissimo, but not this translation, which he was probably unacquainted with, for he disapproves of the opinion of Crescimbeni that Altissimo was only an epithet, and that his christian name was Cristoforo—both which facts are supported by the title-page of this volume.

ALTMANN, (Jean Georges, 1697—1758,) a learned Swiss historian and divine. From 1734 to 1737, he was professor of Greek and Moral Philosophy at Berne. In conjunction with Breitinger, he compiled the Tempe Helvetica, 6 vols. 8vo. Zurich, 1735—1743. He has left Meletemata Philologico-critica in Nov. Test. 3 vols. 4to. Utrecht, 1753, and some valuable memoirs on the geography, history, and antiquities of Switzerland; also Principia Ethica ex Monitis Legis Naturæ et Præceptis Religionis Christianæ deducta, 2d edit. 2 vols. 8vo. Zurich, 1735. (Biog. Univ.)

ALTOMARI, (Donato Antonio,) an eminent natural philosopher and physician, was born at Naples about the beginning of the sixteenth century. He was forced by the calumnies of his enemies to take refuge at Rome, until having obtained the protection of Paul IV. he returned to his native city. He is charged with being too servile a copyist of Galen; but his works must have been held in high esteem by his contemporaries, as they were published in folio many times in Italy, during the latter part of the sixteenth century. His treatise, De Mannæ differentiis ac viribus, &c. contains some curious observations on Manna.

ALTOMONTE, (Andre,) an engraver, but of what country is not known. This name appears as an assistant to Prenner in the engraving of some plates from pictures in the imperial gallery at Vienna, published in 1728. (Strutt. Dict. of Eng.)

ALTON, (Richard Count d',) a general in the service of Austria, who held a command in 1789 against the insurgents in the Low Countries. At first he had some success; but when they seized Ghent, he retired to Brussels, from whence, after a short time, being frightened by the spirit shown by the inhabitants, and by the desertion of his troops, he withdrew to Vienna, where he died. His brother, Count d'Alton, served first against the Turks, afterwards against the French. He commanded a body of troops in the siege of Valenciennes, in 1792, and was killed in the battle near Dunkirk in 1793. (Biog. Univ.)

ALTORFER, (Albert, 1488—1578,) a painter, and engraver in wood and metal, born at Altorf, in Switzerland, died member of the senate of Ratisbon. His works are vigorously conceived in the old Gothic style, giving all the details of the design, but with little knowledge of perspective.

ALTOUVITIS, (Marseille, 1550—1606,) born at Marseilles, of an ancient Florentine house. She wrote in Italian and French some agreeable poetical pieces, inserted in the collections of her time. The Abbé Goujet (Bibliothéque Française, tom. xiii.) gives an ode by her in praise of Louis Belland and Pierre Paul, the restorers of Provençal poetry.

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ALTOVITI, (Antonio, 1521—1573,) born of an ancient family at Florence, of which place he was made archbishop in 1548; although, in consequence of some suspicions of the grand duke, he did not take possession of the see till nineteen years afterwards. He was one of the prelates at the council of Trent. He was a man of ready wit, well versed in dialectics and theology. Two of his notes are published in the decisions of the rota at Rome. He has left also the decrees of a diocesan and a provincial synod held by him, with some MS. treatises enumerated in Negri's History of the Florentine Writers. (Biog. Univ.)

ALTSCULLER NAPHTALI, a German Jewish rabbi of the sixteenth century; author of a commentary on the whole Scripture, called Ajala Schelucha, *The Sent Stag*, published at Cracow, and translated into German by Cnollenius. (De Rossi.)

ALTZENBACK, (Wilhelm.) There were two engravers of this name, father and son, both Wilhelm, and who engraved some time during the seventeenth century. They worked at Paris, and afterwards at Strasburgh, where many of their plates were published by Gerard Altzenback. They frequently worked together, and sometimes conjointly with other artists. (Strutt. Dict. of Eng. Bryan's Dict.)

ALUNNO, (Francesco,) an Italian philologist and mathematician, born at Ferrara during the latter half of the fifteenth century. He has left Observations on Petrarch, *the Riches of the Italian Tongue*, and a Dictionary of Italian words, called "Fabbrica del Mondo," (1546,) which was a work of much reputation, though badly arranged. Tassoni rather ill-naturedly called it "Fabbrica di Mattoni mal cotti," ("A Manufacture of badly-baked Bricks.") (Tiraboschi, vii. 1572.)

ALUNNO, (Niccolò,) a painter of the early Roman school, who appears to have flourished between 1458 and 1500, and somewhat later. He painted in distemper, as was common before the works of Pietro Perugino; and his colouring has still retained its lustre. In the church of St. Niccolò, at Foligno, is an altar-piece by him of the Virgin surrounded by saints, and underneath small histories of the Passion; but all his works are said by Vasari to be surpassed by his picture of the Pieta in the same church. Some of his performances are dated soon after 1500. (Lanzi, Stor. Pitt. ii. 21. Bryan's Dict.)

ALVA. See ALBA.

ALVA Y ASTORGA, (Pedro de, d. 1667,) a Franciscan monk, and a missionary to Peru in the seventeenth century. He wrote a parallel between our Saviour and St. Francis, and had the ingenuity to discover four thousand points of resemblance. Works of this class, and treatises on the Immaculate Conception, constitute nearly the whole of his voluminous writings, which honour the Virgin Mary, to the prejudice of the only true object of human worship. The crown of this friar's merits is his Abecedario de Maria, which, had he lived to finish it, must have extended to about 18 vols. folio. This is a book of praises in honour of the Virgin Mary, arranged according to the letters of the alphabet: the letter A alone comprises 3 vols. folio! The ingenuity of one who collected so many epithets, cannot be questioned; but it would have been well if this writer had sometimes abstained from speculation upon subjects which cannot be approached without profaneness.

ALVARADO, (Pedro de, d. 1541,) a native of Badajoz, assisted Hernando Cortes in the conquest of Mexico; was the lieutenant of that celebrated adventurer—himself scarcely less celebrated—and governor of Guatimala. The part which he took in the chief adventures of Cortes, before and immediately after the capture of Montezuma, will be best explained in the account of that chief; but he had also to perform an individual part, which, independently of his other exploits, would have obtained him a name for ever memorable in the annals of discovery. When Cortes marched from Mexico to oppose Narvaez, he confided the care of Montezuma's person, and the management of the natives, to Alvarado. This veteran had only 150 men under his orders. He soon perceived that the Mexicans were plotting, not only the liberation of their monarch, but the destruction of his little party. Had he possessed half the address of Cortes, he would have dissipated the confederacy by fair words; but he was a blunt soldier, whose only policy was force. On the return of a solemn festival, when the people were occupied in the great temple, he seized the avenues which led to it; assailed them, unsuspicious of an attack, and unarmed; and committed a terrible slaughter among them; in fact he spared none whom he could reach, though many did contrive to escape over the battlements of the

temple. This act so much enraged the natives, that they arose, burnt the two brigs which Cortes had constructed, massacred all the Spaniards whom they could seize, destroyed their magazines, and besieged them within their fortifications. Had not Cortes vanquished Narvaez, and returned with incredible celerity to the assistance of Alvarado, the garrison must have perished, if not by the sword, certainly by famine. The joy which the two parties felt at this junction—a junction which the Mexicans, had they known any thing of war, might easily have prevented—rendered them for a moment insensible of their danger, and instead of conciliating, they exasperated the natives still more. The death of Montezuma, the expulsion of the Spaniards from the city, their retreat into Tlascala, their return with numerous Tlascalan allies to Mexico, their siege of that capital, their capture of Guatmozin, successor of Montezuma, and their subjugation of the empire, will be related under the proper heads. Of Alvarado it may be said that he contributed as much as any other Spaniard to these extraordinary successes. Accused of abusing his power in the conquest of Mestecca, Socomesco, and Guatimala, he vindicated himself so much to the satisfaction of the emperor, that he was invested with the government of Guatimala. But tranquillity suited not a disposition so adventurous. Affirming that Quito was not included within the limits assigned to the government of Pizarro, with 800 followers he penetrated into that region. His countrymen, however, wished for no companions; they wanted the glory and profit for themselves; and Alvarado had the option either of fighting or of receiving a large sum of money as the condition of renouncing the enterprise. He chose the latter; and subsequently he made an expedition into California. He perished in 1541, while chastising the Indians of Xalisco, who had thrown off the yoke. (Barcia, Historiadores Primitivos. De Solis, Historia de la Conquista. Torquemada, Monarchia Indiana.)

ALVARADO, (Alfonso de, d. 1554,) of Burgos, one of the generals who contributed to the conquest of Peru. In the disputes between Almagro (see the name) and Pizarro, he adhered to the latter, and was defeated by the former; but in 1538 he shared in the triumph over Almagro. After the murder of Pizarro he fought under the ensign of Vaca de Castro, (see the name,) and in 1542 he led the right wing of the army which at Chupas destroyed the hopes of the young Almagro. Against the rebels he distinguished himself, and was made captain-general of Peru; but in 1553 he was vanquished, and his mortification at the disaster seems to have hastened his end; we know that he did not long survive it. (Barcia. Robertson, &c.)

ALVARES, (d. 1585,) a native of the Azores, who, in the sixteenth century, had the boldness to give himself out as Dom Sebastian, (see the name,) king of Portugal, whose death in Africa had so deeply afflicted his people. Having passed some time in the monastery of Santa Cruz at Cintra, this impostor, for the purpose of extending his reputation by ascetic observances, retired to a hermitage. He must have borne some likeness to the unfortunate king; and this circumstance was probably the cause of his assuming the character. The peasantry of Portugal, like the Welsh and the Britons of a former age, were unwilling to believe that their favourite king had perished: they were quite sure he would one day return to receive the sceptre. Hence the readiness with which so many hastened to the hermitage of Alvares, who held out his hand to be kissed very royally. Soon he had his household officers, and he issued his mandates to all the authorities in the kingdom immediately to acknowledge him. The efforts to take him, dead or alive, were for some time fruitless; the countrymen favoured his concealment; and he evaded the ministers of justice sent to apprehend him. But at last numbers overcame him; he was taken to Lisbon, and executed amidst the scorn of the people.

ALVARES, (Francisco,) of Coimbra, almoner of Dom Manuel, king of Portugal, was sent in 1515, with Duarte Galvaon, on an embassy to David (see the name) king of Abyssinia. He did not reach Gondar until five years after his departure from Lisbon. In 1527 he returned, and was rewarded by a good benefice. The result of his observations, and a curious book it is, he gave in Portuguese to the public in 1540. From that period, *Prester John* and his kingdom were in the mouth of most readers in Europe. Its translation into French, Spanish, and Italian, was the chief cause of its popularity.

ALVARES, (Manuel, 1526—1583,) a Jesuit of Madeira, who taught Latin with much applause at Lisbon and Coimbra. His work, De Institutione Grammatica,

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was widely diffused: that De Mensuris, Ponderibus et Numeris, had much less celebrity.

ALVARES DE ORIENTE, (Fernando,) a native of Goa, and a poet much esteemed in Portugal. His Lusitania Transformata is in the style of Montemayor's Diana. The sentiments and versification are much better than the subject.

ALVAREZ, (Diego, d. 1635,) a Dominican of Rio Seco, professor of theology in Spain and Rome, became archbishop of Trani, in the kingdom of Naples. His dignity he owed chiefly to his publications, of which the most celebrated were, De Auxiliis Divinæ Gratiæ; Concordia Liberi Arbitrii cum Prædestinatione; with commentaries on Isaiah, and the Summa of Aquinas. He was a learned man, and a man of considerable reflection; and was particularly conversant with the admirable works of St. Anselm and the Angelic Doctor.

ALVAREZ, (Martin, 1714—1819,) a native of Andalusia, who entered the army while very young, was made conde de Colomera, captain-general in the Spanish armies, and viceroy of Navarre. His talents, however, were not of a high order: entrusted in 1794 with the defence of the Navarese frontier against revolutionary France, he obtained as little reputation as he had previously done in the defence of Gibraltar against the English. He was soon replaced by a younger general, the Prince of Castel Franco. He acknowledged Joseph as king of Spain; and his great age protected him against the vengeance of Fernando VII. He sunk latterly into extreme insignificance.

ALVAREZ, (d. 1830,) a celebrated sculptor, of whom his countrymen of Valencia have reason to be proud. By his government he was pensioned and sent to study at Rome. His talents procured him the esteem of Canova and Thorwaldsen. Grateful for the benefits which he had received from the Bourbons, he refused to acknowledge King Joseph: he was therefore confined in the castle of St. Angelo, but was soon enlarged—probably through the interference of General Miollis and Canova. On the restoration, King Fernando created him a baron, but whether the pension was also restored we have not the means of ascertaining. We only know that he lived and died poor. He married a Fleming, and never would return to his own country. His statue of Adonis, executed in 1811, is much admired. He may be said to have imbibed the spirit of the antique; his works are graceful, and executed in a delicate yet masterly manner.

ALVAREZ DE CASTRO, (Mariano, 1770—1809,) a Spanish colonel, born at Osma, whose patriotic defence of Girona, of which he was the military commandant, entitles him to the respect of posterity. With a garrison of only 2500 men, he defended that place during forty-eight days against the overpowering forces of France. The very women fought with him. The plague thinned his troops one half; and when the place could no longer hold out, he refused to sign the capitulation. He died in prison, of the contagion which had been so fatal to his brave companions.

ALVARO OF CORDOVA, (more generally known by his latinized name of *Alvarus Cordubensis*,) the continuator of San Eulogio's Memoriale Sanctorum, after the martyrdom of that writer, and an eye-witness of many of the scenes described by him. His authority, therefore, is of great weight. See Eulogio, and Aurelio.

ALVARO PELAGIO, (d. 1352,) bishop of Silves, in Algarve, passed the greater part of his life in Italy, and was high in favour with John XXII. at Avignon. He wrote De Planctu Ecclesiæ Speculum Regum Liber Unus, &c.

ALVAROTTO, (Jacopo, d. 1452,) a learned canonist, professor of law at Padua, the author of Commentaria in Libros Feudorum, a work frequently quoted by Italian lawyers.

ALVENSLEBEN, (Philip Charles, Count d', 1745—1802,) an able Prussian diplomatist and statesman. During the seven years' war, he was brought up at Magdebourg with the prince, afterwards Frederick William II. He studied law at Halle, and was appointed referendary in the court of accounts at Berlin. In 1775, he was sent as envoy extraordinary to the elector of Saxony. During the war for the succession of Bavaria, he acted as intermediate agent between the king of Prussia and the old electorate court. In 1787, he was sent ambassador to France; in 1788, to Holland; in 1789, to England. In 1790, he was recalled, and appointed minister for foreign affairs; and was the means of founding several benevolent institutions at Berlin, where he died. He was the author of an historical work — Essai d'un Tableau Chronologique des Evènemens de la

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Guerre depuis la Paix de Munster jusqu'à celle de Hubertsbourg. 8vo. Berlin, 1792.

ALVENSLEBEN, (Charles Gerhard d', 1778—1831,) a Prussian general of great bravery, born at Schochurtz. He distinguished himself at the battles of Lutzen, Dresden, and under the walls of Paris. He retired from the service in 1829 to his native place, where he died. (Suppl. Biog. Univ.)

ALVIANO, (Bartolomeo, 1455—1515,) a Venetian general. His first command was in 1508, when he gained, in a winter campaign among the Julian Alps, such advantages over the Emperor Maximilian, that the republic decreed him triumphal honours. The caution of the senate forbidding him to act on the offensive was the cause of the loss of the battle at Ghiaradadda, (1509,) where 10,000 of his men being slain, he was taken prisoner by Louis XII., after being severely wounded in the face. In 1513, when the Venetians became the allies of France, he recovered his liberty; and under the command of the duke of Milan, took Brescia and Bergamo, and shut up the Spanish troops near Vicenza, in such a way, that could his impetuosity have been restrained from offering battle, they must have surrendered at discretion. An engagement took place at Creazzo, Oct. 7, 1513, in which Alviano was worsted; a disgrace which he soon wiped off by the capture of Cremona and Lodi. At the head of less than 300 horsemen, he came so opportunely to the assistance of Francis I. at the battle of Marignan, in 1515, that he had the credit of turning in his favour the fortunes of the day. Three weeks afterwards, he incurred such fatigue in inspecting the works in the siege of Brescia, as threw him into a fever, of which he died, Oct. 7, deeply regretted. The Venetians settled a pension on his son, and gave dowries with his daughters in marriage. Alviano cultivated literature and poetry. He was the founder of an academy in his domain at Pordenone, which has sent forth several distinguished men. (Sismondi, in Biog. Univ.)

ALVINTZI, (Peter,) a Protestant ecclesiastic, who flourished in the early part of the seventeenth century. He was born in Transylvania; and after studying in several universities, settled in Hungary, where he entered into a sharp controversy with the Jesuit, Peter Pazmany, afterwards archbishop of Gran. He wrote several polemical tracts in the language of Hungary; also a grammar of that tongue. (Biog. Univ.)

ALVINZY, (N. Baron d', 1726—1810,) a field-marshal in the service of Austria, born in Transylvania. Having seen a good deal of service in the war with France, he was appointed to the command of the army in Italy, where, at first, he had some success; but being completely defeated in the battles of Rivoli and Arcola, he was superseded. Through the favour of his sovereign, (whom he had instructed in the art of war,) he was named, in 1798, commander-general in Hungary, where he died, greatly beloved. (Biog. Univ.)

ALVISET, (Dom Benoit, d. 1673,) a Benedictine monk, born at the commencement of the seventeenth century at Besançon; the author of a learned treatise on the privileges of the regular orders, entitled, Murenuæ sacræ Vestis Sponsæ Regis æterni vermiculatæ; 4to, Ven. 1661. It contained some expressions not pleasing to the court of Rome, and was put into the Index Expurgatorius. It has, nevertheless, been reprinted without alteration at Kempten, (Campdona,) in Saxony, in 1673. (Suppl. Biog. Univ.)

ALVISET, (Dom Arsene, d. 1698,) younger brother of the preceding; the author of an unpublished Latin commentary on the rule of St. Benedict. (Suppl. Biog. Univ.)

ALXINGER, (Johann Baptist von, 1775—1797,) a native of Vienna, whose poems have obtained some celebrity. His parents, who were in good circumstances, gave him an excellent education, during which he studied under Eckel, the celebrated numismatic writer. Having studied law, he became doctor of law and agent to the imperial court. In 1794, he received another official employment—inspector of the court-theatre (Hof theatersecretär.) He was considered the first poet of Vienna; but Dr. Wolff remarks, that Vienna was then not remarkable for poetical talent. In 1788, he published, at Klagenfurth and Laybach, a collection of poems; and in 1794 another at Vienna; in 1792, a poetical version of Florian's Numa Pompilius. But the two most celebrated of his pieces are two romantic poems in imitation of Wieland. 1. Doolin von Maynz, ein Rittergedicht. Leipzig, 1787. 2. Bliomberis, ein Rittergedicht. Leipzig, 1791. There is considerable elegance and command of language in these poems; and they are highly cre-

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ditable to the talents of an author who died so young, although Dr. Wolff speaks of them as already forgotten. He was much beloved by those around him, and his death extremely regretted. (Wolff's Encyclopädie. Conversations-Lexicon.)

ALY-SHIR, or ALISCHIR, (Emir,) a Persian poet and statesman; his education was watched over with great care by his father, who occupied an eminent post in the court. On the death of his sovereign, Aboul Cassim Babour, who was a great patron of letters, he retired for the sake of study to Meshed, and subsequently to Samarcand. His reputation, however, was too great to admit of his remaining in obscurity; and he was sent for by Hassein Myrza, the successful aspirant to the throne of Khorasan, who received him at Herat with great honour, and made him his grand vizier. Aly-Shir, however, longed for retirement; and after some years spent in filling the highest offices of state, he devoted the remainder of his life to literature. He was a great patron of scholars, and was himself the author. of several poems in Turkish and Persian. He died A. D. 1500, A. H. 906. (Biog. Univ.)

ALYM-GUERAI, thirty-fourth khan of the Crimea, appointed by the Ottoman Porte, about the middle of the eighteenth century, as the successor of Arslan his cousin. He was a man of great abilities, but of uncertain conduct; and having appointed his son in 1757 governor of the Tartars, in defiance of their laws, they broke out into open rebellion, upon the occasion of an unusual demand made upon them for provisions, to supply a scarcity at Constantinople. Alym-Guerai having joined the rebels, and attempted to cut off the supplies of Constantinople, was deposed in 1758. (Biog. Univ.)

ALYON, (Pierre Philippe, (1756 — 1816,) a French apothecary, who was employed previously to the Revolution, as tutor to the children of the duke of Orleans. He was for some years much occupied in medical researches, but they have not been the means of advancing medical science. He was appointed chief apothecary in the Hospital du Val de Grace, and in that of the Imperial Guard. Besides a medical essay, he has left two elementary treatises on botany and chemistry. (Suppl. Biog. Univ.)

ALYPIUS, of Alexandria, a writer on music; of whose works a small fragment has been preserved, under the title of Εισαγωγη Μουσικη, and printed in the Antiquæ Musicæ Scriptores of Meibomius, Amstel. 1652, 4to, who not only made use of the MS. belonging to Joseph Scaliger, from which Meursius gave the first edition, but others also existing in England and Italy. Alypius is the only ancient writer who has preserved the musical notes of the Greeks. His age is uncertain. De la Borde, in his Essai sur la Musique, iii. 133, places him towards the end of the fourth century.

ALYPIUS, of Antioch, the architect, to whom Julian, according to Ammianus, xxxiii. 1, entrusted the rebuilding of the temple of Jerusalem; but from which the workmen were frightened by fires that proceeded from the earth. Amongst the letters of Julian, are two addressed to Alypius, one inviting him to Rome, and the other thanking him for his treatise on Geography, accompanied with a map, and to which the geographer had prefixed a copy of Iambic verses, in praise of Julian's activity.

ALYPIUS, a philosopher of Alexandria, of exceedingly diminutive stature; he was contemporary with Jamblichus, who wrote his life, and who speaks in the highest terms of the acuteness of his understanding, and the integrity of his character. None of his writings have come down to us, his communications to his pupils being entirely oral; he died at a great age in Alexandria.

ALYPIUS, (died 430,) the friend of St. Augustine, baptized with him at Milan in 388, consecrated bishop of Tagasta in Africa in 394. In 403 he assisted in the attempt made to bring the Donatists to unity in the council of Carthage. In 411 he assisted St. Augustine in the conference at Carthage, on the same subject. In 419 he was sent by the African bishops to Honorius, when he was employed by pope Boniface in confuting the Pelagians.

ALZATE Y RAMIREZ, (José Antonio,) a celebrated Mexican astronomer during the last century, who deserves commendation, not merely for the progress which he himself made in that and the kindred sciences, but for the ardour with which he induced many of his countrymen to follow his example. This he did through a periodical which he long conducted—the Gaceta de Literatura. His scientific writings are numerous, but they are not of the first order.

AMABLE, S. (died 464,) minister and patron saint of Riom in Auvergne. An account of his power over serpents may be seen in Gregory of Tours. (Biog. Univ.)

AMAC, surnamed Bokharai, one of the most distinguished of the poets and illustrious men who in the eleventh century adorned the Persian court of Kheder Khan. He for some time profited largely by the bounty of his sovereign, but was supplanted by Rashidi, another celebrated Persian poet. In his old age he regained the patronage of the court by composing a beautiful elegy on the daughter of the Sultan Sandjar. His most celebrated work is a poetical version of the history of Joseph, as given in the Koran. (Biog. Univ.)

AMAD EDDOULAT. See IMAD EDDOULAH.

AMADEI, (Carl Antonio, d. 1720,) a physician and botanist of Bologna, who applied himself with great success to the microscopical observation of the structure of plants. Gaetano Monti has recorded two cases of his observation of the plants of the equator in Italy. (Memoirs of the Institute of Bologna, vols. iii. and v.) He made great additions to the flora of his country, but he has left no writings. His son, J. J. Amadei, prebendary of Bologna, also a botanist, distinguished himself by his profound knowledge in bibliography. (Biog. Univ.)

AMADESI, (Domenico, 1657—1730,) a Bolognese merchant, the author of several poems published in Gobbi's collection, Venice, 1726, under the anagram Simonide da Meaco. Many of his pieces were written on the occasion of the death of his wife; some were published by his friend Zanotti in 1723; others remained in MS. till after his death. His son, Lelio Alberto, (1692—1758,) was also distinguished by his learning, and his talent for poetry. (Biog. Univ.)

AMADESI, (Guiseppe Luigi, 1701—1773,) born at Leghorn; keeper of the archives at Ravenna, and secretary to the archbishop of that see. He had an extensive acquaintance among men of letters, by whom he was much valued. He has published some antiquarian works on the rights of the archbishops of Ravenna, and was the author of some witty Italian poems. For an account of his writings, see the first volume of Fantuzzi's work on the Bolognese writers. (Biog. Univ.)

AMADUZZI, (Giancristoforo, in the Latin Amadutius,) a distinguished philologist, who flourished during the latter half of the eighteenth century. He was superintendent of the press connected with the Propaganda college at Rome, and was the means of giving to the world several fragments of ancient authors; for which see Biog. Univ. and Tipaldo's Biografia, vol. iii.

AMALABERGUA, daughter of Theodoric. (See HERMANFROI.)

AMALARIC, (reigned 522—531,) Wisigothic king of Spain, was the son of Alaric II. who fell in 506, under the arms of Clovis. As he was very young when this event happened, the throne was usurped by his bastard brother Gensaleic. To restore him to his rightful inheritance, his grandfather Theodoric, king of the Ostrogoths, led an army into Gothic Gaul, and triumphed over Gensaleic, who was pursued and slain. This was in 511. But the conqueror did not immediately restore his grandson: eleven years he reigned over the Wisigoths no less than the Ostrogoths; and at the end of that period, he resigned the latter crown to Amalaric. Amalaric was the first of the Wisigothic kings that established his court in Spain: Narbonne had been the capital; Seville now enjoyed the honour. His reign was an unfortunate one. To reward Athanaric, the successor of Theodoric, he ceded a portion of Gothic Gaul, viz., the portion between the Rhine and the Alps; and to be secure against the French, he obtained the hand of Clotilda, daughter of Clovis. Yet this marriage led to his ruin. He was an Arian; Clotilda was orthodox: the one attempted to convert the other; they quarrelled; and at length Amalaric insisted that she should enter his communion. This she refused to do, and he treated her very ill—we are told, with brutality. She complained to her brother Childebert; Childebert invaded the dominions of the Wisigothic king, who fell either on the field of battle, or in a church to which he had fled for sanctuary. With him expired the race of the great Alaric. (Masdeu, Historia Critica.)

AMALARIUS, (Fortunatus, died 814,) a monk of Madeloc, who rose to be archbishop of Treves in 810. In the following year he re-established the christian religion in the northern part of Saxony, and consecrated the first church in Hamburgh. In 813 he went to Constantinople to ratify the peace concluded by Charlemagne with Michael the Phrygian, emperor of the East. A treatise of his on baptism, in answer to a circular letter from Charlemagne, is printed among the works of Alcuin, from whose pen it could not have proceeded, being within eight years after his death. (Cave, vol. ii. p. 7.)

AMALARIUS, (Symphosius,) a learned

ritualist of the ninth century; deacon and priest of the church of Metz; abbot of Hornbeck; coadjutor to the bishop of Lyons, and then to that of Treves. In the year 825, he assisted at the council of Paris. His most valuable work is his De Divinis sive ecclesiasticis Officiis Libri 4, written in 820; rewritten 827. Some of the expressions in this on the eucharist formed a ground for the accusation brought against him by Agobard, archbishop of Lyons, at the council of Thionville. He also wrote, De Ordine Antiphonarii Liber, (after 827,) and Institutio Canonicorum. A work which appeared in 847, of the opinions of Hincmar, archbishop of Rheims, on predestination, has been attributed to him; some of his letters to bishops have been printed by D'Achery, Spicileg. vi. p. 164.

AMALASUNTA, (Amalasventa,) queen of the Ostrogoths in Italy, was the only daughter of Theodoric I. and of Audesteda, daughter of king Childeric. In 515 she married Eutaric Cilicus, a descendant of the royal family of Amali, who held the throne of the Goths at the beginning of the fourth century. Being left a widow during the lifetime of her father, Atalaric, her only son succeeded to the throne of Italy in 526, under the guardianship of his mother. Endowed with courage, wisdom, and foresight, and according to the account of the historians, worthy to be put on a par with the most celebrated queens, Amalasunta had the prudence to retain in the same office of minister and secretary the great Cassiodorus, a Roman, who had began to introduce amongst the Goths the usages and customs of his nation, proper respect for the laws, and a love for every thing that still existed of the ancient civilization. In the execution of this admirable design, Amalasunta continued to follow the footsteps of her father; to conciliate the good-will of the conquered Italians, by the wisdom of her laws; by granting favours and immunities to the people; by reducing the amount of taxation; by maintaining at her own expense the troops of the empire; by the prudent manner in which she carried on the intercourse with foreign nations; in short, by doing every thing that could be done, to remove from the Goths, by inspiring them with a proper respect for her virtues, the shame they might feel in being obliged to pay obedience to a woman. In order to acquire the love of the Romans, she even restored to the children of Simmacus and Boëtius the paternal fortunes which had been confiscated by Theodoric, after the death of their fathers; and placed about her son, Atalaric, learned Romans, to instruct him in literature, and in the liberal arts. Unfortunately these men, in teaching the young king, employed fear and punishment, and it is even asserted that one day she herself gave him a box on the ear. This was a grave offence in the eyes of the Goths, who brought up their children in a very different manner. "He who has trembled," said they, "under the scourge of a pedagogue, will never look without fear at the sword of the enemy." In consequence of this reasoning, many of the most influential of the Goths told her that they did not wish to have a learned king, but a warrior; and as these two qualifications could not be joined together, they insisted that his present instructors should be dismissed, and others appointed from their own nation. Amalasunta was too well aware of what she had to dread from her people, in case of a refusal, and was obliged to yield. Atalaric was then surrounded by young and dissolute men, who drove him into all sorts of dissipation, and in a short time he died, at the youthful age of eighteen years, in 1534—leaving, however, from his letters, which are still in existence, a positive proof that had he lived, and continued in the same original plan of learned education, he would have contributed much to the happiness of Italy.

In order to preserve her throne, Amalasunta was obliged to divide it by marrying Teodatus, her cousin, son of Amalafreda, sister of Theodoric, and last heir of the family of Amali. If we were to consider only his learning, and his proficiency in scientific knowledge, no prince could have better suited the views, and formed the happiness of Amalasunta and her people. But Teodatus was a bad man, a coward, and avaricious; quite ignorant of military affairs, and had been some time before offended by her. From the first moment of his marriage, he removed from court all her faithful servants, and before the end of the year, confined her to a small island on the lake of Bolsena, where a little after, either through his order, or by his consent, she was strangled.

Her death, however, did not remain unpunished; it offered to Justinian a pretence for sending over a powerful army, under the command of Belisarius; and in the war which ensued, Teodatus

showed himself so great a coward that his own soldiers killed him.

AMALFI, (Costanza d'Avalos, Duchess of, died 1560,) a lady of great worth, who cultivated Italian poetry with great success. Charles V. gave her the title of princess, as a mark of his esteem. Her poems have been published several times with those of Victoria Colonna: there are several of her pieces also in the collection by Ludovico Domenichi, Lucca, 1559, 8vo; and Naples, 1595. (Biog. Univ.)

AMALIE, (Duchess-dowager of Saxe-Weimar, 1739—1809,) a great patroness of literature, whose court boasted of Herder, Goethe, and Wieland, as its ornaments. Being left a widow in 1758, two years after her marriage, she had full scope for the exercise of her admirable understanding and soundness of heart, during the long regency which elapsed before her son could take the administration of affairs into his own hands. (Biog. Univ.)

AMALRIC, (Arnaud, d. 1225,) seventeenth Abbot of Citeaux, was sent in 1204, by Innocent III. with Peter of Castelneau and Arnoul to attempt the conversion of the Albigenses. Failing in this, he distinguished himself by the zeal with which he incited men by his preaching to the crusade against these unfortunate heretics. He was named archbishop of Narbonne about 1212, on his return, according to Moreri, from an expedition into Spain, to encourage the Christians against the Moors. Of this expedition he has left us an account. His stirring spirit embroiled him with his sovereign, Simon de Montfort. In 1224, he presided in the council of Montpelier, assembled to consider the complaints of the Albigenses. (Biog. Univ.)

AMALRIC, (Augeri,) an Augustinian monk of the fourteenth century, the author of an unpublished history of the popes, (Chronicon Pontificale,) reaching to John XXII. It is dedicated to Urban V. (elected Pope 1362.) (Biog. Univ.)

AMALRIC. See AMAURI.

AMALTEO, (Pomponio, 1505—1588,) a painter of the Venetian school, was the pupil of Giannantonio Licinio, afterwards called Pordenone, whose son-in-law and successor in his school at Friuli he became. He was born at San Vito, a town in Friuli; for the churches and public places in the vicinity of which he executed many historical works. There are also five pictures of his, representing subjects of Roman history, which adorn the hall of the notaries at Belluno. His shading is less strong, his colours are brighter, and the proportions of his figures are less elegant, than those of Pordenone, and altogether he is considered inferior to his master, though undoubtedly the most accomplished and original of his pupils. His death is stated, in Bryan's Dictionary of Painters and Engravers, to have happened in 1576; but Lanzi, on the authority of Rinaldis, dates it as above. He had a brother named Girolamo, who is supposed to have assisted him in his labours; and a daughter Quintilia, who had the reputation of a fine genius, familiar with the principles both of painting and engraving, and more particularly excellent in portraits. Girolamo, besides the works in which he aided his brother, executed small pictures, painted in fresco, and produced an altar-piece for the church of San Vito. He died young, but at what exact time does not appear. Ridolfi commends him highly for his spirited manner; and another of the old writers, as we learn from Rinaldis, gives his opinion, that if he had flourished for a longer period, he would, perhaps, have proved no way inferior to the great Pordenone. (Lanzi, Stor. Pitt. iii. 80, 81, 82. Bryan's Dict.)

AMALTHEI, (Paolo, 1460—1517,) a Minorite friar, born at Pordenone. Becoming celebrated as a Latin poet, he was crowned by the Emperor Maximilian at Vienna, where he was professor of literature. Some of his pieces have been printed; others remain in manuscript in the library of St. Michel de Murano, at Venice. He was assassinated at Vienna, but by whom, or for what motive, was never known. (Biog. Univ.)

AMALTHEI, (Marc Antonio, 1475—1558,) brother of the preceding, was also distinguished for his poetical talents; he died at Pordenone, having been a teacher of literature in several towns in Friuli: a manuscript volume of his Latin poems is preserved in the library at Venice, mentioned above. (Biog. Univ.)

AMALTHEI, (Francesco,) younger brother of the two preceding; teacher of literature at Oderzo and Pordenone; himself a poet, and the author of some historical essays, but most distinguished as father of the three brothers, next to be mentioned. (Biog. Univ.)

AMALTHEI, (Girolamo, 1506—1574,) professor of medicine and moral philosophy in the University of Padua, considered by Muret the first poet and

most skilful physician of Italy. His poems, with those of his two brothers, have been reprinted several times; the famous epigram—

> Lumine Acon dextro, capta est Leonilla sinistro:
> Et potis est formâ vincere uterque Deos.
> Parve puer, lumen quod habes, concede sorori
> Sic tu cæcus Amor, sic erit illa Venus;

is from his pen. His eldest son, Octavius, (1543—1626,) also a physician, is the author of several pieces in Calogera's collection: his second son Attilius, (1550—1633,) archbishop of Athens, was employed in several important services by Gregory XIII. and Clement VIII.

AMALTHEI, (Giambattista, 1525—1573,) brother to Girolamo, a very distinguished scholar, born at Pordenone, died at Rome; was employed at the age of twenty as tutor in the noble family of the Lippomani; in 1554 he accompanied the Venetian ambassador Michele to England. He was afterwards made secretary to the republic of Ragusa; and thence was invited to Rome, where he was made secretary to Pius IV. He accompanied the cardinals deputed to the council of Trent. In 1567 he was at Milan with Carlo Borromeo.

AMALTHEI, (Cornelio, 1530—1603,) a physician and poet, he succeeded his brother John as secretary to the republic of Ragusa; and in 1561 was called to Rome to assist Paulus Manutius in translating into Latin the Roman catechism. The Latin poems of these three brothers are contained in the first volume of the Deliciæ Poet. Ital. (Biog. Univ.)

AMAMA, (Sixtinus, 1593—1629,) a protestant theologian, educated at Franeker, under Drusius. About 1613 he went over to England, and resided in Exeter college, Oxford, where he gave lectures in Hebrew. On his return he was appointed professor of Hebrew at Franeker, from whence he was invited to succeed Erpenius at Leyden; he remained, however, at Franeker till his death. He meditated a critical examination of the Vulgate translation. The part which treated of the Pentateuch was published in 1620. He was called off from this to the collation of the Dutch version of the Scriptures, (made from Luther's,) with the originals; the results of which (Bybelsche Conferencie) were published at Amsterdam in 1623. In 1628 he published the Anti-Barbarus, which contains a reply to Mersennus's Strictures on his previous work on the Pentateuch, and a critique upon the remainder of the Vulgate, as far as the commencement of the Prophets. This book was reprinted in 1656, with observations on the Vulgate version of Isaiah and Jeremiah. He published also a dissertation De Nomine Tetragrammato. His works had great effect in calling attention to the Hebrew originals of the Scriptures. While professor at Franeker, he exerted a very salutary influence in checking the habits of drunkenness, which prevailed among the students. (Biog. Univ.)

AMAND, (St.) succeeded St. Delphin in 402 or 403 as bishop of Bordeaux, a prelate of great zeal and vigilance. The substance of a letter of his addressed to St. Jerome, is preserved in one of the letters of that father. The stories of his resigning his bishopric in favour of Severinus, and of his preserving the works of his convert Paulinus, rest on very slender foundation. (Biog. Univ. Butler's Lives of the Saints, June 18.)

AMAND, (St. 593—679,) born near Nantes, entered a monastery in the little isle of Oye at the age of twenty. Having been ordained at Rome as a missionary bishop, he preached with great success among the Belgians. He founded several monasteries, and was elected against his will bishop of Tongres in 628, but resigned three years afterwards in favour of St. Remadus. (Butler gives Maestricht as the place, and 649 for the date.) He died broken with infirmities in his monastery at Elnon, which he had governed for four years as abbot. (Butler, on Feb. 6. Bollandists.)

AMAND, (Peter, died 1720,) an accoucheur, born at Riez in Provence, the inventor of an obsolete surgical instrument. He has printed some observations connected with his profession. Par. 1713. (Biog. Univ.)

AMANDUS, (Ænæus Salvius,) a Roman general, who about the year 285 put himself, in conjunction with Aulæus Pomponius Ælianus, at the head of the insurrection of the Bagaudæ in Gaul. The revolters were quelled by Maximian, the colleague of Domitian: Amandus perished in the struggle. (Biog. Univ. Gibbon, xiii.)

AMANIEU DES ESCAS, a troubadour of the thirteenth century, much esteemed by his sovereign, Jayme II. king of Aragon. Four of his compositions are still extant.

AMANT. See St. Amant.

AMAR, (J. P. 1750—1816,) one of the most ferocious of the revolutionary leaders in France, was born at Grenoble,

and became advocate to the parliament and treasurer to France. On the first breaking out of the revolution, he blamed its excesses, but soon sided with the most violent party. In 1792 he was sent to the national convention for the department of Isere—he voted for the immediate execution of the king—and was one of the most clamorous for the execution of Kellermann. Being sent, contrary to custom, as commissary to his own department, he was guilty of great cruelties. His power did not reach its height till after the fall of the Girondists, whom he persecuted with relentless severity, most of the orders for their execution being signed by his hand. He was denounced on several occasions, and manifested considerable cowardice; but his life was preserved to be passed in obscurity under the government of Napoleon, and closed in outward peace at Paris under Louis XVIII. (Suppl. Biog. Univ.)

AMARAL, (Andrea,) a Portuguese knight of St. John of Jerusalem, and chancellor of the order, who for some time distinguished himself against the Egyptians and the Turks. Disappointed in obtaining the post of grand master, he is said to have turned traitor, and to have concerted with the Sultan Amurath the surrender of Rhodes into the hands of that monarch. His previous services, and the constancy with which he supported torture and death (1522), seem to contradict the charge, which rested only on the evidence of his own servant.

AMARAL, (Antonio Gaetano do, 1753—1820,) a learned historian and antiquary of Lisbon, contributed to the Transactions of the Royal Academy of History in that capital, some valuable dissertations on the ancient inhabitants of Lusitania, on their laws, manners, customs, &c.

AMARA-SINGHA, a learned Hindoo, and counsellor to the celebrated Rajah Vikramadeiteya; the author of a very valuable Sanscrit dictionary, written in a species of verse, the first part of which was published by father Paulin, of St. Bartholomew, 4to, Rome, 1798. He flourished in the century before our Saviour. His work is not in alphabetical order, being divided into sections, which treat successively of the names of the gods, the stars, the elements, &c. There exist several translations of it into the languages of India; a MS. of the whole is in the Imperial Library at Paris. (Biog. Univ.)

AMARITON, (Jean, died 1590,) a learned Jesuit, descended from Peter Amanton, chancellor of John, duke de Berry, the brother of Charles V.; he was born at Nenette, practised as an advocate at Paris, where being imprisoned by the leaguers he died. His commentaries on the Epistle of Cicero and Horace were printed at Paris in 1553; his Notes on the 39th Book of Ulpian, at Toulouse, in 1554. (Biog. Univ.)

AMASEO, (Romolo, 1489—1552,) a celebrated Italian scholar, son of Gregory Amaseo, Latin professor at Venice. He was born at Udina, and educated first under his father and uncle, afterwards at Padua, where in 1508 he gave lectures. Being driven from hence in 1509, by the war caused by the league of Cambray, he retired to Bologna, where he married, gave lectures, and was restored to the rights of citizenship possessed by his ancestors. He was appointed first secretary to the senate in 1530, having been fixed on by Clement VII. to deliver, on the 1st of January in that year, in the presence of Charles V. and himself, a Latin speech on the peace concluded between them. In 1543, he was invited to Rome by Paul III. who employed him on many political missions; and in 1550, after the death of his wife, he was appointed secretary of the briefs. He has left Latin translations of the Cyropædia and Pausanias, eighteen Latin *orations*, and a book on Education. His son Pompilio, (d. 1584,) Greek professor at Bologna, translated two fragments of Polybius, and wrote in Latin an unprinted history of his own time. (Biog. Univ.)

AMASIS, (d. 525 B. C.) a very able man, of low birth, who having gained the confidence of Apries, king of Egypt, took advantage of a popular tumult to supplant his master, (569 B. C.) The fruits of his activity and care were soon seen in the prosperity of Egypt. He encouraged strangers, and having married a Greek woman, he contributed liberally to the cities and establishments of her countrymen: he conquered and levied tribute from Cyprus. The close of his life was, however, troubled by the great preparations made by Cambyses for the invasion of Egypt, by the desertion of Pharies, and by a rupture with Polycrates, tyrant of Samos, the preludes to that storm with which his son Psammeticus was overwhelmed. (Herod. ii. Diod. Sic. Biog. Univ.)

AMASTRIS, daughter of Oxathres, the brother of Darius Codomanus. She

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was given in marriage by Alexander the Great to Craterus; but being neglected by him, she married Dionysius, tyrant of Heraclea, in Bithynia. After his death she married Lysimachus, king of Thrace, with whom she lived till his union with Arsinoe, when she retired to the dominions of her former husband, and founded a city called after her name. Her children conspired against her. Lysimachus avenged her death. Some of her coins are extant. (Biog. Univ.)

AMATI, (Pasquale, 1716—1796,) an Italian antiquary, born at Savignano, and educated at Cesena, Rimini, and Rome. On his return to Savignano, he wrote his two Dissertazione (Faenza, 1761-63) to prove that the Rubicon was the river Savignano. He published also a Dissertazione sul castro Mutilo degli Antichi Galli e sul Passagio d'Annibale per l'Appennino, Bologna, 1776. Appointed to inspect the press at Pesaro, he published a collection of Classics, his Biblioteca di Storia Letteraria, 6 vols, 8vo, 1768. But his best known dissertation is that—De Restitutione Purpurarum, in which he investigates the purple dye of the ancients very profoundly. In 1786, he became professor of the Pandects at Ferrara, which he retained till his death. He left two sons, both of literary reputation.

1. *Girolamo* (1768—1834.) In his youth he was so precocious, that at seven years of age he was a good scholar. His attention was early turned to inscriptions. After a time, he became secretary to Monsignor Caleppi, and by his desire wrote a life of Cardinal Garampi, in order to replace a miserable one before a catalogue of that prelate's library. The author of the rejected life, however, contrived to keep Amati's performance out of every copy of the catalogue, except that given to Monsignor Caleppi! He wrote a dissertation to prove that the Treatise of the Sublime was written not by Longinus, but by Dionysius of Halicarnassus. In 1798, he was highly instrumental in preserving the archives of the Vatican, &c. from the French; and after the troubles were over, he became secretary to Cardinal Gabrielli, but afterwards gave himself up wholly to literary pursuits. He wrote several dissertations on inscriptions, and was constantly associated with Akerblad in his studies. In Tipaldo's Biografia, an essay of his in the Giornale Arcadico, tom. xlii. (Di alcuni Vasi Etruschi Italogreci recentemente scoperti,) and his cleverness in deciphering some ancient Greek *tachygraphy*, are highly praised. His collation of some MSS. of Xenophon's Anabasis (used in Gail's edition) is in the Royal Library at Paris.

2. *Basilio*, (1780—1830,) who wrote L'Isola del Congresso triumvirale, &c. and other learned works and some poetry. (Tipaldo, Biografia.)

AMATIUS, a Roman of obscure origin, who, as grandson of Marius, pretended after the murder of Julius Cæsar to near relationship with him, and to the right of avenging his death. Great excesses were committed by his followers. He was arrested and strangled by order of Anthony.

AMATO, (Joam Rodrigues, born 1511,) more generally known by his Latinized name of *Amatus Lusitanus*, a native of Castel-branco, in Portugal, and a Jew by descent, was much esteemed in his profession, viz. that of physic, and distinguished for his general learning. Having professed medicine with applause at Ferrara and Ancona, a suspicion of his leaning to Judaism brought him under the notice of the inquisition, which would have dealt with him in a summary way, had he not seasonably fled to Thessalonica. It is said that he there professed Judaism openly, thus justifying the accusation of Mattioli, a literary rival, (see the name.) His writings, which consist chiefly of commentaries on the ancient physicians, were once much valued for their acuteness. He wrote Exegemata in Dioscoridem. Antwerp, 1536, 4to, (republished at Venice, 1553, in 8vo, with additions, and called Enarrationes in Dioscoridem), and Curationum Centuriæ Septem. First published separately, and then collectedly. Lyons, 1580, &c.

AMATO, (Vincenzo,) a gentleman of Cantazaro in Italy, published in 1670 some historical memoirs of his native town. (Biog. Univ.)

AMATO, (Giovanni Antonio d', called *Il Vecchio*, born about 1475, died about 1555.) This painter, an artist of the early Neapolitan school, was born at Naples, and was a diseiple of Silvestro Bruno; and upon the death of that artist, which happened whilst Amato was yet young, he studied the style of Pietro Perugino, excited to do so, it is said, from having seen the paintings of the Duomo at Naples from the hand of that master. There are several of his works in the churches of his native city, and a Holy Family in the chapel of the family of Carrafa, in St. Dominico Maggiore. "He

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is highly extolled," says Lanzi, "for his Dispute of the Sacrament, painted for the metropolitan church, and for two other pictures placed in the Borgo di Chiaia, the one at the Carmine, the other at St. Leonardo." He worked both in oil and in fresco. (Lanzi, Stor. Pitt. ii. 248, 261. Bryan's Dict.) There is another artist of this name, Francesco Amato, who was both a painter and an engraver, but of his pictures little is known. Some slight but spirited etchings are attributed to him, which are executed in the style of Biscaino, some of which are marked *Franciscus Amatus in.* (Strutt. Dict. of Eng.)

AMATO, (Vincenzo, born 1629,) an Italian who has composed several pieces of sacred music.

AMATO, (Michele de, 1682—1728,) a learned Neapolitan clergyman, appointed in 1707 first chaplain of the Castel Nuovo. He was the writer of several learned essays on subjects of curious inquiry in theology—on the use of fishes in Lent—on the omission of the words '*Descendit in inferos,*' in the Nicene creed. (Suppl. Biog. Univ.)

AMATRICE, (Cola dell',) painted in 1533, and resided at Ascoli del Piceno, and enjoyed a distinguished name both in architecture and painting throughout that province. He had somewhat a hard manner in some of his earlier paintings, which was greatly improved in his subsequent works. His picture in the oratory of the Corpus Domini at Ascoli, representing the Last Supper, is highly praised. He is classed amongst the artists of the modern Neapolitan style, founded on the schools of Michael Angelo and of Raffaelle. (Lanzi, Stor. Pitt. ii. 262.)

AMATUS, a monk of Mount Casino, and bishop in Italy during the eleventh century; the author of four unpublished books in verse, De Gestis Apostolorum Petri et Pauli, dedicated to Gregory VII.; and of several other poems. A history of the Normans, in eight books, is mentioned by Canonico Mari, in his Notes on Petrus Diaconus, as existing in his convent. But Tiraboschi (iii. 341,) on the authority of Eust. Afflitto (Memorie degli Scritt. Napol. i. 272,) assures us that this MS is no longer to be found in the Monastery of M. Casino. (Biog. Univ. Cave. ii. 150. Tiraboschi.)

AMAURI, or Almeric I. (1138—1173,) a prince of considerable abilities, but of a fiery and ambitious spirit, succeeded his brother Baldwin III. as king of Jerusalem in 1165. He began his reign with hostilities against the khalif of Egypt, who making peace with him, engaged his arms against the sultan of Aleppo. Amauri having returned crowned with success, projected the conquest of Egypt; he engaged with himself in this enterprise, the grand master of the knights of St. John, and the emperor of Constantinople, whose daughter he had married. Having captured Pelusium, he gave it as a possession to the knights of St. John, and marched to Cairo, where after he had been bought off with a large sum by the unfortunate khalif, Hour Eddin, the sultan of Aleppo obliged him to relinquish his spoil, and drove him back to Jerusalem. Egypt was united to the possessions of the sultan of Aleppo; and its governor, the famous Saladin, having succeeded to the throne, began that series of attacks upon Jerusalem, which ended in its capture, four years after the death of Amauri, who was succeeded by Baldwin IV.

AMAURI II. of Lusignan, (died 1205,) succeeded his brother Guy as king of Cyprus. On the death of Henry, king of Jerusalem, he married his widow Isabella, and was crowned king of Jerusalem at Ptolemais in 1194. He was a feeble prince, and being ill supported by the armies of Europe, was never able to make good his claim. (Biog. Univ.)

AMAURY, of Chartres, (spelt in the different old writers *Almaricus, Amalrieus, Amorricus,* and *Elmericus,*) a celebrated philosopher of the beginning of the thirteenth century. He was born at Bène, a village in the district of Chartres, and went to study at Paris toward the end of the twelfth century. His progress in philosophy was so rapid and so great, that at the opening of the thirteenth century he was already known as one of the most distinguished professors in the university of Paris, where he lectured in dialectics and the arts, the trivium and quadrivium of the schools. The works of Aristotle, which were but newly introduced from the east, were the especial subject of his studies, and the deductions which he made from them were the groundwork of the strange system which he propagated.

Amaury, indeed, afforded a remarkable instance of the rashness of mixing philosophical theories with the christian revelation. He published a system, which was properly characterised by some of its opponents, as being that of a

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madman rather than that of a heretic, in a book entitled Physiòn, or a treatise on natural things. The book itself has long ceased to exist, and we are obliged to form our view of his doctrines upon the scattered allusions to them which are made by other writers. He taught that God was an immaterial substance, without form or figure, from which substance all souls were derived, and into which after death they were all to return. He made three distinct persons of the Trinity, and divided the history of the world into three periods; in the first of which, ending with the birth of Christ, God the Father governed the world; in the second period, the power of the Father was superseded by that of God the Son; and in the third, which was to commence with the thirteenth century, the Son was in his turn to be superseded by the Holy Ghost, who was to continue his rule for ever. He is said to have given it as his opinion, that God spoke as distinctly through the mouth of Ovid, as through that of St. Augustine. He said that during the second period, or the reign of God the Son, every body was as really and truly a member of Christ's own body, as the consecrated wafer in the eucharist was believed to be; and that the time was come when, by the opening of the reign of the Holy Ghost, Christianity was to be extinct, and all its forms, sacraments, and ceremonies, abolished, and that the internal infusion of the grace of the Holy Ghost was to be sufficient for salvation. Of course, he denied the resurrection of the body. These doctrines were immediately denounced by the church, and his book was condemned to be burnt by a bull of Pope Innocent III. in 1204. The vexation and mortification caused by his being obliged to retract his opinions, is said to have been the cause of Amaury's death, which is supposed to have happened in the following year.

The disciples of Amaury carried his doctrines to a much greater pitch of extravagance than he had done himself. They said that God the Father had been incarnated in Abraham, just as God the Son was in Jesus Christ. They attacked the pope and the clergy, and did not hesitate to designate the former as antichrist. They are even said to have denied the distinction between vice and virtue, teaching that the internal grace rendered such distinction unnecessary, and in pursuance of this doctrine, they were accused of addicting themselves to the most scandalous and disgraceful excesses. A council was assembled at Paris in 1209, in which they were convicted of heresy, and the year following many of them perished by the flames. By order of this council, the body of Amaury was also disinterred and burnt, along with his books and those of his disciples, as well as the Metaphysics of Aristotle, which was said to have been the groundwork of his errors. An article on Amaury of Chartres will be found in the Hist. Littéraire de France, tom. xvi. p. 586.

AMBERGER, (Christopher,) was born at Nuremberg, about the year 1485, was the disciple of Hans Holbein, and painted so much in his style, that the works of the two have sometimes been confounded. He designed correctly; his figures are well disposed; his colours managed with great dexterity, and the perspective excellently introduced. Although he is principally known as a portrait painter, his history of Joseph and his Brethren, consisting of a set of twelve pictures, gained him considerable reputation. He was invited to Augsburg in 1530, by the Emperor Charles V. whose portrait he painted, with which work that monarch was so pleased, that he gave him a gold chain and a medal, and declared his opinion to be that it was equal to any of the pictures painted by Titian. "Mais cette comparaison," justly observes M. Guizot, in the Biographie Universelle, "prouvait plus contre le goût de l'empereur, qu'en faveur de l'artiste." Amberger died at Augsburg, in 1550. Several of his works are preserved in the Royal Gallery at Munich, and a print is engraved after his pictures, representing the decollation of St. John the Baptist, in half figures. (Bryan's Dict. Biog. Univ.)

AMBERIEU, (Pierre Dujat d', 1738—1821,) lord of the manor of Amberieu in Bugey, the author of some good ephemeral poetry, and other pieces. He took refuge during the revolution in Switzerland, and finally fixed at Lyons, whence he was summoned by Napoleon on his return from Elba in 1815, as memof the Municipal Council, but refused to appear. On the second return of the Bourbons, he was named president of the Electoral College in Ain. His son has composed some romances, and was joint editor of the Flora, printed by Bruyset. (Suppl. Biog. Univ.)

AMBIGAT. See Bellovese.

AMBILLON. See Bouchet.

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AMBIORIX, prince of the Eburones, a tribe of the Gauls, that dwelt between the Meuse and the Rhine. When Julius Cæsar began the conquest of Gaul, B. C. 58, he treated Ambiorix with great kindness, and thought himself secure of his services. During the cold weather, while the Roman legions were dispersed in their winter quarters, Ambiorix treacherously formed a plan for their extermination, which was in part successful, but his troops being routed and cut in pieces by Cæsar, he was compelled to seek for safety, by hiding himself in the caverns and forests. (Cæsar, Bel. Gal. v. vi. Biog. Univ.)

AMBISA BEN JOHIM, Arabian viceroy of Spain (724—726), obtained the dignity rather through intrigue than merit, and at the expense of Abderahman ben Abdalla (see the name.) Though rapacious himself, and compelled to wink at the rapacity of his troops, he administered justice with impartiality, and protected the christian inhabitants, so long as they paid the stipulated tribute. In France he reduced Carcassonne and Nismes; and had not a sudden death assailed him, he would no doubt have gained more important triumphs.

AMBLIMONT, (Fuschemberg, count d', died 1796,) a French admiral, who entered the Spanish service after the revolution, and was killed commanding in a ship of 112 guns, in the battle off St. Vincent. He has left a good work on Naval Tactics, 4to, Paris, 1788. (Biographie Universelle.)

AMBLY, (Le Marquis Claude Jean Antoine d', 1711—1797,) a field marshal in the French army, of great spirit and bravery. He served at the siege of Prague in 1743; at Donaverth he recaptured the standards of his regiment. In 1767, he was made field marshal, and commander of St. Louis: created a marquess in 1768. Being deputed to the States-general in 1789, he showed himself a zealous defender of the authority of the king, and signed all the protests of the minority against the innovations of the revolutionary party. On the 2d December in the same year, he challenged Mirabeau. In 1790, his energetic speech in defence of his old comrade, Toulouse Lantrec, made a great impression. At the end of the session he emigrated; and in spite of his great age, made several campaigns in the army of the princes. He died at Hamburgh. (Supp. Biog. Univ.)

AMBOISE, (George d', 1460—1510,) cardinal and prime minister to Louis XII. of France, a statesman of great merit, who was honoured, as well as his master, with the title of "Father of the people." Born of an illustrious house, he was named bishop of Montaubon, in his fourteenth year. Louis XI. chose him one of his almoners. On the death of this prince in 1480, Amboise being closely united with the duke of Orleans, joined with him in his intrigues upon being excluded from the government by the regency of Anne of Beaujeu, and was with him cast into prison. Being liberated on Charles VIII. taking the government into his own hands, he was made archbishop of Narbonne, which see he exchanged in 1493 for that of Rouen. The duke of Orleans being governor of Normandy, gave him authority for carrying into effect those reforms which produced such happy results over the whole kingdom. After the duke's succession to the throne as Louis XII. upon the death of Charles in 1498, on the disgrace of Marshal de Gie, Amboise was raised to the first place in the council, which he retained till his death. His foreign policy has been blamed, especially the disastrous war in Italy, and the treaty of Blois in 1504, (see History of France.) But his domestic administration, his reforms in legislation, especially his financial arrangements, have raised him to a high place among those statesmen, who have made the interests of the people their first care. His private character was amiable and disinterested. He was a candidate for the papal chair in 1503; but Giuliano de la Rovera, having persuaded him to withdraw the French troops from Rome, gained the election himself, and took the name of Julius II. He died in the convent of the Cœlestines, at Lyons, of the gout in the stomach, having been the intimate friend of his sovereign for twenty-seven years. It is said that he often repeated to the friar who attended him during his last illness, "Brother John, why have I not during my whole life been brother John?" Cardinal Mezeray said of this minister, "he was beloved by France and by his master, for he loved them both equally." A Life of him was published in 1721 by the Abbé le Gendre. His letters to Louis XII. were printed in 1712, 4 vols, 12mo. The eldest brother of the cardinal will be mentioned in this work, under the title—CHAUMONT. The second brother, Aimery d'Amboise, grand-master of Rhodes in 1503, a wise and able prince,

is celebrated for the naval victory which he gained over the sultan of Egypt in 1510, near Montenegro. He died in 1512.

AMBOISE, (Francis d', 1550—1620,) son of John d'Amboise, surgeon to the kings of France from Francis I. to Henry III. He was educated at the expense of Charles IX., and for some time practised as an advocate with great reputation. He accompanied Henry III. to Poland, and composed an account of that kingdom. On his return to France he was raised to several offices of high trust, and in 1604 was made counsellor of state. He pursued letters as a relaxation, and is now chiefly known for the pains he took in collecting and writing an apologetic preface to the works of Abelard, published in 1616. Chalmers says that he died before that edition was printed. He printed besides, under the name of Thierri de Thymophile, a gentleman of Picardy, three curious works; 1. Notable Discours, &c. on Perfect Friendship, (translated from Piccolomini,) Lyons, 1577. 2. Dialogue et Devis des Demoiselles pour les rendre vertueuses, &c. bien heureuses en la vraie et parfaicte Amitié. Paris, 1581 and 1583. 3. Regrets facétieux et plaisantes Harangues funèbres sur la mort de divers animaulx, (translated from Ortensio Lando.) Ib. 1576 & 1583. And several lighter pieces, of which the principal were :—1. Les Néapolitains, Comédie Française, &c. Paris, 1584. 2. Désespérades ou Eclogues amoureuses, &c. Paris, 1572. His younger brother, Adrian, (1551—1616,) rector of the university, and grand master of the college of Navarre; made bishop of Treguier in 1604; wrote when young, Holofernes, a sacred tragedy, 8vo, Par. 1580. (See Niceron, tom. xxxiii. for a list of his works.)

AMBOISE, (Jaques d', died 1606,) brother of the preceding, followed his father's profession. In 1594, after Henry IV. had reduced Paris to loyalty, Amboise became rector of the university, the condition of which he much improved. He took a leading part in the legal process against the Jesuits, which ended in their expulsion from the university. He has printed two Latin orations against the Jesuits, entitled Orationes Duæ in Senatu habitæ pro Universis Academiæ ordinibus, in Claromontenses, qui se Jesuitas dicunt, Paris, 1595: and also Questions médicales, to be found in Carrere's Bibliothèque de la Médicine, &c. He was carried off by the plague.

AMBOISE, (Michel d', died 1547,) a miscellaneous French writer, who assumed in his works the title of Seigneur de Chevillon, son of Chaumont d'Amboise, viceroy of Lombardy; was born about the commencement of the sixteenth century; he was educated with his half-brother, George d'Amboise, and destined for the bar. His father dying in 1511, before making any provision for him and his brother, being killed in the battle of Pavia, he was left without resources, as he had displeased his relations by giving himself to poetry instead of attending to his profession. He married a lady of rank without fortune, whose death two years afterwards, with that of his only son, sunk him, depressed as he was by writing for bread, into the grave. His works, some of which are translations from Ovid and Juvenal, have no great merit; a list of them is given in the Biog. Univ.

AMBRA, (Francis de, died 1558,) consul of the academy at Florence in 1549, where he often delivered public lectures. He is the author of three comedies, that have been printed several times. (Biog. Univ.)

AMBROGI, (Dominico degli, or Menichino del Brizio,) so called, according to Malvasia, from being the scholar of Francesco Brizio. He was a native of Bologna, a distinguished artist of the Polognese school, and was living in 1678. He painted both in oil and fresco, and excelled as well in historical composition as in landscape painting, and in subjects containing extensive perspective and architectural views. He sometimes painted in conjunction with Dentone and Colonna; and was the preceptor of Fumiani, and master of Pierantonio Cerva. In the church of St. Giacomo Maggiore, is a picture by this master representing the Guardian Angel, and in the Nunziata, St. Francesco, with a glory of angels. In 1653, according to the same authority, he executed on wood from his own designs some prints in chiaro-scuro. (Lanzi, Stor. Pitt. v. 124. Bryan's Dict. Strutt's Dict. of Eng.)

AMBROGI, (Antoine Marie, 1713—1788,) an Italian Jesuit, born at Florence. For thirty years he filled with great ability the chair of Eloquence and Poetry in the university of Rome. He published in 1763 a splendid edition of Virgil, translated into blank verse, with engravings, from the illuminations of the Vatican MS. In 1765, he published a description of the Kircherian Museum,

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which was under his care, 2 vols, folio; he has left also some translations, a Latin discourse on the Election of Joseph II. king of the Romans, and an unpublished Latin poem on the Culture of the Lemon-tree. (Biog. Univ. Dict. Hist. C.)

AMBROGIO, (Teseo, 1469—1540,) a learned Italian orientalist, of the noble family of the counts of Albanese. Having shown great promise of abilities, he entered early into the order of regular canons of St. John of Lateran, but did not come to Rome till the fifth Lateran Council in 1512, where he took advantage of the presence of the eastern ecclesiastics to learn their languages, in which study he attained such proficiency, that he could speak with facility eighteen dialects. At the request of the cardinal Santa Croce, he was employed to translate from Chaldean into Latin the eastern liturgy. Leo X. appointed him public teacher in the university of Bologna, of the Syriac and Chaldee. His manuscripts were dispersed during the invasion of Italy by the French in 1527; a calamity that prevented the publication of the Psalter in Chaldee, for which he had made considerable preparations. The introduction to the Chaldee, Armenian, and Syriac languages, with which it was to have been accompanied, was printed at Pavia in 1739. (Biog. Univ)

AMBROSE, (St.,) a celebrated prelate of the Latin church, and one of the chief among the fathers of the fourth century. His father, who was of the same name,* enjoyed under the sons of Constantine the dignity of pretorian prefect of the Gauls, and Ambrose was born in 340 in the pretorian palace, probably at Treves, though the honour of having given him birth has been claimed also by Arles and Lyons. In his earliest infancy his future eloquence was prefigured by a remarkable event. While sleeping in his cradle in the court of the palace, a swarm of bees settled on his lips, an omen immediately interpreted by his father, as presaging future greatness. The elder Ambrose, however, died during the infancy of his child, and the widowed mother retired with her family to Rome. Here she superintended the education of her children with diligence and success; but it was to his sister Marcellina, who at Christmas 353 had been devoted to celibacy by Pope Liberius, that Ambrose was principally indebted for his christian knowledge. On arriving at years of maturity, Ambrose chose the legal profession, and pleaded with so much success, as to gain the notice of Anicius Probus, pretorian prefect of Italy, by whom he was appointed governor of the provinces of Liguria and Æmilia, with consular dignity, and came accordingly to reside at Milan, in 374. Before Ambrose had been many months in this situation, the city of Milan, which for twenty years had suffered under the tyranny of the persecuting Arian bishop, Auxentius, was liberated by the death of the tyrant.* The emperor Valentinian righteously refused to coerce the choice of the council of bishops, who had assembled to elect the new prelate. The church had suffered too severely under the iron rule of Auxentius to allow willingly the succession to continue in the hands of the heretics. The dispute became warm, and it was feared would come to violence, when Ambrose, to preserve order, proceeded to the cathedral. Whilst he was addressing the assembled multitudes, on the duty of avoiding sedition and obeying the existing laws, an infant voice on a sudden exclaimed, "Ambrose is bishop." At these words, the whole multitude with one accord joined in the cry, and the assembled bishops, looking on the sudden consent of the divided and tumultuous meeting as something supernatural, ratified the choice. Ambrose was really unwilling to assume so high a dignity; but precipitately leaving the church, mounted his tribunal, where he ordered instruments of torture to be displayed, in order to destroy among the people his reputation for humanity. When, however, he found the people firm in their choice, he fled by night, but was deceived by his guides, and the next morning by day-break found himself again at Milan. Valentinian and the Prefect Probus supported the choice of the people, but while they were deliberating, Ambrose again fled, and concealed himself in the house of his friend Leontius. The emperor, however, ordered

* The Centuriatours of Magdeburg, Cent. iv. c.x. 1147, vainly imagine that the Symmachus, whose kindness to Ambrose's elder brother Satyrus caused that prelate, in his book on the death of Satyrus, to style him the father (parente) of his brother, (De Excess. Fratris Satyri, lib. i. sect. 32. Opera, edit. Paris, 1836, tom. iv. p. 146,) was the real father of the family, whereas he was only an influential friend of Anicius Probus. Paulinus, the contemporary biographer and amanuensis of St. Ambrose, states that Ambrose was the name of his father.

* See Paulinus, sect. 6, 7, 8, 9. Socrates, iv. 30. Theodoret, iv. 7. Of modern authorities, see Dupin, Bib. Aut. Eccles. on S. Ambrose, and Fleury, Hist. Eccles. tom. iv. p. 301. Gibbon, ch. xxvii. Tillemont, Mem. Eccles. tom. x.

the provincial vicar of Italy to publish a decree against any, who, knowing where he was, should not give him up, on which Leontius was obliged to betray him. Considering, therefore, that the will of God was sufficiently revealed with respect to his elevation, he yielded, and returned to Milan, where, careful to avoid the poison of the Arian heresy, he was baptized (for he was yet but a catechumen) by an orthodox bishop, and eight days after, to the great joy of all, was invested with the episcopal dignity, Dec. 8. 374. He now applied himself closely to study, and to the duties of his sacred function; he preached, attended to the hospital, and decided without appeals to law all differences between Christians; and so great was his reputation in a short time become, that St. Basil wrote to him from the east an epistle of congratulation, and many females crossed the seas from Africa, to receive the veil at the hands of the bishop of Milan. His temporals were managed by his brother Satyrus, while he himself gave his whole attention to the duties of his office, to continual preaching, and daily ministration of the holy communion. Thus, during the first three years of his episcopate, appeared his Treatises De Paradiso, De Caïn et Abel, De Virginibus, De Viduis, and De Tobia; and in the beginning of the next year (378), his treatise De Fide. During this period the pious Valentinian had died, and the young princes, Gratian and Valentinian, the younger, were on the throne. The pious youth Gratian loved Ambrose as a father, and to him in 381 the holy prelate sent his treatise on the Holy Spirit.* The younger prince Valentinian, to whose share Italy fell, being but four years old, his mother Justina, a violent Arian, acted the part of regent. She proceeded to attack the bishop of Milan, first exciting a riot at Sirmium,† whither he had gone to consecrate a new bishop, with a view to having him violently dealt with, and on his return to Milan, demanding of him to cede to the Arians a church in his cathedral town. The bishop would tolerate no such sacrilege, and was summoned before the council in consequence; but the people showed so unequivocally that they would not suffer him to be persecuted, that the terrified ministers of the empress, instead of pronouncing on him a sentence of exile, humbly implored him to exercise his authority to prevent a tumult taking place. No sooner were the fears of the perfidious court allayed, than they recommenced hostilities; and the treachery of the empress in this persecution of St. Ambrose is heightened by ingratitude, as it was to his diligence and dexterity that she owed the safety of herself and her son Valentinian, when Maximus, reeking with the murder of Gratian, was restrained by his eloquence and conduct in 383. They* first demanded the Portian Basilica, without the walls, and then the new one within the city, and armed soldiers were sent to occupy them. The people were excited at this violence, and the Arian clergy could not appear in the streets without danger of their lives; indeed, in some instances, Ambrose had himself to rescue his personal enemies from the hands of the enraged multitude. The court, considering the resistance of the citizens as seditious, laid a heavy fine on the merchants, and many of them were in consequence committed to the prisons. St. Ambrose was again ordered to compose the tumult, and resign the church. He answered, that if they asked for his patrimony, his wealth, his liberty, or his blood, he was ready to resign them, but that divine things were not subject to the emperor's power. "I will not," said he, "defend myself with a wall of followers; I will not lay hold upon the altar and pray for life; but for the altar's sake I am ready and willing to be sacrificed." He added, that God alone could mitigate the tumult. Before day-break next morning, the church was surrounded by a band of Goths, the obstinate Justina supposing the known Arianism of this people to be a pledge for their not deserting her cause. These, however, having learned that the bishop had passed on them the sentence of excommunication, were alarmed, and entering the church, implored permission to join in prayer with the catholics. St. Ambrose then addressed to them a powerful discourse,† comparing Justina to the wife of Job, Jezebel, and Herodias; and addressing the emperor, he added, "'Ren-

* It is lamentable to see the spirit in which criticisms are too often written, even by great and good men. No one that is acquainted with this beautiful work of St. Ambrose, and with those other works of the holy Fathers, of whose labours he availed himself in the composition of this treatise, can fail to be painfully struck by the illiberal criticism of St. Jerome, who, noticing the work, compares its author to Æsop's informis cornicula alienis coloribus adornata.

† Paulinus, § 11.

* He details the whole proceedings himself in a letter to his sister. Epist. xx. Opera, tom. iv. p. 267. Paris, 1836; and Paulinus, § 13.

† Letter to his Sister, § 14.

der to Cæsar the things that are Cæsar's, and unto God the things that are God's.' To the emperor belong the palaces of the world; but the churches to the priesthood of the Lord." The eloquence of the preacher, and constant supplication of the troops, overcame the mind of the emperor, and the day was passed in deliberation by the court, and in painful suspense by the catholics; but the next morning the merchants were liberated, and the soldiers were ordered to relinquish the churches, and leave them to be peaceably possessed by their proper owners, though Justina never forgave this triumph of the man of God.

The next year the empress prepared to revenge herself on St. Ambrose, and accordingly promulgated a law for establishing the Arian heresy forced by Constantius upon the Council of Ariminum* (Rimini). This atrocious proceeding was boldly opposed by St. Ambrose, who despised their vain threats.† The sentence of exile was passed upon him, it was endeavoured to thrust an Arian preacher into his seat, and soldiers were again poured around the churches. But the indignant citizens rushed to the rescue of their bishop, guarding the gates of the cathedral and the palace, that none should lay hands upon his sacred person. It was now that he introduced the antiphonal style of singing into Milan cathedral, and this beautiful and inspiring music raised the enthusiasm of the people to such a pitch, that all Milan felt they were ready to die for Ambrose and the catholic faith.‡ But while the court was vainly labouring to contend with the ascendency of the saint, a circumstance occurred which again made them his suppliants. Regardless of his most solemn promise, Maximus was approaching Italy, and Ambrose was again sent to Treves, where he then was, to persuade him to desist. He was this time unsuccessful; and accordingly Justina was forced to fly with Valentinian into the east, to implore the assistance of Theodosius, while Maximus proceeded to Rome, and re-establish the pagan altar of Victory. All fled who could, but Ambrose remained. But the next year, the power of the usurper fell before the arms of Theodosius, and Valentinian was accordingly restored; but this year freed St. Ambrose from a powerful and implacable enemy, the Empress Justina, who about this time paid the debt of nature.

To avoid breaking the narrative of the persecution at Milan, we omitted to notice in its proper place the provincial synod of Aquileia, which took place in 381, and at which St. Ambrose was present. Two bishops, Palladius and Secundianus, being charged with heresy, denied the charge, and appealed to a general council. But St. Ambrose justly objected that it was unreasonable to disturb the whole christian world for two individuals; and the emperor yielding to this reasoning, a provincial synod only was summoned. The heretics behaved with considerable haughtiness, but were refuted by the superior knowledge of Ambrose, and convicted of Arianism.* Two years before this he had lost his brother Satyrus, at whose death he was much afflicted, and composed two elegant little tracts on the subject.

While Theodosius remained at Milan, an incident occurred which paints the character of St. Ambrose in glorious colours.† Buthericus, a military magistrate residing at Thessalonica, had imprisoned a popular charioteer for a brutal offence, and at the race-time the people loudly demanded his release. On Buthericus' refusing to comply with their unreasonable demand, a sedition was immediately raised, and he, with some other magistrates, were stoned to death, and their mangled bodies treated with furious insult. This was a case which the emperor could not possibly treat with lenity, but Theodosius set no bounds to his indignation. By a treacherous promisé of entertainment, he collected the people in the circus, which he surrounded with soldiers, and then gave orders for an indiscriminate butchery. In this massacre seven thousand persons perished, according to the most moderate accounts. Shortly after he presented himself at the door of Milan cathedral; but on the steps he was encountered by the dauntless prelate, who had before written to him on the subject.‡ Laying hold upon the emperor's purple, "Stay!" exclaimed St. Ambrose; "in the profaneness of sin, with hands polluted with innocent blood, none may enter the holy

* Concerning this council,* see Labbæus and Cossart, tom. ii. 791—802; or see Newman's Arians, c. iv. § 4.

† Μορμολυκεια γαρ ὑπελαβε ταυτα. Theodoret, E. H. V. 13.

‡ See the Sermon de Basil. non trad. at end of Letter xxi. tom. iv. 273.

* For the proceedings of the synod, see Cossart and Labbæus. Conc. tom. ii. 979—1001. Or, St. Ambrosii Op. tom. iv. 223—243. Edition before cited.

† See the account in Paulinus, § 24. Sozomen, vii. 25. Theodoret, v. 27, 28.

‡ See the letter, numbered li. in tom. iv. p. 337

place, and partake of the sacred mysteries."* The emperor felt the justice of the sentence, and returned in tears to the palace; and after eight months' penitence, was at Christmas 390, readmitted to the communion of the faithful, having publicly done penance in the cathedral, casting himself upon the ground, and repeating the words of David, "My soul cleaveth unto the dust; O quicken thou me according unto thy word;" smiting his brow and breast, and weeping with unfeigned shame and sorrow. But St. Ambrose was not contented with this; he prevailed upon the emperor to pass a law, that the execution of all decrees touching the lives or property of his subjects should be deferred till thirty days after their promulgation, thus providing a safeguard against all such outbursts of momentary passion for the future. "What a picture," observes an elegant popular modern writer,† "does this scene bring before the eyes! If we go back in imagination to the time of Theodosius; if we reflect that at that epoch, sovereignty, equally despotic and military in its nature, rarely deigned to act but by the sword alone; we must hold in veneration the memory of the virtuous pontiff, who thus daring to raise his single voice in the midst of an enslaved world, had the courage to forbid the entry of the church to a monarch covered with the blood of his subjects, until he had purified himself by repentance."

The same year two Persians of famous knowledge came over to Milan, having heard the fame of Ambrose, to prove him with hard questions; and after fourteen hours' interview, departed in unbounded admiration of his vast attainments.‡ None could ever hear him and be dissatisfied. St. Augustine, before he embraced the faith, attended his ministrations, with the view of criticizing his style, but conversion was the result; and the magnificent hymn of Te Deum laudamus is said to have been poured forth unpremeditatedly by him and Ambrose, in alternate verses, immediately after he had received baptism from the hands of the latter.

In 392, Theodosius having returned to Italy, Valentinian, under the able teaching of St. Ambrose, soon lost all traces of the Arian heresy, and was soon to have received baptism from his venerable instructor. He was residing at Vienne in France, where he was strangled by some of his guards, at the instance of Arbogastes, a powerful pagan count, whom he had a few days before deprived of his military rank. The assassin placed upon the throne Eugenius, a creature of his own, and entering Italy, approached Milan. The bishop fled to Bologna, and thence, by Faenza, to Florence, whence he wrote to Eugenius, reprimanding him for his favour* towards heathenism. He also the same year published a tract on the death of Valentinian. But the energetic emperor of the east did not suffer the usurper and assassin to go unpunished; he soon poured his legions upon the west, and Ambrose, assured of his success, returned to Milan. Theodosius soon overcame all opposition, and mercifully confined his vengeance to the two heads of the revolt, Arbogastes and Eugenius, whom he executed, pardoning all other parties, and establishing himself as sole emperor. The rebels, when they set out from Milan to oppose Theodosius, threatened to do in Milan, that which in more modern times the puritans actually did in many instances in our country, viz. make a stable of the cathedral;† but St. Ambrose had a happier lot than our martyred primate; the cause of truth with him was triumphant, and he had the honourable satisfaction of saving from execution all his enemies, except the two whom justice could in no wise pardon. During this year appeared his Ennarrationes in Psal. xxxv. xxxvi. xxxvii. xxxviii. xxxix. xl. (xxxvi.—xli).

In 393 died the great Theodosius, and was succeeded by Arcadius and Honorius. The funeral oration on the deceased emperor was pronounced by Ambrose, who did not long survive him, but left this earth to receive his crown on the 4th of April, 397. His remains were interred under the high altar in the Ambrosian church, and were followed to the grave by a vast body of mourners, among whom were many Jews and pagans, for St. Ambrose's unbounded charity of spirit had embraced all mankind, and in him all mankind had lost a sincere and well-proved friend.

The works of St. Ambrose are said by Dupin‡ to have been more corrupted in the common editions than those of any other of the fathers. They were printed

* Επισχες, εφη, ανδρι γαρ ὑπο ἁμαρτιας βεβηλῳ, και τας χειρας ἡμαγμενας ουκ εν δικη εχοντι, ου θεμιτον προ μετανοιας, της του ιερου επιβαινειν ουδου, η μυστηριων θειων κοινωνειν. Sozom. Ibid.

† Author of the Book of the Fathers, p. 328. Life of St. Ambrose.

‡ Paulinus, § 25.

* Paulinus, § 27. The letter is numbered lvi. and is in tom. iv. p. 364.

† Paulinus, § 31.

‡ Nouvelle Bibl. des Aut. Eccles. tom. ii. p. 253

at Paris in 3 vols, folio, 1549; and again afterwards at Rome more incorrectly. But the best edition is that of the learned Benedictines of St. Maur, printed at Paris in 2 vols, folio, 1686. This edition has been reprinted at Venice, in 4 vols, folio, 1748; and its text, without its copious indices, again at Paris in 4 vols, 8vo, 1836. His works consist of six books on the days of the Creation, called Hexameron, which appeared in 389; De Paradiso,, 375; De Caïn et Abel, libri duo, 375; De Noe et Arca, and a fragment on the same subject, 379; De Abraham, libri ii.; De Isaac et Anima; De bono Mortis; De Fuga Sæculi; De Jacob et Vita beata; De Joseph; and De Benedictionibus Patriarcharum; all in 387: De Tobia, 377; De Interpellatione Job et David, 383; Apologia Prophetæ David, addressed to Theodosius, about 384; a second treatise on the same subject, of doubtful genuineness; Ennarrationes in Psalmos* i. xxxv. xxxvi. xxxvii. xxxviii. xxxix. xl. xliii. xlv. xlvii. xlviii. lxi. written at different times; Exposition of Psalm cxviii. (cxix.) 386; Expositio Evang. Luc. in ten books, 386; three books De Officiis Ministrorum, 391; De Virginibus, three books, addressed to his sister Marcellina, 377; De Viduis, 377; De Virginitate, 378; De Institutione Virginis et St. Mariæ perpetua Virginitate, 392; Exhortatio Virginitatis, about 393; De Lapsu Virginis, supposed by some to be spurious; De Mysteriis, 387; De Fide, five books, addressed to the emperor Gratian, 379; De Spiritu Sancto, three books, addressed to Gratian, 381; De Incarnat. Domin. Sacramento, about 382; De Pœnitentia, libri ii. 384; De Sacramentis, libri sex; two books, caused by the death of his brother Satyrus, De Excessu Frat. Satyri, and De Resurrectione, 379; De Obitu Valentiniani Consolatio, 392; De Obitu Theodosii, 393; twelve hymns, ninety-one letters, and a fragment preserved in Greek by Theodoret.

The style of St. Ambrose is easy and gentle, but firm and bold, with but little ornament. His eloquence is simple and solid, and appeals straight to the heart and understanding, and but little to the ear. In the six books, De Sacramentis, it is remarkable that only two sacraments, holy baptism and the holy eucharist, are treated of, beside which there is only an exposition of the Pater-noster; which would go to show that St. Ambrose used the word "sacramentum" here in the sense, *κατ' ἐξοχην*, *the* sacraments, though not to the exclusion of the others.

Whatever judgment men may pass concerning some of the views to be found in the works of St. Ambrose, (as, for example, his admiration of celibacy, &c.) without question, his personal character is deserving of our highest reverence, and the larger portion of his works is profitable for all ages and nations.*

AMBROSE, (the deacon,) of Alexandria, was the friend of Origen, who converted him from the heresy of Valentinus (Euseb. H. E. vi. 18,) to a sound faith. He was ordained deacon of the church of Alexandria, and being a man of property, he not only incited Origen to write commentaries on Scripture, but liberally supplied him with upwards of twenty amanuense and copyists of both sexes. (Euseb. H. E. vi. 23. See Heinichen's Notes.) Origen and he were intimately connected also in their studies, and Origen calls him his task-master, (*ἐργοδιωκτης.*) A passage in Eusebius, being misunderstood, has given rise to the notion that he was one who suffered by the persecution of Maximinus, but this does not appear to be the case. He survived Maximinus, but Origen survived him, because he has been blamed for leaving nothing to Origen, who was poor. The name of his wife was Marcella, and he had several children. He left no writings which have come down to us. Other writers have said that he was a Marcionite, not a Valentinian, previous to his conversion. (See Epiphanius, Hæres. xxxvi.) (For more on Ambrose of Alexandria, see Origen. Philocalia, 5. Euseb. in loc. cit.; with Heinichen's Notes. Cave, i. 122, &c.)

AMBROSE, (the *Camaldolese*, 1378—1439,) a native of Portico, and descended from the Traversari, an illustrious family of Ravenna. He entered a

* The Psalms are here numbered according to the Vulgate.

* In this account it will be observed no notice is taken of the preternatural occurrences which are said to have taken place at the disinterment of the martyrs Gervasius and Protasius,—(see Ambros, Ep. lxxxv. and Serm. xci. tom. iii. 278 and 407, ed. Frobenii,) — or of the miraculous circumstances recorded in the life written by Paulinus. It is not necessary to discuss their credibility. They will probably find but few, even among those who revere St. Ambrose, who believe them in the present day. But it is hoped that there are many, who while they reject the miraculous part of the narrative do not think it necessary to go to the other extreme, and like some modern authors of more flippancy than wit or knowledge, accuse St. Ambrose himself of a pious fraud. The circumstances mentioned by Paulinus (except the halo round the head of St. Ambrose on his death-bed, which may be otherwise accounted for,) are on hearsay evidence, and do not bear any rigid examination.—Ed.

Camaldolese convent in 1400, and in 1431 became general of his order. He was highly esteemed by Pope Eugene IV. who sent him to the councils of Basle, of Ferrara, (where he addressed the Greek emperor in Greek with the fluency of a native,) and of Florence, where he was employed in drawing up a formulary of the union of the two churches. He was also entrusted with the reformation of the convents of his order, and he has given an account of the journey he took for this purpose in 1431, in his *Hodœporicon*. He has left several Latin translations from Greek fathers, and other works. In Martenne's Amplissima Collectio, his letters are found divided into twenty books, chiefly relating to the affairs of his convent, but containing many interesting details. A list of his published and unpublished works may be seen in the Appendix to Cave, Hist. Lit. p. 155. His *Hodœporicon* was published in 1678, (Fab. Bibl. Lat. Med. et Inf. Ætat. I.) and by Bartholini, at Florence and Lucca, 1681, (Append. to Cave.) The Biog. Universelle and Chalmers quote two editions, which they call rare, in 1431 and 1432, which must be an error.*

AMBROSE, (Isaac, died 1664,) minister at Garstang, and afterwards at Preston, Lancashire. Being admitted of Brazennose college, in Oxford, in 1621 he entered into holy orders, and was appointed one of the king's preachers for the county of Lancaster. In 1641 he went over to the Presbyterian party, and was very active in assisting the commissioners for the ejection of those whom they called "scandalous, ignorant, and insufficient ministers and schoolmasters." In 1662 he was rejected for nonconformity. His works, which are chiefly practical, were collected after his death, and published in one vol. fol. 1674, which has been subsequently reprinted more than once. His personal piety is highly praised. He is said to have retired once a year for a month into a hut in the woods for religious contemplation. (Biog. Brit. Chalmers, &c.)

AMBROSE, (de Lombez, 1708—1778,) a Capuchin, of a very humble and devotional turn of mind, whose family name was La Peirie, successively professor of theology, guardian and definitor of his order. He has left two small volumes, 1. Traité de la Paix Intérieure; 2. Lettres Spirituelles sur la Paix Intérieure.

* There is, however, an edition printed at Florence, *sine anno*. See Payne and Foss's Catalogue, 1840.

AMBROSINI, (Bartolomeo, died 1657,) physician and professor of botany at Bologna, and a practising physician also, whose services were highly valuable during the plague there in 1630. He has left a tract, De Varietate Capsicorum, 12mo. 1630. besides several medical pieces. He was also the editor of the ninth to twelfth (inclusive) volumes of the works of Aldrovandi, (see the name.) Biog. Univ.

AMBROSINI, (Hiacinto,) brother of the preceding, succeeded him in the care of the Botanical garden at Bologna, of which he published a catalogue in 1657. He compiled also the first portion of a botanical dictionary, called Phytologia, &c. Bologna, 1666, folio. The second part, which was to treat of trees, never appeared.

AMBROSIUS, (Aurelianus,) the adversary of Hengist, was one of the British kings. By some he is identified with Natan-leod, and by Ussher with Uther Pendragon. (See Userii Antiq. p. 249.) It is said that king Arthur learnt under him the art of war. According to some authors, he was slain in a battle with Cerdic, king of the West Saxons, in 508. (See Gildas, § 25, and Stevenson's note.)

AMBROSIUS, (Autpertus, died 778,) a French Benedictine monk and abbot of St. Vincent, near Benevento; his election having been protested against, Charlemagne referred the matter to Pope Adrian. Ambrosius was summoned to Rome, where he died. He has left a Commentary on the Apocalypse, (Cologne, 1536,) written in very pure Latin, the lives of his predecessors, St. Paldon, Tason, and Taton, published in Ughelli. Ital. Sacra, and in Mabillon. Act. Ord. Ben., with some Homilies. (Biog. Univ.)

AMEDEO. See Savoy.

AMEDROZ, (Jacob, 1719—1812,) a Swiss officer, who entered the French service at the age of eighteen. He defended himself with great gallantry, when in command of the garrison at Capel. (Suppl. Biog. Univ.)

AMEIL, (le Baron Auguste, 1775—1822,) a French general of great bravery, who gave in his adherence to the Bourbons in 1814, but changing sides more than once during the year 1815, commanded a body of cavalry at Waterloo in Napoleon's army. He escaped afterwards to England, and subsequently to Hanover, where he died a lunatic, having been imprisoned at Heldesheim. In 1816, sentence of death was passed on him at Paris. (Biog. Univ.)

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AMEILHON, (Hubert Pascal, 1730—1811,) member of the Academy of Belles-lettres, and keeper of the public library at Paris. Having assumed when young the ecclesiastical habit, he devoted himself entirely to literature. He entered with great ardour into the revolutionary spirit of 1793, being one of the most active in that commission which employed itself in attempting to obliterate every vestige of the nobility of France, More than six hundred and fifty volumes, and cases of patents of nobility and heraldic documents entrusted to his care in the National Library, were by him committed to the flames; he rendered, however, considerable service to literature in preserving many valuable libraries that were exposed to plunder at that melancholy period. His publications are very numerous. He wrote the concluding volumes of Le Beau's History of the Lower Empire, some antiquarian essays, particularly on subjects connected with the cultivation of the mechanical arts among the ancients; a History of the Commerce and Navigation of the Egyptians; and several articles in the Memoirs of the French Institute. Some of the subjects of his memoirs are the ordeals of the ancients; on their arts of swimming, diving, &c.; also on many subjects connected with the trades and arts of the ancients; and one against Dutens, who imagined that the ancients were acquainted with the telescope. A slight account of most of these pieces is given in the Suppl. to the Biog. Univ. He assisted also in editing the Journal de Verdun, Journal des Savans, Journal d'Agriculture, Commerce, Arts, et Finances, and the Magasin Encyclopédique.

AMELGARD, priest of Liege, towards the end of the fifteenth century, author of two Latin histories of Charles VII. and Louis XI. preserved among the MSS. of the Royal Library at Paris. He also composed an inquiry into the trial of Joan of Arc. (Biog. Univ.)

AMELIA, (Anne, 1723—1787,) sister of Frederick II. of Prussia, a princess of great merit. She set to music "The Death of the Messiah" of Ramler, in a trial of skill against Graun. She denied herself many gratifications for the purpose of having money to bestow on the poor. (Biog. Univ.)

AMELIER, (de Toulouse,) a troubadour of the twelfth century. He left some *Sirventes*, in which he has lashed the abuses of his times with more boldness than wit. (Biog. Univ.)

AMELIN, or HAMELIN, a French officer of the sixteenth century, who, following the example of his master, Armand de Biron, applied himself to literature as a profession. His version of the third Decade of Livy appeared in 1557. He had previously translated some speeches out of the same author. He wrote a panegyric on Henry II. of France; a Poem in praise of the duke of Guise (Par. 1558); and some works that have not been printed; among which was a History of France. It is alluded to in Rousard's Poems. (Suppl. Biog. Univ.)

AMELINE, (Claude, (1624—1706,) was educated for the bar, but entered the congregation of the oratory in 1660. Going to Saumur to study theology, he became the friend of Malebranche. He was ordained priest in 1663, and appointed precentor (grand-chantre) of the church of Paris; but this situation affording no scope for his zeal, he exchanged it with Claude Joli for that of grand archdeacon. He has left treatises on the Will, on the Love of the Chief Good. Some also think that he wrote the Art of Living Happily, Par. 1690, attributed by others to Louis Pascal.

AMELIUS, (Gentilianus,) an eclectic philosopher of the third century, the contemporary of Porphyry, (see Porphyry, Vit. Plot. 7,) born in Tuscany, His first master was Lysimachus, the Stoic; but he afterwards adopted the tenets of Platonism from the study of Numenius; and about the year 240, became the disciple of Plotinus, with whom he associated till the period of his death in 270, when he retired to Apamea in Syria: none of his numerous writings are extant. A passage from one of them, where he cites the beginning of St. John's Gospel in confirmation of the doctrine of Plato, has been transcribed by Eusebius, (Prep. Evan. xi. 19,) and others. In Eunapius' Life of the Greek Sophists, he is noticed under the name of Amerius, a name which he is said to have preferred to that of Amelius, which in the Greek language is expressive of carelessness. See more on Amelius, in Mosheim's Translation of Cudworth, i. 451, 854. A few passages in Proclus quote or mention Amelius. (See Proclus in Theol. Platon. ed. Marini. p. 1. 257.)

AMELOT, (de la Houssaye, Nicholas, or Abraham Nicholas, 1634—1706,) a French translator and political writer, was born at Orleans, and sent in 1669 as secretary to the French ambassador at

Venice. His works were very numerous, but his literary labours would not have raised him above indigence, had he not been supported from other resources. His chief works are, 1. Histoire du Gouvernement de Venise, &c. (3 vols, 12mo, 1705, Amsterdam, but published previously also in 1683.) 2. Abrégé du Procès fait au Juifs de Metz, avec plusieurs Arrêts du Parlement, 1670, 18mo. 3. Histoire de Philippe-Guillaume de Nassau et d'Eléonore-Charlotte de Bourbon sa Femme, &c. (published in 1754 by Abbé Sepher.) 4. Mémoires Historiques, Politiques, &c. 2 vols, 8vo, 1727; 3 vols, 12mo, 1737 and 1741. He was certainly not the author of the whole of this work. 5. Lettres du Cardinal d'Ossat. 1697 and 1708, 5 vols, 12mo. 6. La Morale de Tacite, 1686. He also translated the Courtier, from the Spanish of Balthazar Gracian, and Father Paul's History of the Council of Trent, (under the name of *La Mothe Josseval.*) This latter work was the subject of much controversy in France, and attempts were made to suppress it: also nine books of the Annals of Tacitus, &c.

AMELOT, (Sebastian Michel d', 1741—1829,) a French prelate of great moderation and piety, was consecrated in 1775 bishop of Vannes. On the breaking out of the revolution in 1790, after being imprisoned in Paris, he escaped to Switzerland. In 1800 he settled in London. He was among the number of those who refused to resign their sees to Pius VII. On the restoration of the Bourbons, he declined the offer made him by his successor of vacating his see, and transferred to him a considerable sum of money for distribution at Vannes. Having lost one eye in England, he became totally blind shortly after his return to France.

Amelot, minister of the household to Louis XVI. was imprisoned in the Luxembourg in 1794. See in this Dictionary the name Masers de Latude. (Suppl. Biog. Univ.)

AMELOTTE, (Denis, 1606—1678,) entered the congregation of the oratory in 1650, and was one of the staunchest supporters of Father Burgoing's despotism. His enmity to the members of the Port-Royal brought him under the lash of Nicole; but he revenged himself by inducing the chancellor Sequier to withhold permission for the publication of the Mons version of the Scriptures. His own version, (which was chiefly taken from that of Mons, which he contrived to see before its publication,) was published in 1666-68, with a dedication to M. de Perefixe, archbishop of Paris, in which there were some severe reflections on the members of the Port-Royal. This dedication was suppressed in the succeeding editions of the translation, which have been very numerous. It is made with considerable elegance, although not free from gross faults. He wrote also the lives of Charles de Gondren, the second superior of his society, and of La Sœur Marguerite du Saint-Sacrement; an Abridgement of Divinity; a Catechism for the Jubilee; a Manual of Piety. His works are said to be deeply tinctured with mysticism. Towards the close of his life, he made an ineffectual application for the small bishopric of Sarlat. (Biog. Univ.)

AMELUNGHI, (Geronimo,) one of the earliest burlesque Italian poets. He wrote the War of the Giants, first published in 1566, under the name of Forabosco, together with the War of the Dwarfs, by one Francesco Amenta. Among the Songs of the Carnival, there is one by Amelunghi, called The Scholars. (Biog. Univ.)

AMENTA, (Nicholas, 1659—1719,) a Neapolitan lawyer and wit, who for the first fourteen years of his life was kept in a darkened chamber, on account of the weakness of his eyes. On his recovery, he made great progress in his studies, attaining to considerable eminence as a pleader, and finding his relaxation in miscellaneous literature. His writings are in the purest Tuscan: among them are seven prose comedies; Advertisements from Parnassus; Observations on Father Daniel Bartoli's work on the Italian Language; twenty-four burlesque satirical pieces, styled Capitoli, after those of Berni; the lives of Scipio Pasquali and Leonardo; a work on the Italian language; and some occasional poems.

AMENTAS, a surgeon, mentioned by Galen (De Fasciis, cap. 58, 61, 89, ed. Chart.) as the inventor of some ingenious bandages; one for a fracture of the ossa nasi, another for straightening a nose inclined to either side, and the third for a broken rib, &c. There is a surgeon called Amyntas, (of which name *Amentas* is very possibly a corruption,) some of whose works are included in the Collect. Chirurg. Græc. by Nicetas. (See Nicetas.)

AMER. (The Fatimite khalif.) See Emr.

AMERBACH, (Vitus, 1487—1557,) born at Wendingen in Bavaria, studied at Wittenberg, and became one of the

followers of Luther; but returning to the Romish communion, died professor of philosophy at Ingolstadt. He has translated into Latin some speeches from Isocrates and Demosthenes; Chrysostom's Treatise on Providence; the Ancoratus of Epiphanius. He has written also a treatise on Natural Philosophy, Commentaries on the Classics, and several short poetical pieces.

AMERBACH, (John, died 1515,) a learned and accurate printer of Basle, born at Rutlingen in Suabia. He introduced the round type in the place of the Italic and the Gothic, in the first edition of St. Augustine (1506). His sons completed after his death his edition of St. Jerome. His eldest son, Boniface, who died in 1562, after being twenty years professor of jurisprudence at Basle, was the author of several works, and one of the contributors to the Bibliotheca Amerbachiana, (4to, Bas. 1659,) a book that throws considerable light on the early history of printing.

AMERBACH, (Basil, 1534—1591,) grandson of the above, a learned jurist. After studying at Bologna, he was named rector of the Academy at Basle, the place of his birth. In 1561, he was elected professor of law; and two years afterwards, he succeeded in the chair of the Pandects, his father, who was carried off by a contagious disease, which also deprived Amerbach of his wife and only son. He founded a class in the gymnasium at Basle, which still bears his name. See Athenæ Rauricæ, 115. (Supp. Biog. Univ.)

AMERGIN, a personage of considerable celebrity in what we may at least call the uncertain portion of early Irish history. He is one of the sons of the Spanish king Milesius, or Mileagh. His brothers Heber and Heremon having taken possession of the whole of Ireland, Amergin was appointed arch-bard, or a sort of minister to preside over the laws, the poetry, the religion, and the philosophy of the country. According to O'Reilly (on the Brehon Laws) he was the brehon, (a sort of provincial judge, under the *Tanist*, see Ware, Ant. Hib. c. viii. Leland, Hist. of Ireland, Prelim. Disc. p. xxv.) or legislator of the colony. Heber and Amergin both lost their lives in battle against Heremon. The century to which these events may be referred, is not agreed upon. Three poems attributed to Amergin are still extant. One of them is printed in the second volume of Hardiman's Irish Minstrelsy. His poems are accompanied by an interlinear gloss, which is, itself, in an obsolete language. For more on this supposed author, the reader must be referred to the professed antiquaries of Ireland. He will find some references in Moore's Hist. of Ireland, i. 107, from which this statement is partly taken.

AMERIAS, (of Macedon,) appears from Athenæus and Hesychius to have been the Du Cange of his day; and had his Glossaries come down to us, they would have been doubtless of great service to Sturz in his treatise De Dialecto Macedonica.

AMERIGHI, or MORIGHI CAV. See CARAVAGGIO.

AMERIGO, (Vespucci.) See VESPUCCI.

AMERVAL, or AMERLAN, born at Bethune, towards the close of the fourteenth century, the author of a curious poetical dialogue between two dæmons on the sins of men, published at Paris, fol. 1508; 4to, 1531. (Biog. Univ.)

AMES, (William, 1576 — 1633,) a puritan divine of considerable reputation. Educated at Christ college, Cambridge, under the celebrated Dr. Perkins, he imbibed strongly Calvinistic opinions; and during his tenure of a fellowship, he gave much offence by his strenuous advocacy of his own views. About the year 1610-11, a sermon of his gave great offence, according to Fuller, who relates that Mr. Ames "preaching at St. Mary's," or to use his own expression, "having the place of a *watchman* for an hour in the *tower* of the university," inveighed against sundry practices of that day—especially against the custom of "Lords of misrule, then kept up in some colleges, a pagan custom, which Polydore Virgil had observed, remained only in England." He then condemned cards and dice; stating, that as "God invented the one-and-twenty letters, whereof he made the Bible, the devil, saith an author, found out the one-and-twenty spots on the die;" that "canon law forbids the use thereof, seeing *Inventio Diaboli nulla consuetudine potest validari*," &c. Fuller says, that he left the university in consequence of the offence thus given, and in order to avoid expulsion; but he adds, "the rather, because there was a concurrence of much nonconformity." It has sometimes been asserted or insinuated, that the persecution of Archbishop Bancroft drove Ames from England; (see Neal's Puritans, vol. i. p. 436, 4to, 1754, sub anno 1604, and Dr. Maclaine's Note on Moshcim, cent. xvi. sect. iii. part ii. § 37;)

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but it is only necessary to observe, that this very sermon was delivered some months after that prelate's death.

Ames, however, did go to the Hague as chaplain in the English church there; and in 1613, his dispute with Grevinchovius, minister at Rotterdam, appeared in print. He was afterwards invited to take the divinity chair at Franeker in Friesland, which he occupied for twelve years. He was at the Synod of Dort in 1618, and informed king James's ambassador of what passed in that assembly. After relinquishing his professorship at Franeker, he went to Rotterdam, in hopes that the air might suit him better. He here wrote his "Fresh Suit against Ceremonies;" but did not live to publish it. He had intended to go to New England; but this, too, was frustrated by his death. His wife and family embarked for America after his death, and took with them his valuable library.

His chief works are the following—Medulla Theologica, a treatise of Morality. Puritanismus Anglicanus, 1623. (In English, 1641.) Disceptatio Scholastica inter N. Grevinchovium et G. Amesium (against the views of Arminius on Election, &c.) Amst. 1613. Disputatio inter Amesium et Grevinchovium, (about reconciliation by the death of Christ,) Rott. 1615. Coronis ad Collationem Hagiensem, (against the answers of the Arminians to the Dutch pastors.) De Incarnatione Verbi, (against the Socinians,) 1626. Bellarminus Enervatus, 1627. De Conscientia, 1630. (In English, 1643.) A Reply to Bishop Morton, (on Ceremonies.) Fresh Suit against Human Ceremonies in God's worship (against Dr. Burgess,) 1633. Antisynodalia, 1629, (against the Remonstrants.) Rescriptio ad Grevinchovium, an. 1634. Christianæ Catecheseos Sciagraphia, &c. Also Commentaries on St. Peter and the Psalms. Most of his works were reprinted several times. (Biog. Brit. and the authorities cited above.)

AMES, (Fisher, LL.D. 1758—1808,) son of Nathaniel Ames, a physician of Dedham, Massachusetts. They were not descended, as some supposed, from W. Ames, the puritan. Fisher Ames is very highly esteemed by the Americans, who speak much of his great talents and his high moral and religious character. He at first studied the law, which he abandoned for the more stirring pursuits of politics. He was a member of the convention of his own state, which considered and ratified the federal constitution; and when the general government of the United States commenced its operations in 1789, he appeared in the national legislature as the first representative of his district, and for eight successive years took a distinguished part in their national councils. A few years before his death he was chosen president of Harvard College, but declined the office from ill health. His speech on the British treaty, delivered April 28, 1796, is highly spoken of. He published an oration on the death of Washington in 1800. His writings were collected together and published with a memoir of him by president Kirkland in 1809. (Allen's Amer. Dict.)

AMES, (Joseph, 1689—1759,) a celebrated writer on typographical antiquities. He was a native of Yarmouth, and descended from a family which may be traced in Norfolk from the middle of the sixteenth century. He was sent by his father, (who appears to have been the master of a ship that traded between Yarmouth and London,) to a school in Wapping, and at fifteen was apprenticed to a plane maker, near Guildhall. He settled as a ship chandler or ironmonger near the Hermitage, Wapping, and remained there till his death.

Mr. Ames early displayed a turn for historical and antiquarian researches, which was fostered by his intercourse with several kindred spirits: among them was Mr. Lewis, the clergyman of Margate, who suggested to him the idea of writing a history of printing in England. After five-and-twenty years of research, he published his most celebrated work in 1749, in one vol. 4to. It is entitled, Typographical Antiquities, being an Historical Account of Printing in England, with some Memoirs of our Ancient Printers, and a Register of the Books printed by them, from the year 1471 to 1600; with an Appendix concerning Printing in Scotland and Ireland to the same time. It was dedicated to the lord chancellor, (Lord Hardwick.) Mr. Ames had, in 1736, been elected a fellow of the Society of Antiquaries, and in 1741 had been appointed secretary to that body. He was also a fellow of the Royal Society, and he was much esteemed by Sir Hans Sloane, then its president, who named him one of his trustees.

His great work has been twice re-edited; once by Mr. W. Herbert, (see the name,) in three vols, 4to, 1785—1790; and again by the Rev. T. F. Dibdin, D.D. 1810—1819, 4 vols, 4to.

His other works are, 1. Catalogue of

English Printers from 1471 to 1700, 4to. 2. An Index to Lord Pembroke's Coins. 3. A Catalogue of English Heads, &c. 8vo, 1748. This was an account of about two thousand prints, forming the ten volumes of English portraits collected by Mr. Nicholls of Ware, and sold after his death, in 1745, to Dr. Fothergill. 4. Parentalia, or Memoirs of the Family of Wren. Mr. Ames is buried in the church of St. George in the East. An account of the sale of his coins, &c., his library and MSS. may be found in Mr. Gough's Life, prefixed to Herbert's edition of the Typographical Antiquities. See more also in Chalmers.

AMESTRIS, the wife of Xerxes, having discovered an intrigue between her husband and Artaynta, by means of a robe, which she had given to her husband, and he to Artaynta, contrived to obtain from Xerxes power over the person of Artaynta's mother; and after cutting off her breasts, nose, ears, and lips, sent her home again. Under the no less powerful feeling of superstition, Amestris, when she was growing old, ordered fourteen children of Persians of rank to be buried alive, as an offering to the god of the grave,—a custom, it would seem, not confined to Persia, as stated by Herodotus, vii. 112, for Horace alludes to something similar, in Epod. 5, as taking place at Rome.

AMFREVILLE, the name of three brothers of great bravery, who were officers in the French navy during the reign of Louis XIV. The eldest, the Marquis d'Amfreville, died at a great age, lieutenant-general of the naval forces. (Biog. Univ.)

AMHERST, (Jeffery, Lord,) the second son of Jeffery Amherst, Esq. of Riverhead in Kent, by Elizabeth, daughter of Thomas Kerril of Hadlow, in the same county, Esq. was born on the 29th of January, 1717. He appears to have been educated chiefly in his father's house; and at the early age of fourteen entered the army as an ensign, in one of the regiments of guards. How he spent the first few years of his military life, does not exactly appear; but during the seven years' war he served a great deal on the continent, and was present as aide-de-camp to Lord Ligonier at the battles of Roucox, Dettingen, and Fontenoy. Being an officer of much promise and most distinguished gallantry, he soon attracted the attention of the duke of Cumberland, by whom he was transferred to the staff of the head-quarters; in which capacity, as aide-de-camp to the duke himself, he witnessed the battles of Laffeld and Hastenbech. From that date his promotion was very rapid. In 1756 we find him in command of the fifteenth regiment of foot, and in two years afterwards he attained to the rank of major-general.

General Amherst's character was too well established to permit his absence from any field where the honour of the British arms required to be maintained. On the breaking out of hostilities between England and France in 1757, he was appointed to command in North America, and soon found an opportunity of justifying the choice which the war-minister had made. In the summer of 1758 he undertook an expedition against Cape Breton, in the Gulf of St. Lawrence, and made himself master of it with all its dependencies. This was a very valuable conquest, not only because of the blow which it struck at the enemy's commerce, but because of the command which it gave to the English of the navigation of the St. Lawrence, and the opening which it made for them into the heart of the Canadas. Neither did it stand alone. In November of the same year, Fort Du Quesne, another of the keys of Canada on the side of the Lakes, was skilfully invested under his auspices; and the place being stormed by Brigadier General Forbes's detachment, was carried with little loss. Then followed the brilliant campaign of 1759, which gave to the English the forts of Niagara, Ticonderoga, and Crown Point,—the first captured on the 24th of July by Sir William Johnson; the second, two days later, by General Amherst in person; the third capitulating, after an obstinate resistance, on the 18th of the ensuing September. But the exploits which give its chief éclat to this celebrated year were, the battle on the heights of Abraham, and the surrender of Quebec, the capital of the French possessions in North America. Of the process by which this important success was achieved, we shall give a fuller account when we come to speak of the gallant Wolfe, who immediately commanded. Nevertheless, it is due to Lord Amherst to state, that the plan of the campaign was by him digested and drawn up; and that if the part which he took in the execution of his own designs was less brilliant than that entrusted to the hero of Quebec, with him rests the merit of having projected the whole series of operations, as well as of an active and useful diversion from the side of the

Lakes, without which not even Wolfe's energies could have overcome the obstacles that were opposed to him.

General Amherst marching from Ticonderoga, made himself master, while Wolfe was in the St. Laurence, of Isle au Noix and Picquet's Island. He then pushed upon Isle Royale, which likewise submitted; and on the 8th of September took possession of Montreal. There the intelligence of Wolfe's victory and death reached him, on which he prepared to advance against Quebec; but the fears of its new governor (M. Montcalm, like his rival, had fallen in battle,) anticipated him. The city opened its gates on the 18th; and the Canadas became from thenceforth a portion of the British empire. Yet the indefatigable general would not be content so long as there remained to the enemy a single possession within the extreme points of Virginia and Honduras bay. He sent his brother, Colonel Amherst, at the head of a force against the island of Newfoundland, of which the French had some time previously taken possession, who reduced the several strongholds which had been erected in the place, made the garrisons prisoners, and everywhere restored the British dominion.

The war was at an end, and General Amherst returned to New York, where he was welcomed with the distinction his eminent services merited. The thanks of the House of Commons had already been voted to him; and in 1761 he was elevated to the dignity of a Knight of the Bath. In 1763 he resigned his command in America, and returned home. There too honours and favours awaited him; for the king received him with every mark of respect, and conferred upon him the gratifying distinction of governor of the province of Virginia. It would appear, however, that from some cause or another, a misunderstanding between his majesty and the general arose. It seems to have been bitter while it lasted; but it was not of long continuance; for towards the end of the year 1768, he was appointed colonel of the third regiment of foot, in addition to the appointment which he already held, as colonel of the Royal Americans. Moreover, in 1770, he became governor of Guernsey and its dependencies; and two years afterwards was sworn of the privy council, the office of lieut.-general of the ordnance being at the same time conferred on him.

From this date up to the year 1778, his rank in the army was that of lieut.-general. He acted, however, all the while as commander-in-chief of his Majesty's land forces; and continued to hold the appointment up to 1782, when political considerations induced him to resign. In 1780 he exchanged the first regiment of foot for the second troop of horse-grenadiers; and on the 20th of May, 1776, was advanced to the dignity of the peerage. He took for his title Baron Amherst of Holmesdale, in the county of Kent; and in 1787, received a second patent as Baron Amherst of Montreal, with remainder to his nephew, William Pitt Amherst.

One of the last public services which Lord Amherst found an opportunity of performing for his country, was the suppression of the riots in London in 1780. He acted on that occasion with his accustomed spirit, yet was nowise indifferent to the loss of life; indeed the instructions which he issued to the troops remain to this day a lasting monument both to his firmness and humanity.

Lord Amherst resigned the command of the army and the ordnance in 1782, in consequence of the change of Lord North's administration; and continued to lead a private life till 1793. He was then, however, reappointed at the Horse Guards,—over the heads, too, of General Conway, the duke of Gloucester, Sir George Howard, the duke of Argyle, General John Fitzroy, and Sir Charles Montagu. But the infirmities of age were beginning to grow upon him, and in 1795 he made over his command to his late Royal Highness the Duke of York. It would appear, indeed, that with this arrangement he was not quite satisfied,—at all events it is certain, that both an earldom and the rank of field marshal were offered to him and refused. But the latter dignity he accepted in 1796; and for little more than a year he retained it. Lord Amherst died at his seat, Montreal, in Kent, on the 3d of August, 1797, in the eighty-first year of his age, and was buried on the 10th in the family vault, within the church of Seven Oaks.

Lord Amherst was twice married; first to Jane, the daughter of Thomas Dallison, of Manton in Lincolnshire, Esq.; and next to Elizabeth, eldest daughter of General Carey, and niece to Lord Falkland. He had no issue by either of his wives; and was succeeded in his title and estates by his nephew, the son of the brother whom he had employed in the

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reduction of Newfoundland. His character is best described in his life. He was a brave man, a good soldier, a skilful commander, a zealous public servant; and his moral qualities are universally admitted to have been of equal worth with his talents.

AMHURST, (Nicholas, 1706—1742,) the associate of Pulteney and Bolingbroke in the conduct of The Craftsman, was educated first at Merchant Tailors', afterwards at St. John's college, Oxford, from whence he was expelled on a charge of libertinism and irregularity. He revenged himself by satirizing the university in his Oculus Britanniæ, 1724, and in his Terræ Filius, 1726: the latter book, though full of malignity and exaggeration, contains some curious anecdotes illustrative of the state of feeling at that time prevalent at Oxford. He was the author also of a volume of miscellanies; an Epistle to Sir John Blount; a poem to the Memory of the Duke of Marlborough; some translations from Addison's Latin poems; and two satirical pieces, entitled, Strephon's Revenge and the Convocation. On the downfal of Walpole's power, notwithstanding the abilities he had shown as a political writer, he was neglected by his party, and died in great distress. (Biog. Brit.)

AMICO, (Antonino, died 1641,) of Messina, historiographer to Philip IV. of Spain, and canon of the cathedral church at Palermo, the writer of several learned works on the history and antiquities of Sicily, some of which have been printed. See Mongitore, Bibl. Sic. (Biog. Univ.)

AMICO, (Bartolomeo, 1562—1649,) a learned Jesuit professor of theology and philosophy in the college at Naples, the author of seven folio volumes on the philosophy of Aristotle, (Naples, 1623—1648,) and of some other pieces, for which see Alegambe, Bibl. Script. Soc. Jes. (Biog. Univ.)

AMICO, (Bernardino,) a Franciscan of Gallipoli, prior of his order at Jerusalem in 1596, where he resided for five years, and made drawings of the chief objects of interest, that were afterwards engraved by Callot, and published in 1620 with descriptions by Amico. (Biog. Univ.)

AMICO, (Stefano d', 1572—1662,) a monk of Monte-Casino, prior, abbot, and vicar-general of his order: he has published a 12mo volume of poems, under the anagram of Fanesto Musica, entitled, Sacra Lyra. Palermo, 1650. See Mongitore, Bibl. Sic. (Biog. Univ.)

AMICO, (Fillippo, born 1654,) published some historical reflections on what ancient authors had written concerning his native place, Milazzo. 4to, Cabranca, 1700. (Biog. Univ.)

AMICO, (Diomede,) a physician, born at Plaisance: was the author of two medical treatises in 4to. 1. De Morbis Communibus, Ven. 1596. 2. De Morbis Sporadibus, 1605. (Biog. Univ.)

AMICO, (Faustino, (1534—1558,) an Italian poet of great promise. A copy of exquisite Latin verses, addressed to his friend Alexander Campesano, was published at Venice in 1564. Some of his Italian poems are to be met with in the collections of Gobbi and others. (Biog. Univ.)

AMICO, (Vito-Maria, 1697—1762,) a nobleman of Catania in Sicily. He entered into the monastery of Monte Casino, and was professor for many years in philosophy and theology, in Sicily. He was elected prior of his order in 1733, (1743 according to the Biog. Univ. and Chalmers,) and afterwards made an abate in 1757. In 1751, Charles III. of Spain made him historiographer-royal. He wrote the following works:—1. Catana Illustrata, &c. 4 vols, folio. Catania, 1740. 2. Lexicon Topographicum Siculum. Panormi (*i.e.* Palermo) 1757, 3 vols, 4to, in 6. 3. Fazellæ (Thomæ), de Rebus Siculis Decades duo, &c. cum Animadversionibus V. M. Amico, et Statella. Catania, 1749-51, 3 vols, folio. 4. Pirri (Rocchi), Sicilia sacra, &c. Accepere, Additiones et Notitiæ Abbatiarum Ord. S. Bened., Cisterciensium, &c. authore P. D. V. M. Amico. Panorm. 1733, 2 vols, folio. Also two pieces in the Opuscul. Sicil.: one of them on the Testaceous Hills of Sicily, (vol. i.); the other, Diomii Amenanii de Marmore Anaglypho Epistola, (vol. viii.) (A. Longo in Tipaldo. Biografia, iii. 190.)

AMICO, (Luigi, 1757—1832,) count of Castellalfero, a Piedmontese nobleman, employed by his sovereign, Victor Amedeus III. as Sardinian minister at the courts of Naples, Vienna, and Prussia. When Piedmont was occupied by the French in 1798, he refused for some time to change his masters; but being threatened with the confiscation of his estates, he accepted the office of chamberlain to the Princess Borghèse, and was present at the marriage of Napoleon with Maria-Theresa in 1810. In 1814, he returned to the ancient court, and was named minister plenipotentiary at the court of Florence, where he died, the last of a

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very ancient family. (Suppl. Biog. Univ.)

AMICONI, or AMIGONI. There were two artists of this name:—1. *Ottavio*, (1605—1661,) native of Brescia, a scholar of Antonio Gandini, and a painter of the Venetian school at the period of its decline. He excelled principally in fresco. In the Carmelite church, in his native city, is a very considerable work in fresco, the subjects being taken from the life of S. Alberto, executed in conjunction with Bernardino Gandini, the son of Antonio.

2. *Jacopo*, (1685—1752, or 1758.) This artist was a native of Venice, and is classed in the Venetian, though, as will be seen, his works show more of the excellence of the Flemish school of colour. His first works were two altar-pieces in the church of the fathers of the Oratorio, and a picture of St. Catherine and St. Andrew, for the church of S. Eustachio; but Lanzi (Stor. Pitt. iii. p. 220) observes, that this artist can scarcely be justly estimated in Venice, where there is nothing remaining of his best work, excepting his picture of the Visitation, at the monastery of S. Filippo. He visited Rome, whence he went to Munich, where he settled for some time; after which, in 1729, he removed to England, and continued there in practice for many years. He painted both history and portrait, and was employed by several of the nobility in ornamenting their houses. From England he removed to Spain, in which country he was painter to the court at the time of his death. Of the merits of this painter, opinions seem much to vary. Bryan coldly observes, "Whatever may be the merit of his works, they were for some time in great vogue:" whilst Zanetti, speaking of his improvement after studying the master-pieces of the Flemish school, says, "He achieved the art of attaining, by force of shades, even to pure black, which colour he employed to produce perfect clearness, without injuring the beauty of his piece;" and Lanzi himself speaks in very high terms of him. Amigoni frequently executed little histories and conversation pieces in the manner of the Flemish artists. He amused himself with engravings, in which, however, his proficiency was but small; and he is chiefly remarkable in that art as having taught it to Joseph Wagner, who was afterwards the instructor of Bartolozzi. (Lanzi, Stor. Pitt. iii. 203, 220. Bryan's Dict. Strutt's Dict. of Eng.)

AMIDANO, (Pomponeo,) a native of Parma, and an artist of that school, who flourished about 1595. From the resemblance of his style to that of Parmegiano, he is asserted to have been a pupil of that celebrated painter. He was at all events a most successful imitator, and is said to have had one of his altar-pieces which adorns the church of Madonna del Quartiere, attributed, by artists of judgment, to the hand of Parmegiano. The expression of his heads is very fine; his compositions are graceful, but his style and the general effect of his pictures are frequently apt to appear somewhat flat. (Lanzi, Stor. Pitt. iv. 87.)

AMIDANI, (Guglielmo,) called also Guglielmo da Cremona. See CREMONA.

AMIELS, (Gaubert,) a knight of Gascony, and one of the troubadours. The time at which he lived is not precisely known, but he is described as a poor knight (paubres cavalliers). One of his pieces is quoted in Mr. Taylor's Lays of the Minnesingers; beginning—

"De trop ric amour non ai soing
Sol de mon paratge n'agues," &c.

(See Raynouard, Choix, tom. v. p. 157. Millot, tom. iii. p. 21.)

AMILCAR. See HAMILCAR.

AMIOT, (Father, 1718—1794,) a learned French Jesuit, who went as missionary to China in 1750, and being invited to Pekin by the emperor in 1751, remained there till his death. He was a man eminently qualified to profit by all the advantages which his situation afforded him, of becoming deeply acquainted with the history of China, and the Chinese and Tartar languages. His laborious industry appeared to know no bounds, and his researches were, till lately, the most fruitful source of our knowledge on the affairs of China. His publications were very numerous, and are most of them to be found in the Mémoires concernant l'Histoire, les Sciences, et les Arts des Chinois, 15 vols, 4to. His works, besides most numerous letters, &c. in that collection, are, 1. Eloge de la Ville de Moukden, Poëme Chinois, composé par l'Empereur Kien-long; Paris, 1770, 8vo. 2. Art militaire des Chinois; Paris, 1772, 4to; reprinted in the Mémoires, tom. vii. 3. Lettres sur les Caractères Chinois, addressed to the Royal Society of London; Mém. tom. i. These were written to show that the Egyptian characters on the bust of Isis, in the Royal Cabinet at Turin, bore no resemblance to the Chinese characters. 4. De la Musique des Chinois; Mém. tom. vi. 5. Vie de Confucius; Mém. tom. xii. 6. Dic-

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tionnaire Tatar-Mantcheuo-Français ; Paris, 1789, 3 vols, 4to, printed with types cast for the purpose, by his direction, but at the expense of M. Bertin, a minister of state. The superintendence of this work was confided to M. Langles. In the 13th volume of the Mémoires, an abridged grammar of this language is given by Father Amiot. The materials of these fifteen volumes of Mémoires have been well abridged and condensed in Grosier's Description de la Chine, 4 vols, 8vo, 1818. But since the time of Father Amiot, the literature, languages, and history, &c. of China, have received much fresh light from the researches of De Guignes, Sir G. Staunton, Messrs. Davis, Marshman, Morrison, Abel-Remusat, Gutzlaff, &c.

AMIPSIAS, a comic writer of Athens, contemporary with Aristophanes, from whose Birds he got the prize with his Revellers. He is nevertheless spoken of as a spiritless writer by the Scholiast on Aristophanes, who couples him with Lycis and Phrynichus, in his notes on the the Frogs. The titles of only ten of the plays of Amipsias have been preserved, together with a few fragments by Athenæus.

AMIR, (died 1345,) sovereign of Smyrna, in the middle of the fourteenth century, one of the chiefs who at the death of Aladdin, sultan of Iconium, divided Asia Minor with Othman. Cantacuzene, the Greek emperor, being beset by domestic foes, called him to his succour, and Amir obeyed the summons by delivering the empress Irene out of the hands of the Bulgarians. He then besieged Thessalonica, and after spreading terror around him, even to the very city of Constantinople, he returned laden with spoils. Shortly afterwards Amir was killed in an assault upon the citadel of Smyrna, which had been taken by a body of christian troops that had landed on the shores of Ionia. (Biog. Univ.)

AMLING, (Carl-Gustav. ab. 1651—1702,) a designer and engraver, a native of Nuremberg, pupil of Francis de Poilly, whose style he followed. He engraved both history and portraits, in the latter of which he was most successful. His drawing is incorrect, and in his historical subjects there is a want of effect. He is said by Basan, (Diction. des Graveurs,) to have been engraver to the duke of Bavaria. His works are very numerous. (Strutt's Dict. of Eng.)

AMMÆUS, (Dominic, 1579—1637,) descended from a noble family, who derived their name from the village of Amm, near Franeker, was born at Leuwarden. He was first of all a student at Franeker, from whence he removed to Jena, and was there appointed professor of laws in 1602. He is considered the father of the German publicists, inasmuch as he was the first who lectured on constitutional law under that name, and as a distinct science. Before his time the subject of this important branch of the law was wanting in precision, and based on speculative notions; and it was considered as depending upon the Roman law, a mode of treatment which could not fail to give rise to numberless incongruities. Van Amm, however, raised the subject of constitutional law to the dignity of an independent science, founded on principles of its own. His great work is named Discursus Academici de Jure Publico; Jenæ, 1617-23, 5 vols, 4to. He was also the author of several other works, much esteemed in their day, but now forgotten. The most important is the Discurs. Acad. ad Auream Bullam Caroli IV.; Jenæ, 1617, 4to. Foppens, Bibl. Belg. 246; and Paquot, Mémoires, ii. 461; have a complete catalogue of his writings.

AMMAN, (Jost, Jodocus, or Justus, 1539—1591,) a laborious artist, who was both a painter and engraver, but principally the latter. In the former art the only account of him is that his works in stained glass were richly and brilliantly coloured. His pen drawings are executed with great spirit. He was born at Zurich, in Switzerland, and resided at Nuremberg, of which town he became a freeman, and where he died. He was one of the most prolific of the engravers; his works amounting to upwards of five hundred and fifty prints, many of which were executed for booksellers, by whom he was much employed. He engraved both on wood and copper, but he was not very successful in the latter. In his designs the grouping and disposition of his figures are good, and his drawing is tolerably correct; in his style of engraving he was neat and decided, and from the circumstance of their minuteness, he has been ranked amongst those who are denominated *the little masters*. His principal works are portraits of the kings of France from Pharamond to Henry III. published in 1576; Panoplia, omnium liberalium mechanicarum et sedentariarum artium genera continens, &c. a work consisting of representations of the different tradesmen and artists in their respective employments, amounting

to one hundred and fifteen prints, in which it is said that Amman has given his own portrait in the plate of the art of engraving. It was published at Frankfort in 1564, and in 1586. His work on female costume, entitled Gynæceum, sive Theatrum Mulierum, &c., was produced at the same city. M. Guizot, in the Biographie Universelle, states his birth to have been in the year 1559, and not 1539.

There was another engraver of this name, a German, *John Amman*, who lived at Hanau, about 1640, who was also a bookseller. A set of small woodcuts representing the Passion of our Saviour, published at Amsterdam in 1623, are attributed to him. They are executed in a very neat and spirited style. (Strutt's Dict. of Eng. Bryan's Dict. Biog. Univ.)

AMMAN, (Paul, 1634—1691,) a learned physician and botanist, born at Breslau; studied in Germany, Holland, and England. Being appointed a supernumerary professor at Leipsic, he settled there. He was promoted to the botanical chair in 1674, and to that of physiology in 1682. He was a man of great erudition, but paradoxical in his opinions, and very severe in his criticism on others, and apt to descend to a tone of ridicule unbecoming his subject. His first was a critical extract from the decisions in the registers of the faculty at Leipsic, (Erfurt, 1670,) which was condemned by the faculty the same year. His other productions are, 1. Paræneses ad docentes circa Institutionum Medicarum emendationem; Rudolstadt, 1673. A work in which he vehemently attacks all established systems in medicine, and is very severe on Galen. 2. An answer to the impugners of this work, entitled Archæas Syncopticus, 1674. 3. Irenicum Numæ Pompilii cum Hippocrate, &c. comparing civil law and medicine, and their abuses, on which he is, as usual, very severe; Frankfort, 1689, 8vo. 3. Praxis Vulnerum lethalium, Ibid. 1689. His botanical labours appear to entitle him to more respect than his medical works. He wrote a description of the garden of Leipsic, with the synonymes of the various plants cultivated there; and a treatise entitled, Character Naturalis Plantarum, 1676; a work which tended very much to establish the science of botany on its present basis. (Biog. Univ.)

AMMAN, (John Conrad, 1669—1724,) a Swiss physician, born at Schaffhausen, who, towards the end of the seventeenth century, exercised his profession at Amsterdam. He was very successful in his treatment of the deaf and dumb. His works on this subject, (Surdus loquens, 8vo, 1692, and De Loquela Dissertatio, Ams. 1700,) have been often reprinted. He published also a good edition of Cælius Aurelianus, with notes by Janson d'Almeloveen, Amst. 1709, 4to.

AMMAN, (John, 1707—1740,) son of the preceding, born at Schaffhausen. He became professor of medicine and botany at Petersburg; and began the year before he died the publication of a valuable work on the botany of Asiatic Russia, only one volume of which was printed. It was entitled Stirpium rariorum in Imperio Rutheno provenientium Icones et Descriptiones, &c. Petropoli, 1739. In the Memoirs of the Academy at Petersburg, he has given the characters of many previously undescribed plants. (Biog. Univ.)

AMMANATI, (Bartolomeo, 1510—1592,) a native of Florence, and a celebrated architect and sculptor. Having lost his father at twelve years of age, and being left in very moderate circumstances, he was obliged to look to a profession as a means of livelihood. His inclination for sculpture led him to study for a short period under the celebrated Baccio Bandinelli, whom he soon quitted, and then went to Venice to perfect himself in his art under his countryman Sansovino, who was established in that city in the possession of a brilliant reputation, employed upon works of the highest class of art both as a sculptor and as a architect, and whose success doubtless induced Ammanati not to limit himself to his original pursuit. Having returned to his native city, he was employed to execute various pieces of sculpture; and modelled in stucco the tomb of the Duke Fracesco Maria at Urbino, where he married the celebrated poetess Laura, the natural daughter of Gianantonio Battiferri, an union which was the source of unmixed happiness to our artist. He then went to Rome, where, through the intervention of Vasari, Michael Angelo was induced to promote the interests of Ammanati, although he had been offended with him for having formerly taken away from Antonio Mini, a pupil of Buonarotti, some drawings of his master, which, however, were restored to their owner, upon the strong representations of Michael Angelo. Vasari very good-humouredly assured the latter, that had he taken away the drawings, he

should have valued them too much to have given them up so easily. It was at Rome that Ammanati was first called upon to give evidence of his taste in architecture, as he there built a principal portion of the Jesuits' college, and the palace now called the Ruspoli in the Corso, and the Palazzo Nigrone, formerly Mattei, in the street of the Botteghe Oscure. The merit of these works consists in a great breadth and simplicity of effect; but there is, at the same time, in the two former, a striking monotony, resulting from the multiplicity of openings, and the unvaried repetition of the same features, defects arising probably from the imperfection of his early studies. The finest portion of the Palazzo Ruspoli is the superb cornice, which was subsequently erected after the design of Bartolomeo Breccioli, and the celebrated marble staircase executed by Martino Lunghi, each step consisting of one block, above eleven feet long; the rise, however, of the steps is not in proportion to the width of the tread, and the upper surface not being horizontal renders the ascent fatiguing. In the court of the Palazzo Pitti, at Florence, he was more successful, and gave evidence of a brilliant genius. It will be perceived in the life of Brunelleschi, that that master left this palace incomplete, which was commenced for the noble Florentine whose name it still bears. It was sold, ere finished, to the Duchess Eleonora of Toledo, who employed Ammanati to carry on the work. The severe aspect of the principal front obliged him to adhere to the same style of architecture in the court; but he has modified the harshness of the character by arcades of less massive proportions, and by the introduction of an order to each story, with lighter dressings to the windows; still, however, retaining the rustications throughout. The result is more satisfactory, and presents a composition at once varied and imposing. The small circular grotto next the garden displays with much fancy and propriety a mixture of shell-work and regular architecture, and is surmounted by a fountain.

But the noblest monument of the science and taste of Ammanati, is the bridge of the Holy Trinity at Florence, a masterpiece of skill and grace. A dreadful flood in the year 1557 carried away a cumbrous bridge, which formerly occupied the same site, materially damaged the Ponte alla Carraja, and carried desolation throughout the city. The Duke Cosimo confided to our architect the erection of the new bridge, in which he surpassed every work of the like nature then existing, and in which he has not been excelled by any subsequent artist. The bridge is three hundred and fifty feet long, having at its extremities four pedestals with statues of the seasons; and consists of three pointed arches, the intersection at the crown being concealed by an enriched key-stone, which circumstance has led many to consider them ellipses. The piers are about twenty-seven feet wide, or equal to nearly one-fourth the opening of the arches, the centre of which has ninety-six feet span, and the two side ones almost eighty-six feet; the rise of the centre arch is little more than fifteen feet, that of the side ones fourteen feet; the extreme width of the bridge, exclusive of the cut-water, is thirty-seven feet. Vulliamy, in his accurate work on this bridge, observes, "that the principal object of Ammanati appears to have been to obtain great strength in the piers, with the least possible obstruction to the stream; to preserve sufficient water-way, and to keep it undiminished at the highest point to which the water ever rose; and not to raise the top of the bridge so high as to make the ascent of the roadway inconveniently steep. To accomplish these desirable objects, it was necessary to have a new form of arch, for the segment of a circle, as used by the Romans, caused too much interruption to the water when it rose above the springing. He therefore made use of a form of arch, before his time unknown, in which he endeavoured to combine the advantages and reject the inconveniences of the others." The arches are constructed of rubble-work, with bands of wrought stone occasionally carried through to connect the opposite facings, which are of marble. In his declining years the feelings of Ammanati, as well as those of his accomplished wife, assumed a deeply religious tone; and having no children, they resolved to devote the riches, which they had inherited from Battiferri, and the fruits of his distinguished talent, to increase and embellish the Jesuits' establishment or college; led perhaps to the choice of this order, as objects of his munificence, from having experienced the patronage of that body at Rome in his earlier years, when their countenance and support were of such essential service to his struggling exertions for fame and fortune. Ammanati directed the works

and found the necessary funds for the erection of the church of St. Giovannino at Florence, and was ultimately buried at the age of eighty-two, with his wife, (who died 1589,) in this monument of his piety and taste. His works as a sculptor, both in marble and bronze, exist in all the principal towns of Italy; and are valued for their imposing character and thorough knowledge of the human form. Of these the most distinguished is the colossal Neptune of the grand fountain in the Piazza del Gran Duca at Florence. In the latter years of his life Ammanati, possessed with his pious feelings, carried perhaps to the very extreme of refinement, regretted that he should have applied his chisel to the illustrations of profane subjects; and although he never executed a work in which an absence of decency compromised the feelings of the artist, he accused himself for having represented several of his figures without drapery, in a letter which he addressed to the Academy of Design, and which is published in the Lettere Pittoriche. He composed a work entitled, La Città, containing designs for gates, palaces, temples, fountains, an exchange, theatres, bridges, public squares, houses, and in fact for all sorts of edifices necessary in a large town. The celebrated Viviani casually became the possessor of this valuable collection of drawings, which subsequently passed into the hands of the senator Luigi de Ricci, who gave them to Ferdinand the Great, prince of Tuscany, since which it has not been ascertained satisfactorily where they are, although stated to be in the Gallery at Florence. Milizia, in his characteristic manner, puts the question, "Ora chi sa dov' è?" (Vasari, Vite dei più eccellenti Pittori, Scultori, Architetti colle Noti e Illustrazioni di G. Bottari. Milizia, Memorie degli Architetti. Quatremère de Quincy, Dictionnaire Historique d'Architecture—Histoire de la Vie et des Ouvrages des plus celèbres Architectes.)

AMMIANUS, (Marcellinus,) the last subject of Rome who composed a profane history in the Latin language. The name of Marcellinus is of frequent occurrence; but the family of the historian is unknown. He was, however, of Greek origin, and, probably, a native of Antioch.

Ammianus received an excellent education. His familiarity with Latin literature renders it likely that some part of his boyhood was spent in the western division of the empire; since, until his fiftieth year, an active life left him little leisure for the critical study of writers with whom the Greek provincials were seldom well acquainted, (see Plutarch. Demosth. c. 2.) Early in the reign of Constantius II. he was appointed to the company of Ursicinus, master of the cavalry, in which he served during at least the latter part of the Persian war, (345—351 A. D.) Upon their recall, Ammianus was enrolled among the household guards; from which it may be inferred that his family was illustrious, his interest great, or his services extraordinary; since to be enrolled among the "Domestic Protectors" of the emperor was the prospect and reward of the most deserving officers.

In A. D. 354, he accompanied Ursicinus to Milan, at that time the imperial residence; and in 355, he assisted in putting down the rebellion of Sylvanus, who had assumed the purple at Cologne. He seems to have remained in western Gaul until a short time before the battle of Strasburg (Argentoratum) in 357, when he followed Ursicinus to Sirmium, then the seat of fruitless negotiations with Persia. They were sent into Mesopotamia, and Ammianus was despatched to watch the Persians who were preparing to cross over the Tigris. He took an honourable part in the siege of Amida, (Tigranocerta, Dikranagerd, according to St. Martin, Mémoir. Hist. sur l'Arménie, vol. i. 432,) the operations of which he has minutely described, (xix. 1—9.) After that city was stormed by the Persians, he rejoined Ursicinus at Antioch.

Ursicinus had been superseded and summoned home soon after the commencement of the war; but upon his arrival in Thrace he was countermanded, without, however, any public appointment, to Mesopotamia. Ammianus accompanied him in these journeys, and was chosen by him to treat with the satrap of Corduëne. Ursicinus was dismissed at the end of the war, but Ammianus retained his post in the household guard. He attended Julian in his Persian campaign, A. D. 363; and served, but in what station is uncertain, under Valentinian, Valens, and Gratian. Under the second Valentinian and Theodosius, he became count of the "private estate," (treasurer,) an office, in the elaborate household of the Byzantine court, of great trust and dignity.

In the final division of the empire that took place in the neighbourhood of Nais-

sus, A. D. 364, (June,) Ammianus seems to have followed Valens and the East. He witnessed, and suffered both in person and estate from the severe inquisition into the crime of magic so rigorously prosecuted at Antioch, in A. D. 373. "In those days," he says, "we crept about in Cimmerian darkness, and we felt like the guests of Dionysius." The danger of the times justified the metaphor. (See Ammian. xxviii. 1; xxix. 1, 2; and Zosimus, iv.); and he at length resigned his official duties, and quitted Antioch and the East. His residence in the capital of the western empire was well-suited to the historian of his own times. His history was begun after his fiftieth year. It was recited, or rather *declaimed* before a noble and literary audience at Rome, and probably each book as it was published—a circumstance that, together with the corrupt taste of the age, will account for many of the defects, and for some of the liveliness of the historian. The work of Ammianus consisted originally of thirty-one books. It comprised the entire time between the accession of Nerva and the reign of Theodosius. The first thirteen, a superficial epitome of two hundred and fifty years, are lost; the last eighteen, which contain no more than twenty-five years, still preserve the copious and authentic history of his own times. Of the time and manner of the death of Ammianus nothing certain is known. His works have been frequently published; two editions may be mentioned, that of Ernesti, 1773; and that of Wagner and Erfurdt, Lips. 1808, 3 vols. 8vo.

It is a literary problem, whether Ammianus were a Christian, which it is impossible to decide from his works. If he speaks of Christianity with moderation, he always mentions paganism with respect. The subject is fully considered from the opposite points of view by Chifflet, de A. M. Vita et Morib. p. 92, ff. Funcc. de Veget. L. L. Senect. § 57. Hen. Vales. de Vit. A. M. lxxix. Hadr. Vales. ib. p. xlii. ff. Moller. Dissert. de A. M. Altorf. 1685, 4to, § 14. Fabric. Bib. Lat. p. 159. Tiraboschi, i. 1, § 5. Schröckh, Christ. Kirchgeschicht, vii. s. 61.

AMMIRATO, (Scipione, 1531—1601,) was born in Lecce, a city of the kingdom of Naples. Destined by his father to the profession of the law, he was sent to Naples; but instead of attending the law schools, he formed an acquaintance with Bernardino Rota, and Angelo di Costanza, both very celebrated poets at the time: soon after he took orders. Being, however, obliged to leave his country on account of a satirical composition, he went to Venice, and then to Padua, and receiving no assistance from his father, was obliged to return to Lecce, where he entered the service of the Bishop Broccio Martelli, who gave him a canonry, which enabled him to return to Venice. Amongst the valuable acquaintances he made there was that of the senator, Alexander Cantarini; but this friend he soon lost, for Cantarini became jealous of the familiarity of Ammirato with his wife, and Ammirato with difficulty escaped with his life. After the election of Pius IV. he went to Rome, and became familiar with his niece Briana Carrafa, but wishing at the same time to be the friend of Catterina Carrafa, sister of that pope, the misunderstandings which arose between these two women obliged Ammirato again to fly and return to Lecce, where he established the academy of the "Trasformati." He wished again to try his fortune by entering the service of the marchese di Capurio, a favourite of Bona Sforza, queen of Poland, who was then at Bari, but the events which took place obliged him to return to Lecce. At the instance of his father he went again to Naples to prosecute his studies, but his career of irregularity was not yet over. After many vicissitudes, however, he was appointed to write the history of the kingdom of Naples. Thinking the means they gave him not sufficient, he went to Rome, without finding a Mæcenas, and in 1570 settled in Florence. There he was commissioned by Cosimo Medici to write the history of that city, and was lodged by Cardinal Ferdinando Medici in his palace and in his country villa, and he received besides a canonry in the cathedral. In this place he continued for thirty years, writing the greatest part of his works, and always complaining of the neglect of fortune, and the hardship of his situation, to which his restless and inconstant character, and perhaps some actions of his life, must have necessarily contributed. He died in January 1601, leaving all his inheritance to Cristoforo del Bianco, the son of a bricklayer, who had been his amanuensis, on condition of assuming his name; who accordingly called himself "Scipione Ammirato il Giovane," and afterwards improved and edited many of his benefactor's works: amongst which was his History of Florence, the most important of all, and the best that exists up to his time.

The other works of Ammirato are, 1. Delle Famiglie Nobili Napoletane, in two parts; the first by far the best. 2. Discorsi sopra Cornelio Tacito, which have gone through many editions. 3. Orazioni a Diuersi Principi intorno a' Preparamenti contro la Potenza del Turc. 4. Delle Famiglie Nobile Florentine. 5. I Vescovi, di Fiesole di Volterra e di Arezzo. 6. Opuscoli Contenti Discorsi Lettere Dialoghi, Rittratti, Pasci di Filosofia Morale, Poesi, &c. It is asserted that he wrote the History of his Life, the MS. of which is preserved in the library of the hospital of St. Maria and Varcella in Florence.

AMMON, there were two engravers of this name :—

1. *Clement*, an engraver, son-in-law to Theodore de Bry, whose work, Bibliotheca Calcographica, in six quarto volumes, he continued in two volumes, respectively published at Frankfort in 1650 and 1652. (Heinecken, Dict. des Artistes.)

2. *Johann*, a native of Schaffhausen, who flourished about the year 1700. He engraved a few portraits, among which is one of John Locke. (Bryan's Dict.)

AMMONIO, (Andrea, 1477—1517, the friend and correspondent of Erasmus, was born at Lucca, and sent to England as apostolic notary, and collector for the pope. About 1513 he became Latin secretary to Henry VIII. and celebrated his victories in France in a copy of verses (Panegyricus), highly praised by Erasmus. In 1512 he received a stall at Westminster, and was afterwards also prebendary of Wells and of Salisbury. In 1514, he was naturalized by letters-patent. Leo X. appointed him shortly afterwards as his nuncio in this country. There are extant a small piece of his in the Bucolicorum Auctores, Bas. 1546, 8vo, and a few of his letters to Erasmus. His will is dated Aug. 17, 1517, and on Aug. 19, Sir Thomas More wrote a letter, regretting his death; the date of which must, therefore, be pretty nearly determined. (Ath. Ox. by Bliss, i. 20, 21. Biog. Univ.)

AMMONIUS OF LAMPRÆ, a village of Attica, was the preceptor of Plutarch, and flourished at the close of the first century. "So thickly" (says Eunapius, in Proem, Vit. Soph. p. 8,) "are the notices of the master and scholar scattered through the works of the latter, that a quick person could, by following the hints there given, and putting the parts together, make up nearly the whole biography of both." The observation, however, does not apply to the still existing works of Plutarch, where mention is made of Ammonius, only in i. p. 283; ii. pp. 70 and 385, ed. Xyl. But it might have been true with respect to some of the lost treatises, amongst which was one under the title of Ammonius, or, On the Impossibility of living a Wicked Life pleasantly. To the Lamprian have been attributed two works quoted by Athenæus; one on the Courtezans of Athens, from which the Deipnosophist got perhaps some of the anecdotes to be found in his thirteenth book; and the other, on Altars and Sacrifices, to which reference is made in the Lexicons of Ammonius and of Harpocration, and by the scholiast on Hermogenes.

AMMONIUS, (Saccas,) so called (says Theodoret, Therap. vi. p. 96) from the trade he carried on at Alexandria of a wheat-sack porter, previous to his turning philosopher. He is identified by Corsini, in the Life of Plutarch, prefixed to his edition of the treatise De Placitis Philosophorum, with the Lamprian; because, although Plutarch says in Sympos. v. 5, that he had visited Egypt, yet he could scarcely have made himself so acquainted with the superstitions and religious rites of that country, as was doubtless the author of The Symposiacs, and the treatises, De Defectu Oraculorum; De Delphico Ει; and De Isidi et Osiride; all of which are full of information, that only an Egyptian by birth was likely to possess, or could impart. To these specious arguments of Corsini, Fabricius, (in Bibl. Gr. I. v. p. 713, ed. Harles) opposes his assertion, that the preceptor of Plutarch preceded Ammonius Saccas by at least a century. The question is one of no little difficulty; nor is it less respecting another circumstance in the life of the same individual, who appears from Porphyry quoted by Eusebius, (Hist. Eccl. vi. 19,) to have been born of christian parents; but that he afterwards became a pagan, when he had learnt to think for himself. The story of his apostasy is, however, denied by Eusebius himself, and Hieronymus in Catalog. S. E. c. 55, p. 132, and justly so in the opinion of many modern writers. Balte, in his Défense de S. S. Pères accusés de Platonisme, i. 3, p. 21, proposes to solve the difficulty by considering the Ammonius of whom Eusebius speaks, to be a different person from the philosopher; a solution which those will best decide upon, who have made themselves masters of the arguments brought forward by the

writers quoted by Fabricius and Harles. From Porphyry's Life of Plotinus, (§ 20,) it appears that Ammonius left nothing written behind him; that he taught *vivâ voce*, and communicated his doctrines under the promise of secrecy, those probably, which, like Aristotle, he considered to be of an esoteric kind; but that his scholars, Herennius, Origen, and Plotinus, afterwards promulgated them, probably without breaking their word, as they considered themselves at liberty to communicate what was of an exoteric character. He was the founder of the Eclectics, a sect, who selected from the conflicting theories of Plato and Aristotle what they conceived to be based on sound sense, and thus hoped to put an end to the schism that had arisen in different schools, and by which philosophy could not fail to be sacrificed eventually. Such was the reputation of Ammonius for wisdom, that he was called "the god-taught," as we learn from Hierocles, quoted by Photius, Cod. 251. He died about 230 A. C.

AMMONIUS, the son of Hermias, was carried after the death of his father from Alexandria to Athens, where he became the pupil of Proclus, and the preceptor of Simplicius, Asclepius Tral-lianus, and John Philoponus. Like the school to which he belonged, he endeavoured to reconcile Plato with Aristotle—an attempt as futile as the endeavours of modern Eclectics to reconcile the materialism of Locke with the idealism of Berkeley. His lost treatise on The Eternity of the World was answered by Zacharias of Mitylene, whose work is to be found at the end of Barthius' edition of Æneas Gazæus. He was rather fond of mathematics; for he could not fail to perceive that without some knowledge of geometry and the doctrine of numbers, it is impossible to understand so much of Plato's theories as are derived from the school of Pythagoras. A list of his Commentaries on Aristotle and of the authors there quoted, is given by Fabricius; who observes that the Life of Aristotle, attributed to Ammonius, was written by John Philoponus. The second section of his Commentary, Περι Ερμηνειας, relating to fate and free-will, was joined by Grotius to the treatise of Alexander of Aphrodisias on a similar subject, and printed at Paris, 1648, which Raycroft reprinted, Lond. 1688, and Orelli, Turii, 1824. His Commentary on the Topics of Aristotle have been translated into Arabic, while those on the Metaphysics remain still unprinted in a Baroccian MS. in the Bodleian library at Oxford.

AMMONIUS, (the grammarian of Alexandria,) was, together with Helladius, the preceptor of Socrates, as the latter testifies in his Histor. Eccles. v. 16. During the persecutions of the pagans by Theodosius, he was compelled to [illegible] his native land, where he had been a priest in a temple dedicated to the worship of the ape, and fled to Constantinople. To him is attributed the work, Περι Ὁμοιων και Διαφορων λεξεων: which Valckenaer would carry up to an Ammonius, who lived in the flourishing age of the Alexandrine school of criticism, towards the end of the first or the beginning of the second century. Fabricius, however, and others, bring it down as low as the close of the fourth; and it should be carried still lower, if the Nilus, quoted under the word Πειραστης, be the martyr of that name, and to whom there are two references in Suidas. The most elaborate edition of the Lexicon is by Valckenaer, in Lugd. Bat. 1739, 4to, who subjoined some previously unedited treatises of a similar character, attributed to Eranius, Lesbonax, and others; but the most complete one is a reprint of Valckenaer's by Schaefer, Leips. 1822, 8vo, who has subjoined the unedited notes of Kulenkamp, and the Epistola Critica of Segaar, addressed to Valckenaer, and published at Ultraject, 1766, 8vo. There are also some MS. notes of Pierson, the pupil of Valckenaer, preserved in a copy mentioned by Harles. The same Lexicon is to be found at the end of Scapula's Lexicon, edited by Gaisford. There is likewise a treatise of Ammonius, Περι Ακυρολογιας, "On Words without authority," still in MS.

AMMONIUS, an ancient physician, and a native of Alexandria. He lived in 37 A. C. and is celebrated in the annals of surgery for having been the first to propose and to perform the operation of breaking a stone in the bladder, when found to be of a size too large for extraction with safety entire. His celebrity was such that he was surnamed *Lithotomus*. Celsus (lib. vii. c. 26,) has described his method: a hook is to be so insinuated behind the stone as to resist and prevent its recoiling into the bladder, even when struck; then an iron instrument is used, of considerable thickness, but flattened towards the end, thin, but blunt, which being placed against the stone and struck on the farther end, cleaves it; care being taken at the same

time that neither the fragments of the stone fall back into the bladder, nor the bladder itself be injured by the instruments.

AMNER, (Richard, 1736—1803,) a dissenting preacher at Hampstead, where he incurred the emnity of George Stevens, who most unjustifiably wrote some immoral notes on several passages in Shakspeare's plays, subscribing them with Amner's name. He afterwards had charge of a congregation at Cosely, in Staffordshire, and died at his native town Hinckly. He busied himself very unprofitably in Biblical criticism, leaving several works, which are not worth enumerating. They are only remarkable for the laxity of their notions on the inspiration, &c. of the Scriptures, and for the wildness of their misinterpretations. They relate to the inspiration of Scripture, the resurrection, the prophecies of Daniel, Isaiah, and the Apocalypse, &c. Their titles are given in Chalmers.

AMOLON, (died 852,) the disciple and successor of Agobard, archbishop of Lyons in 840; some letters of his, in which he shows great sagacity and wisdom, are inserted in Baluze's edition of Agobard, 1666, and in the Bibliotheca Patrum. He is said by some to have been the author of the treatise against the Jews, published in 1656, at Dijon, under the name of Rabanus Maurus.

AMONTONS, (William, 1663—1705,) an ingenious French mechanic, and inventor of the telegraph. In early life his loss of hearing, after a severe illness, led him to find his resources in himself, and he applied with great success to the study of mathematics and geometry; he exercised his ingenuity also on the construction of hour glasses made with water, hygrometers, barometers, thermometers, &c. the results of which may be seen in the small volume published by him in 1695, in several communications to the Journal des Savans, and in the Memoirs of the Academy of Sciences for the years 1696-99, 1702-5. Fontenelle has described the method of telegraphing, which he proposed; viz. by placing persons at a distance from each other, to communicate in cipher by means of telescopes, which seems clearly to point out the invention of telegraphs, which were not used, however, for fifty years after his time. But Chalmers refers to a book De Secretis, by Wecker, in which Cardan suggests a method of communication by means of torches, which he supposes may have given Amontons the first idea of this matter. Unless, however, something more definite is produced, the honour of the invention of the telegraph must rest with Amontons.

AMORETTI, (Charles, 1740—1816,) a geographer and naturalist of some reputation, was originally an Augustinian monk, and professor of canon law in the university of Parma. Afterwards becoming a secular priest, he settled in 1772 at Milan, where he died. Besides several memoirs in the Magasin Encyclopédique, the Transactions of the Italian Society, &c., he has left a life of Leonardo da Vinci, a translation of Winckelmann on Ancient Art, and several other pieces; he edited also, from manuscript in the Ambrosian library, the First Voyage round the World of Pigafetta, and the Voyage of Maldonado to the Atlantic, with French translations. (Elogi di Liguri Illustri. fol. livr. xiv.; and Lombardi Storia della Lett. Ital. ii. 72. Suppl. Biog. Univ.)

AMOREUX, (Pierre Joseph, died 1824,) librarian of the medical school at Montpellier; the author of a number of works (chiefly anonymous,) on subjects connected with medicine and natural history, the titles of some of which may be seen in the Suppl. Biog. Univ.

AMOROSI, (Antonio,) a painter of the Roman school, a native of Comunanza, near Ascoli, who flourished about 1736. He painted some few pictures for the churches in Rome, one of which is in S. Rocco; but he is better known as a painter of *bamboccate*, and fancy subjects, in which he displayed considerable comic powers, and was sometimes satirical. (Lanzi, Stor. Pitt. ii. 225. Bryan's Dict.)

AMORT, (Eusebius, 1692—1775,) canon regular of the order of St. Augustine, and dean of the convent of Pollingen in Bavaria. He accompanied Cardinal Lercari to Rome, and having returned to Pollingen, was elected member of the Academy of Sciences at Munich in 1735. He was a great supporter of the authority of the pope. His chief writings are a Dissertation on the Authorship of the De Imitatione Jes.-C. which he attributes to Thomas à Kempis; Theologia Polingana, a history of indulgences; Rules from the Holy Scripture and the Fathers respecting Apparitions, Revelations, &c.; in which last book he has combated some of the popular superstitions of his time. (Biog. Univ.)

AMORY, (Thomas, 1701—1774,) an English presbyterian minister of Arian principles, associate and afterwards prin-

NATIONAL LIBRARY OF RUSSIA

cipal tutor in the academy at Taunton, under the care of his uncle, Mr. Grove. In 1759 he removed to London, to become Dr. Samuel Chandler's colleague, as minister of the congregation that assembled in the Old Jewry. He entered warmly into politics, was the associate of Dr. Price, and received in 1768 the degree of D.D. from the university of Edinburgh. Besides smaller pieces, he published two volumes of Sermons, the Lives of Dr. Grove, Dr. Sam. Chandler, and Dr. Benson.

AMORY, (Thomas,) an eccentric writer of the eighteenth century, who seems to have given a picture of himself in a fiction called the Life and Opinions of John Buncle, Esq. first published in 1756-1766; he had previously written some smaller pieces, in one of which he promised, in a most extravagant tone, some account of Dean Swift, whom he had known in Ireland. This account never appeared. He is said to have been educated for a physician, but is not known to have ever practised. He appears from his works to have been evidently deranged. His great zeal for Unitarianism was displayed in finding out that almost every one about whom he chose to write, was an Unitarian also. There are two or three letters relative to the family and the eccentric habits of this individual, in the Gentleman's Magazine, vols. lviii. and lix. Two are written by his son. Mr. Thomas Amory died 1788, aged 97.

AMOUDRU, (Anatole, 1739—1812,) born at Dôle, was educated as an architect, and accompanied his master Louis to Poland. On his return to France he was employed in several buildings. He returned to his birth-place in 1775; was admitted advocate into the parliament, and elected in 1790 the first mayor of Dôle. He was afterwards made judge of his district, a dignity which he resigned in 1797. The latter portion of his life was busied in fixing the *Cadastre parcellaire* of his neighbourhood; and in some inquiries into the lengths of the measures of Franche-Comté, as compared with those of the new system. The results of his labours in both these matters are in print. He left in manuscript an historical notice of Dôle, which he believed to be the ancient Didatium. (Suppl. Biog. Univ.)

AMOUR, (Guillaume de Saint,) born at the beginning of the thirteenth century, at the town of St. Amour, in Franche-Comté; was in many respects one of the most remarkable men of his age, and was especially famed for the part he acted, and the persecutions he sustained in defending the university of Paris against the encroachments of the ecclesiastical power. He was canon of Beauvais, where he first distinguished himself as the champion of the university.

Under the minority of St. Louis, and the regency of Queen Blanche, the university of Paris had been compelled to disperse by the violences to which it was subjected by the temporal power; and some of its members took refuge at Orleans, and other places, whilst not a few fled to England to pursue their studies, thus interrupted, at Oxford and Cambridge. During the time that the university of Paris was thus deserted, the Dominican monks, who had never before taken degrees, obtained the consent of the bishop of Paris to be received doctors, and to establish a temporary chair in theology. When the troubles were calmed, and the university reopened its schools, the Dominicans not only retained their chair, but they established a second in spite of the expostulations of the others. The university now fearing that the other orders of monks might follow the example of the Dominicans, issued a decree, which, without hindering the monks from teaching theology to their brethren, interdicted them from delivering public lectures within their limits to laics. This decree gave rise to long and bitter dissensions between the university and the monks, until in 1255 the former, irritated by repeated provocations and encroachments, issued a decree which entirely separated the Dominicans from its body. The monks now carried their complaints before the government, and before the pope; and Innocent IV. so far interfered in their favour, that he issued a bull of suspension against the laics, which their adversaries eagerly published in the parish churches. The university answered this act of hostility by publishing, and executing still more openly and vigorously, their decree which severed the monks from the body of the university, by rendering those who had not taken the university oath incapable of receiving degrees.

In all these disputes, Guillaume de Saint-Amour distinguished himself by his zeal in the cause of the university, and by his hostility to the Dominicans. Alexander IV., the successor of pope Innocent, espoused warmly the cause of the monks; and on the 14th of April, 1255, published a bull, by which he

authorized all the orders of monks to establish public chairs. The animosities of the two parties increased, and at each attack of the monks, Guillaume replied with new vigour and nerve. The Dominicans now changed their general attack on the university into a personal attack upon its champion; and they accused him before the bishop of Mâcon of uttering calumnies against the pope and against the church in general. He was acquitted here; but his accusers next laid their charge before the pope's nuncio, who sent them to the bishop of Paris. The intrepid doctor, far from shrinking from the trial, prepared to confront his adversaries, who did not venture to present themselves, and the bishop of Paris also was obliged to acquit him.

These successes of Guillaume de Saint-Amour only made the enmity which the monks bore to him more bitter. The Dominicans excommunicated the academicians; and, wearied by these increasing troubles, the professors wrote to the pope against the friars, and declared that they would rather carry their schools into some other kingdom than support the yoke of the ecclesiastics. The monks on the other hand presented to St. Louis a list of the errors which they attributed to Guillaume de Saint-Amour. The latter lost no time in confronting publicly his accusers, and again came off victorious. In the moment of his triumph, in 1256, he published his famous book, On the Perils of these Latter Times, in which he inveighs against the monks for their insubordination to the spiritual pastors. He gives the following account of this work. "The prelates of France," he says, "anxious to preserve the Gallic church, which was entrusted to them, from the perils of the latter times, which were to arrive by the false preachers who penetrate into people's houses; having charged the masters in the university of Paris with the task of collecting and translating the passages of the holy Scriptures, and of the canons which spoke of those things; several masters and myself, after having assembled all these authorities, have arranged them in a volume under particular heads." It appears, therefore, from his own declaration, that Guillaume de Saint-Amour was *not* the only person concerned in this work.

It was Guillaume, however, who had to sustain the brunt of the personal attacks which it excited on the part of the enraged Dominicans. In 1256, they obtained a bull of the pope which threatened the academics with excommunication, and even with the infliction of punishment by the secular arm, (brachii secularis;) and soon afterwards, when the friars showed some inclination to make peace with the university, Alexander IV. absolutely forbade any such advances, and issued a bull depriving Guillaume de Saint-Amour, and other members of the university, of all their dignities and benefices, as well as of their position as masters, forbidding any one to attend their lectures, under pain of a similar punishment, and ordaining that they should be banished from the kingdom of France.

This violent measure only tended to make matters worse. The friars not only prepared to renew their encroachments upon the university, but they redoubled their personal attacks upon Guillaume de Saint-Amour, and accused him of preaching what was contrary to religion and good manners. The king himself took part with them, and the Book of the Perils was condemned to be burnt by four cardinals, who gave judgment upon it that it was impious, wicked, and execrable. The university, on the other hand, did not lose their courage, but they determined again to confront publicly their adversaries; and they chose Guillaume de Saint-Amour, with the others who had been named in the pope's bull, to carry their expostulations to the pope himself, and to demand a public hearing of their defence; for after all their exertions, none of the other party could point out any single article in Guillaume's book which really merited reprehension, and they did not dare to condemn it as containing heresy, but only *quia contra præfatos religiosos seditionem et scandala concitabat.* On their way, however, Guillaume's companions lost their courage, and he alone reached Rome, where he acted with his usual courage and firmness. He there demanded a day of hearing, and defended himself with so much ability and energy, that the very cardinals who had condemned his book, were obliged to absolve its author.

This was a decided triumph for the university; yet, although its champion passed with increase of reputation through every trial, he had become too powerful an obstacle to the ambition of the Romish church. On his return from Rome, he found on the frontier a bull which banished him from the kingdom of

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France, and which the weak St. Louis so far disregarded justice and his own dignity, as to put in execution. Guillaume de Saint-Amour retired to his own native town of Franche-Comté, which was not then subject to the crown of France, and even there he was not permitted to live in quietness; for the pope fearing his influence might still be exerted on the university, by another bull forbade any one *to write letters to him or to receive letters from him*, and soon afterwards ordered his book on the Perils to be publicly burnt at Paris. This book had become so popular, that it was already translated into the vulgar tongue. After the death of Pope Alexander, Guillaume was allowed to return to Paris, where he was received with a public triumph, amid the rejoicings and acclamations of the multitude. He there died, according to the most authentic account, in 1272, after having had for adversaries three of the greatest men of the age, Albertus Magnus, Thomas of Aquinas, and St. Bonaventure. His party was espoused by most of the lay men of letters, and particularly by the popular poets, who have left us some spirited songs against his adversaries. Several of these will be found in M. Jubinal's edition of the works of Rutebeuf, to which work we refer for further particulars.

The works of Guillaume de Saint-Amour were first published collectively at Basil, in 1555. A second and more complete edition was published in a 4to volume at Paris in 1632. The works it contains, among which is the celebrated treatise on the Périls, are nearly all directed against the Dominican friars. This edition, immediately on its appearance, drew forth a royal *ordonnance* forbidding its circulation on pain of death to those who might be concerned in selling or distributing it, and of a fine of three thousand livres for any person who should be known to have a copy in his possession.

AMOUR, (Louis Gorin de St., 1619—1687,) a celebrated doctor of the Sorbonne. He was the son of the king's coachman, and after a distinguished career as student in the university of Paris, he became doctor of the Sorbonne in 1644. His opposition to the condemnation of the celebrated "Five Propositions" obtained him so much credit, that he was appointed to negotiate matters at the court of Rome, and to obtain from Innocent X. that an explanation of the sense in which the propositions were to be understood should be inserted in the judgment upon them. But the Jesuits were successful against him, and he returned to France. He was afterwards excluded from the Sorbonne, for his support of Arnauld. He wrote an account of what passed at Rome respecting the Five Propositions, from 1646—1653, folio, 1662—a work of reputation, but which was publicly burnt in 1684. (Biog. Univ.)

AMPHIBALUS, (died 286,) one of our early British confessors, who is said to have converted and suffered martyrdom with St. Alban, in the persecution under Dioclesian. Geoffry of Monmouth, according to Abp. Usher, is the first author by whom he is mentioned. (See ALBAN, ST.)

AMPHILOCHIUS, (St.) a zealous and able prelate, the friend of Basil and Gregory of Nazianzum. After having devoted himself to a life of religious retirement, he was made bishop of Iconium in 374, where in 376 he held a council against the Macedonians. He attended the council of Constantinople in 381, and presided at that of Sidæ, at which the Thessalians were condemned. He engaged the emperor Theodosius to interfere for the suppression of the assemblies of the Arians, by slighting the prince, his son, in his presence, and so fixing his attention on the criminality of those who were wanting in reverence to the Son of God. (Eus.Hist.Eccl.vii.8.) Amphilochius was living in the year 394, and is said to have died at an advanced age; a collection of pieces under his name, some of which are probably spurious, was published by Combesis in 1644. A treatise of his on the Divinity of the Holy Spirit, not now extant, is referred to by St. Jerome.

AMPHINOMUS. See ANAPIUS.

AMPHIS, the son of Amphicrates, a writer of the middle comedy at Athens. The titles and fragments of twenty-four of his plays have been preserved.

AMPHOUX-CHASSEVENT, (Madeleine Achard,) the name of a famous manufactress of liqueurs, who died at Martinique in 1812, at the great age of one hundred and five years. A celebrated liqueur in France is named after her. (Supp. Biog. Univ.)

AMPSING, (John Assuerus, 1559—1642,) was first a minister at Haerlem, but afterwards studying physic, became medical professor at Rostock. He has written Dissertatio Iatro-Mathematica, (in which he insists on the necessary connexion between medicine and astronomy,

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setting them above all other sciences;) De Morborum Differentiis Liber; and some other pieces.

AMR* EBN AL-AS, one of the most celebrated personages of the early time of Islam. His mother was a woman of such dissolute morals, that the father of Amr was determined only by the greater resemblance he bore to Al-As: a stain on his birth with which he was afterwards reproached by a spirited old woman in the presence of the Khalif Moawiyah. At the commencement of Mohammed's career, Amr was one of his most vehement opponents: in conjunction with Abu-Sofian and another, he galled the prophet by bitter lampoons directed against his mission; and when Othman, afterwards khalif, took refuge with other Moslems in Abyssinia, from the persecution of the Koreish, he was one of the envoys fruitlessly sent to demand their surrender;† in the eighth year, however, after the Flight, Amr, together with the famous Khaled, abandoned the declining cause of idolatry, and was received with high distinction by Mohammed. After the death of the prophet, he received from his successor, Abubekr, a command in the army in Syria, under Abu-Obeidah: he fought at the victory of Aiznadin, and the sieges of Damascus and Jerusalem, "uniting with the temper of a chief, the valour of an adventurous soldier." (Gibbon.) But in 638, he was appointed to the more independent command of the army destined for the conquest of Egypt. By a stratagem he evaded the order of recall despatched after him by the timid or suspicious Omar, took Farmah, or Pelusium, and stormed Memphis, after a siege of seven months. The final conquest of the kingdom was facilitated by the religious dissensions of the Greeks and Copts, who mutually regarded each other as schismatics: the Copts agreed to pay tribute and homage to the khalif, and the Greeks, far inferior in numbers, were obliged to retreat to Alexandria, where they were speedily invested by Amr. After a siege of fourteen months, marked by numerous sallies and assaults, (in one of which the Arab general was taken prisoner, but saved by the adroitness of a slave,) the Greeks evacuated the town, Dec. 640; and Amr announced to the khalif the submission of Egypt, with its capital, the "great city of the West." This mighty achievement is tarnished by the stigma, which popular story attaches to the name of Amr, of the destruction of the Alexandrian library, by order of the khalif: but this act of barbarism, which is repugnant to the customs of the Moslems in all ages, is noticed by no nearly contemporary historian of either party: Abul-Faraj, a christian writer of 600 years later date, is apparently the first who mentions it; and an impartial examination of evidences will probably justify the conclusion that few, if any, of the 700,000 volumes collected by the Macedonian kings had escaped the tumults and conflagrations of which Alexandria had frequently been the scene, even *before* the general pillage and destruction which accompanied the demolition by the Christians, in the reign of Theodosius, of the statue and temple of Serapis. (Orosius. Gibbon.) After completing the subjugation of Egypt, Amr carried the Moslem arms in triumph both to the west and the south, into Barca and Nubia; and while relieving, out of the abundance of Africa, a famine which wasted Arabia, he devoted a third part of the revenues of Egypt to the maintenance of the public works, opened a canal eighty miles long, from the Nile to the Red Sea, and, (if the improbable statement of the Moslem writers may be credited,) first abolished the inhuman practice of annually throwing a virgin into the Nile, which they allege to have been continued from Pagan times under the Greek emperors! On the accession of Othman, Amr was for a time removed from the vice-royalty of Egypt; but the recapture of Alexandria by the Greeks, and the clamours of the Egyptian Moslems, who regretted their old commander, soon occasioned his restoration, which he signalized by the speedy and final expulsion of the enemy. After four years, however, he was again deprived of his government, and resided in privacy in Palestine till the murder of Othman, when he embraced the party of Moawiyah, in opposition to that of Ali, on the promise of being reinstated in the administration of Egypt. He now became the mainstay of the Ommiyan party, and it was by his policy that the attempt at a compromise was frustrated: but he had a narrow escape from the dagger of the fadatic who, in concert with two others.

* Generally, but erroneously written and pronounced Amru, the damma ' being added merely to distinguish عمر from عمر Omar, and *never* sounded by the Arabs. See note to Burckhardt's Travels in Arabia, vol. ii. p. 416, 8vo ed. See also Malcolm's History of Persia, vol. i. p. 152, 8vo. ed. under Amer-ebn-Lais.

† Gibbon treats this as doubtful: but it is expressly stated by Abulfeda.

determined to destroy the causes of discord by the assassination of Ali, Moawiyah, and Amr. The blow was fatal only to Ali; Moawiyah escaped with a wound; and the lieutenant of Amr, who sat in his place in the mosque, was murdered in his stead by the third assassin, who bore the same name as his intended victim. On the establishment of Moawiyah in the khalifate, Amr was placed in possession of Egypt and all its revenues, burdened only with the maintenance of the troops necessary for the defence of the country: but he did not long survive to enjoy these lucrative honours, dying, apparently at an advanced age, in the third year of Moawiyah's reign, A.H. 43, (A.D. 663.) "It is reported by tradition," says Ockley, "that Mohammed said, 'There is no truer Mussulman, nor more stedfast in the faith, than Amr.' He was justly reckoned one of the most considerable men among the Arabians, both on account of the quickness of his natural parts, his valour, and good judgment." His death is erroneously placed by D'Herbelot in A.H. 65, "after the death of Yezid, son of Moawiyah:" but this is certainly inaccurate. (Abulfeda. Abul-Faraj. Elmacin. D'Herbelot. Ockley. Gibbon.)

AMR EBN LAIS, the second of the Soffarian dynasty in Persia, succeeded, on the death of his brother Yakub, A.H. 265, (A.D. 878,) to the dominions of his family, which comprehended nearly the whole of the modern kingdom of Persia. He commenced his reign by sending a submissive embassy to Motamed-Ala'llah, the Abbasside khalif of Bagdad, (with whom his brother had been engaged in war at the time of his death,) and underwent the form of receiving investiture, as the lieutenant of the feeble commander of the faithful, of the provinces which he already held in absolute possession by the sword. In 884, however, a rupture broke out between the khalif and his too powerful vassal: Amr approached Bagdad at the head of an army, but was overthrown by Mowaffik, the valiant brother of the khalif, and fled precipitately to Seistan. His power, however, soon recovered from this shock, and ere long, by defeating the insurgent prince of Khorasan, Mohammed Ebn Ziyad, whom he brought in chains to the feet of the khalif, he succeeded in re-establishing friendly relations with the court of Bagdad. But this reconciliation was hollow and insincere: in an interview with the khalif Motahded (the nephew and successor of Motamed) Amr treacherously attempted to seize the person of his sovereign; but his design had been foreseen, and after losing one of his eyes, and nearly all his followers, in a conflict with the khalif's guards, he with difficulty effected his escape from Bagdad. In order to rid himself effectually of so dangerous an enemy, the khalif now incited against Amr the Turkish ruler of Transoxiana, Ismail Samani, the founder of the dynasty of the Samanides. Notwithstanding their vast superiority of numbers, the forces of Persia were unable to withstand the impetuous valour of the Turks, and Amr, after a reign of twenty-three years, (A.H. 287, A.D. 900,) fell into the hands of the victor, and was sent as a prisoner to Motahded, by whom, after two years' confinement, he was put to death, only a few hours before the death of the khalif himself. With him fell the short-lived power of the Soffarides; for though some of the family appear as exercising a limited and provincial authority for more than a century afterwards, they never attained the rank or attributes of independent monarchy. The devotion of Amr to the doctrines of the Sheah sect has occasioned his being represented in the most favourable colours by the Persian historians; but though not deficient either in courage or conduct, he was certainly far from possessing the great qualities of his brother Yakub, and the luxury in which he lived formed an unfavourable contrast to the frugal manners of his predecessor: his affability endeared him to the lower classes of his subjects, but he is said to have been harsh and even cruel to his officers and nobles, and all his good qualities were obscured by avarice and rapacity. (Abulfeda. Khondemir. D'Herbelot. Malcolm's History of Persia.)

AMR EBN LAHI, an ancient sovereign of the Hedjaz, said to have been the first who placed idols in the Caaba. (Pocock. Spec. p. 80.)

AMR EBN AL-ABD, a celebrated Arabian poet, one of the seven authors of the Moallakat. See TARAFA, the name by which he is usually known.

AMR EBN KALTOOM AL-TAGLEBI, another of the authors of the Moallakat. See Sir Wm. Jones's version of his poem.

AMR EBN MASADAH, a celebrated vizier of the Khalif Mamoon. See MAMOON and MASADAH.

AMRIAL CAIS, the most celebrated of the ancient Arabian poets, was one of the seven authors of the Moallakat, or poems suspended in the Caaba at Mecca.

He was poisoned while attempting to avenge his father's death, who had been murdered by his subjects, the tribe of Benou-asad. Amrial Cais was the writer of some satirical verses on Mahomet, with whom he was contemporary. His poem was published at Leyden in 1748: a translation by Sir W. Jones appeared in 1782. (Biog. Univ.)

AMSDORF, (Niklas, 1483—1563,) a warm adherent of the Reformation. This Lutheran divine was born of a noble family at Wartzen, in Misnia. (Melch. Adam, p. 68.) He studied at Wittenberg, and after some years became a licentiate in theology. This school had only been opened in 1502, under the auspices of the elector of Saxony. Having joined the Reformation, he accompanied Luther in 1521 to the diet of Worms; and they were together also during a part of Luther's retirement. (Comp. Melch. Ad. pp. 68 and 122, in Vit. Lutheri.) When the elector of Saxony required a report from the university on the cessation of the service of the mass in the Augustinian churches, Amsdorf was associated with Melancthon and others in drawing it up, and they begged for the abolition of it in all churches. In 1523, he wrote to the elector a preface to a book against popery, to show that the pope is antichrist. In 1524, he became pastor of Magdeburg, at the instance of Luther—an office which he exercised for eighteen years. In 1536-7, he was engaged in drawing up the Articles of Smalcald, with Spalatinus and Agricola. (Walchii Introductio in Libros Symbolicos, p. 490.) In 1541, he was appointed bishop of Naunburg, by the elector, and, as it is said, consecrated (episcopus ordinatus est, Melch. Adam,) by Luther and others. He was, however, obliged by Charles V. to yield up his bishopric to Julius Pflug, and escape to Magdeburg. During the Adiaphoristic controversy, he warmly opposed the Wittenberg party. One of his latest performances was his dispute with G. Major. The latter having maintained the necessity of good works to salvation, Amsdorf undertook to show that they are hurtful to salvation! This was in 1551. Doubtless the proposition admits of a different sense from that which at first sight appears its meaning, but it was a mode of expression into which no heat of controversy ought to have carried him. He was a warm opposer of the Interim. His character appears to have been one of much force, and perhaps violence. The works of Amsdorf are chiefly controversial, and a list of them may be found in Joecher and Adelung, and in Walchii Bibliotheca Theologica.

AMSTEL, (Cornelius Ploos Van,) an eminent amateur engraver, born at Amsterdam, in 1732. He imitated, with great success, many of the drawings of the most celebrated Dutch masters. His plates are dated from 1764 to 1782. (Bryan's Dict.)

AMTHOR, (Christopher Henry, 1678—1721,) born at Stollberg, was educated at Rundsbourg by an uncle, and elected professor of jurisprudence at Kiel in 1704. Having composed some verses in praise of the Danish ministers, and so lost the favour of the court at Holstein Gottorp, in 1713 he entered the service of Denmark, and was named historiographer to the king, in which capacity he wrote several pamphlets on the differences between his new and his old masters. In 1715 he was invited to Copenhagen, appointed counsellor of justice, and had apartments in the royal castle of Rosembourg till his death. He has written Meditationes Philosophicæ de Justicia divinâ et materiis cum eâ connexis; Poems and Translations, (in German,) &c. (Biog. Univ.)

AMULIUS, king of Alba, the younger brother of Numitor, grandsire to Romulus. The well-known story of his cruelty to his brother's family may be seen in Livy, i. 3, 4, and in Plutarch's Life of Romulus.

AMULIUS, a painter, who lived in the time of Nero, by whom he was chiefly employed in the embellishment of his *house of gold*. His works were afterwards, together with the palace, destroyed by fire. He is mentioned in Pliny, xxxv. 10. 30, unless Sillig's emendation of *Fabullus* is admitted into the text, (Catal. Artificum, p. 215.) The writer of this notice is not aware that he is mentioned elsewhere. He is said to have worked only a few hours each day, and never when divested of his toga.

AMURATH. See Mourad.

AMURATH, or MOURAD, (died 1695,) bey of Tunis, son of Mahomet Bey, was shut up by his uncle Ramadan in the castle of Sour about 1690. Escaping, he was joined by a body of troops, with whose assistance he took Tunis, and caused Ramadan to be strangled. He then engaged in a disastrous war with the Algerines, who had been favourable to his uncle. His career of cruelty was cut short by the sword of Ibrahim, the cap-

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tain of his guards, who made himself bey in his place. (Biog. Univ.)

AMY. See LAMY.

AMY,(N., died in 1760,) an advocate in the parliament of Aix, who made several observations on the filtering and purification of water in tanks of different metals, the results of which he published. (Dict. Hist. Biog. Univ.)

AMYN AHMED. See RAZY.

AMYN, (Mohammed Al Amyn.) See MOHAMMED.

AMYN, (Jean Claude, 1735—1803,) a farmer of Poligny, who in 1792 was launched into public life, by being sent to the National Convention. He was at first hurried away by the tide of revolutionary feeling; but retaining much of his native simplicity of character, he was glad to retire in 1797 to the place of his birth, where being named associate in the mayoralty, he led the way in returning to principles of order and religion. (Suppl. Biog. Univ.)

AMYNANDAR, king of the Athamenes, a people bordering on the Ætolians, for whom he obtained peace with Philip, king of Macedon, B. C. 208. Sometime afterwards he joined the Romans against Philip, and for a short period was driven from his throne. (Biog. Univ.)

AMYNTAS I. king of Macedonia, the firm ally of Xerxes, during the invasion of Greece, succeeded his father Alcetas, B. C. 507. He submitted himself to Darius on his return from his Scythian expedition; but the insolent behaviour of the Persian ambassadors led Alexander the son of Amyntas to effect their assassination, whose prudence found means also to stifle the inquiry made on their disappearance. Amyntas died a few days after the battle of Salamis, B. C. 480. (Herod. Terps. 17—21; Justin, 7, 3.)

AMYNTAS II. son of Philip, and grandson of Alexander, was seated on the throne of Macedon by Sitalces, king of Thrace, B. C. 428. Shortly afterwards Sitalces having made an alliance with Perdiccas, the uncle of Amyntas, the latter was compelled to retire. (Biog. Univ.)

AMYNTAS III. grandfather to Alexander the Great, ascended the throne on the assassination of Pausanias, son of Æropus, B. C. 392: he was afterwards driven from the kingdom by Argus, brother of Pausanias; but being restored by the Thessalians, he established his family on the throne, and acted with great political wisdom in forming alliances with Sparta and others, so as to extend the power of Macedon, and make it respectable among the states of Greece. He died B. C. 368. (Justin, vii. 4 & 9. Diod. 14, &c. Plutarch in Pelopidas.)

AMYNTAS, son of Antiochus, left Macedon on the death of Philip, through hatred to Alexander the Great. He joined Darius, and commanded a body of Greek auxiliaries at the battle of Issus. After the defeat he fled to Egypt, and surprised Pelusium, pretending to be sent as viceroy from Darius. Finding himself at the head of some Egyptian troops, he proclaimed his intention of driving the Persians out of Egypt. He defeated Mozares the Persian general, who retired into Memphis; from whence having made an unexpected sally, Amyntas was slain. (Curt. iii. 9.) There was also in the time of Alexander the Great, a son of Andromenes by this name, who commanded part of the phalanx, and fell under a suspicion of being implicated in the conspiracy of Philotas. He was killed shortly afterwards by an arrow in siege, (Curt. iv. 16; vi. 9; viii. 12.) Another Amyntas, one of the chiefs of the Macedonian garrison in Cadmea, the citadel of Thebes, was slain there by the exiles on their return. (Biog. Univ.)

AMYNTIANUS, a Greek historian of great pretensions in the age of Marcus Antoninus, mentioned by Photius, who wrote an inflated panegyric on the life of Alexander. He wrote also the Lives of Olympias, Philip, and some others, none of which have come down to us. (Biog. Univ.)

AMYOT, (Jacques, 1513—1593,) the French translator of Plutarch, was born of an obscure family at Melun. Some of the stories of his early youth are quite apocryphal, being related only on the authority of St. Real, and contradicted by known facts. It seems, however, certain, that he was very poor; and it is said that, when he went to Paris to study, his only support was a loaf sent to him weekly by his mother, and that he supplied the remainder by becoming a kind of servant to other scholars. Having applied to his studies with great assiduity, he (by the influence of Margaret, the sister of Francis I.) became professor of Greek and Latin in the university of Bourges at an early age, where he published a translation of the Greek romance of Theagenes and Chariclea, and some of the Lives of Plutarch. This last work was dedicated to Francis I. and procured for him the abbey of Bellosane, vacant

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by the death of Vatablus. With a view of obtaining further materials for the improvement and continuation of his translation of Plutarch, he accompanied Morvillier, the French ambassador, to Venice; and proceeding to Rome, ingratiated himself with Cardinal de Tournon, who employed him to carry a letter from Henry II. to the council of Trent, which contained a remonstrance against some of their decrees. He executed this commission highly to their satisfaction; and when the council was offended at the use of the word *conventus* applied to them, he showed them that though in modern Latin *conventus* was used for a convent, its proper meaning was an *assembly* or *council*. Cardinal de Tournon, on his return to Paris, recommended him as tutor to the royal family. He found leisure in this situation to finish the translation of Plutarch's Lives, and to commence that of his Morals; a work which was dedicated to his pupil, Charles IX. who made him grand almoner of France, curator of the university of Paris, and bishop of Auxerre. Henry III. his other pupil, having come to the throne, continued him in his posts, and made him commander of the newly-created order, du St. Esprit, and in honour of Amyot, annexed that office to that of grand almoner for ever. The closing years of his life were spent in retirement and study at his bishopric. He suffered considerably from the civil wars, particularly at the time of the murder of the Duc de Guise, 1563. The people of Auxerre accused him of having connived at this assassination, and the partisans of "The League" treated him very roughly. De Thou accuses him of ingratitude and infidelity to Henry III.; but his severe treatment by The League for being too much attached to the king, defends him from that accusation. He did much for the restoration of his cathedral; and yet by his parsimony he contrived to amass 200,000 crowns.

His translation of Plutarch is acknowledged to be often very erroneous; but its style has always been admired. He is considered by French critics to have done much towards fixing and improving the French language. His works are—1. A Translation of the Historia Æthiopica of Heliodorus, or the Loves of Theagenes a Thessalian, and Chariclea an Æthiopian, &c. 1547, fol. 1549, 8vo. Amyot, when he was at Rome, having found a complete MS. of Heliodorus in the Vatican, retouched his translation, and republished it in 1559. 2. Seven books of Diodorus Siculus, (xi.—xvii.) translated from the Greek, 1554. 3. A translation of the Daphnis and Chloe of Longus, 1559, 8vo. Often as this has been reprinted, it would be no loss to the world, if it had remained untranslated. 4. Plutarch's Lives and Morals, published at various times. The edition by Brotier and Vauvillier, in 22 vols, 8vo, is esteemed (1783—1787), and was reprinted with additions by Clavier. 5. Lettre à M. Morvilliers, Maître des Requêtes du 8 Sep. 1551, gives an account of his mission to the Council of Trent, and is printed in Vargas's and in Dupuy's Memoirs of the Council of Trent, and in Pithou's Ecclesiæ Gallicanæ in Schismate Status. 6. Projet de l'Eloquence Royale, composée pour Hen. III. &c. first printed in 1805.

AMYR-BE-INKAMILLAH. See AMR.

AMYRAUT, (Moise,) or AMYRALDUS, a distinguished minister among the Reformed in France, was born at Bourgueil in the Touraine in 1596. He first studied law at Poictiers, and graduated in that faculty; but afterwards applied himself to the study of divinity, and was a pupil of the celebrated Cameron at Saumur. After having spent some time as a country pastor, he was in 1633 himself called to the professorship of theology at Saumur, and in that office attained a high degree of reputation. At the request of Cardinal Richelieu, he endeavoured to ascertain, and if possible to remove, the obstacles which stood in the way of the union of the different christian bodies. But the latter object soon appeared impracticable. His great learning, his well-known moderation, and his elegant manners, procured him great influence. His paraphrases of the New Testament and the Psalms were greatly valued; and his Morale Chrétienne was the first work of the kind which proceeded from the Reformed. He was also a distinguished preacher. His attempts to soften the rigour of the strict Calvinism which had hitherto prevailed among his party, brought him into difficulties, and he was called upon to explain his opinions before the Synod of Alençon in 1637, though he had only departed so far from the doctrines of Dort as to maintain that "the benefits of Christ's death were sufficient for all men, though they were only efficacious for the elect." The circumstances of the interview with

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Father Audebert (a Jesuit), by request of Cardinal Richelieu, as related in Bayle on the authority of the son of Amyraut, are treated as a fable in the Biog. Universelle; but in the same work it is also doubted whether such a book as his Irenicum exists! Amyraut wrote some pieces in favour of the doctrine of passive obedience, especially in his Souveraineté des Rois, published on the murder of Charles I. He died in 1664. His book De Secessione ab Ecclesiâ Romanâ (1647), and his Irenicon (1662), exhibit alike his learning and his charity.

His works are voluminous. The most remarkable besides those already mentioned, are—Traité des Religions, contre ceux qui les estiment indifférentes. Traité des Songes. Two tracts against the Millennarians, especially M. de Launai. Traité de l'Etat des Fidèles après la Mort, written to console his wife on the loss of their daughter. Du Gouvernement de l'Eglise. A Treatise on the Natural Law of Marriages, and a Life of the celebrated Huguenot warrior, François La Noue, surnamed Iron-Arm, (Bras-de-Fer.) Some portions of his works have been translated into English, viz. the Treatise on Indifference, and on Dreams mentioned in Scripture.

AMYRUTZA, (George,) a native of Trebizond, and a favourite of David the Emperor. A work of his on the Council of Florence is quoted by Leo Allatius. On the taking of Trebizond in 1161 by Mahomet II. he followed the conqueror to Constantinople, and became a Manometan. Bayle thinks there were two of the name. See Append. to Cave. Hist. Lit. p. 183.

AMYTIS, daughter of Astyages, and wife of Spitames, by whom she had two sons, according to Ctesias. Astyages being conquered by Cyrus, fled to Ecbatana, where he was concealed by his daughter and son-in-law, whom Cyrus ordered to be tortured; but Astyages surrendering himself, Cyrus pardoned him, and married Amytis, by whom he had Cambyses and Tanyoxerces. (Biog. Univ.)

ANACHARSIS, the son of Gnyrus, according to Temnes, quoted by Herodotus, iv. 76, visited Greece in the time of Solon; where, says Lucian, in Scyth. ii. after being made an Athenian citizen, he was the only barbarian ever initiated into the mysteries of Eleusis. His mother is said to have been a Greek; and from her he derived his knowledge of that language. On his return to Scythia he stopt at Cyzicum, during the celebration of the rites of Cybele; when he made a vow, that if he got back safe, he would introduce her worship into his own country. Accordingly he celebrated them at Hylla, near "the Race-Course of Achilles," in the Black Sea, now called Kilburun, as shown by Goodenough, in the Journal of the Geographical Society, i. p. 118. The ceremonies were seen by a Scythian, who communicated the fact to Saulius, the brother of Anacharsis, the king of the country, by whom he was slain with an arrow, for introducing a foreign form of worship. Strabo, vii. p. 464, on the authority of Ephorus, attributes to him the invention of the bellows, together with the anchor, and potter's wheel. But as the last was known to Homer, Strabo conceives that Anacharsis can lay no claim to the discovery; and he might have added, that a Scythian was not likely to invent an anchor, for which there could be no use, except to a maritime people, which the Scythians never were. The story probably owes its origin to the fact, that on the coins of some cities on the borders of the Black Sea, a fish-hook is seen, as in the case of Byzantium, single or double. He is said likewise to have been an ethical poet, and to have written eight hundred hexameters on the customs of Scythia and Greece, and on what relates to a frugal life and to war. But Diogenes, to whom we are indebted for the anecdote, and who is seldom to be trusted on his own authority, probably mistook the sense of the author whom he copied; or else his own words, in i. 101, have been corrupted by transcribers; for they are scarcely intelligible as they now stand, although copied as usual with all their imperfections into the Lexicon of Suidas. By comparing, however, a passage in Strabo, vii. p. 461, it would seem that Anacharsis contrasted the simple life of his countrymen with the luxury he found in more civilized nations, and which he feared would convert the milk-drinkers of the north into the wine-drinkers of the south. To the same biographer of the philosophers of antiquity we owe the preservation of some of the apophthegms of Anacharsis; and though they carry with them a doubt of their genuineness, yet they seem to have been acknowledged as authentic by Aristotle; who in his Posterior Analytics, i. appeals to one found in Diogenes, as an instance of a remote cause being assigned in place of a proximate one; and has at the same time preserved the correct reading, *αυλη-*

τριδες, where Diogenes has αυλοι, incorrectly. * For when Anacharsis was asked, — Whether the Scythians had music-girls? he replied, "Not even vines"—a reply suggested by the inseparable union of the two in Greece; where music-girls were introduced constantly, as the guests became warmed with the grape; a plant that, said Anacharsis, bore three kinds of fruit, pleasure, intoxication, and sickness; and it was in consequence of his traditional wit and wisdom that the Scythian was introduced by Plutarch into The Banquet of Sages, and by Barthelemy into his Travels of Anacharsis. Amongst the spurious epistles to be found in Diogenes, one is given to Anacharsis. But it betrays at once the hand of a sophist.

ANACLETUS, called by the Latins Cletus, bishop of Rome from the year 78 to 91. There are some spurious Decretals extant under his name. (Euseb. Hist. Eccl. iii. 13, 15. Iren. iii. 3. Dupin. Biog. Univ.)

ANACLETUS, (died 1138,) anti-pope, elected in 1130, after the death of Honorius II. whose recognised successor as bishop of Rome was Innocent II. He was of Jewish extraction. His grandfather, Peter of Leon, as well as his father, men of great wealth and abilities, had been able servants to the court of Rome. Anacletus, who in early life was known by his grandfather's name, took the habit of the order of Cluny, and having been sent as hostage to the archbishop of Cologne, was given back in 1119, at the council of Rheims. He was made cardinal by Calixtus II. who sent him together with Innocent II., his future rival, as legate to France. Having been elected on the death of Honorius II. by a small party among the cardinals, he gained the support of Roger, duke of Sicily, to whom he gave his sister in marriage, and the title of king, and kept possession of Rome till his death, in spite of the Emperor Lotharius II., the condemnation of the councils of Pisa and Rheims, and the protest of nearly all Christendom. Upon his death, Innocent II. was universally acknowledged as pope, and the schism ceased. The memory of Anacletus is loaded with the reproach of scandalous vices, the justice of which accusations cannot now be very accurately determined. (Fleury, Hist. Eccl. Dupin in S. Bernard. Biog. Univ.)

ANACOANA. See OVANDO.

ANACREON. Of a poet better known by what he did not write than what he did, history has preserved but little relating to his private life. Suidas, probably on the authority of the scholiast od Aristoph. Thesm. assigns him four fathers, Scythinus, Eumelus, Parthenius, and Aristocritus. It is agreed, however, by all that he was born at Teos, a city in Ionia, and that when the inhabitants migrated to Abdera, in Thrace, unable, says Herodotus, i. 169, to endure the yoke of their Persian masters, Anacreon sought an asylum with Polycrates, tyrant of Samos; of whom, according to Strabo, xvi. 945, Anacreon made frequent mention, just as Horace does of his patron Mæcenas. But exciting, it would seem, the jealousy of Polycrates, from the preference shown to the poet over the prince by their common friend Smerdias, as stated by Athenæus and Ælian, he quitted Samos and went to Athens. There he became a favourite of Hipparchus; and after the expulsion of the Peisistratidæ, lived it is not known where, and died at the age of eighty-five, says Lucian, by swallowing a grape-stone, but a raisin according to Valerius Maximus, ix. 12, while Pausanias, i. p. 23, tells us that his statue, erected at Athens, represented him as a drunken man singing. From the genuine specimens of his poetry preserved by Athenæus and Dio Chrysostom, it is easy to see that he strung his harp to songs of love and wine; although he is called σοφος by Plato in Phædr. p. 235, an epithet that would have excited some suspicion of its being a literal error, were it not acknowledged by a quotation of Athenæus, and explained σοφιστης by Maxim. Tyr. viii. = xxiv. With regard to the odes that pass under his name, they were not even heard of till they were printed by H. Stephens, (Paris, 1554,) from two manuscripts; one of which he said was written on parchment, and the other on the bark of a tree, but so defaced that some of the letters were illegible. On their very first appearance they were condemned by Robortellus as the forgeries of Stephens. But it is now ascertained that he was not the author; for they have been found in a Palatine manuscript, in the Vatican; from which Stephens got a transcript, it is supposed, by some unfair means, which he was anxious to conceal; and thus acted the part of Victorius, who first printed the

* The reading of Diogenes is, however, supported by Strabo, xiv. p. 1017, who alludes to the answer of Anacharsis, but in such a way as would have baffled all attempts at explanation, had not Aristotle and Diogenes been preserved.

Electra of Euripides, without giving the least hint of the place where he found the original manuscript; while strange to say, the story of the bark manuscript, unless it be a mere fiction, has its counterpart in the recent discovery of a portion of the Iliad in a papyrus found in the island of Elephanta, as stated in the Philological Museum, N. i. p. 177. By comparing, however, Victor. Var. Lect. xx. 17, it would seem that the story of the bark had its origin in the account there given by Victorius, that he discovered an ode (xv.) on the binding of an old book. Since the time of Robortellus, almost all the critics of any tact have considered the greater part of the odes as spurious; although none have been able to say when, why, and by whom such elegant pieces were written; certain it is they do not answer in matter and dialect to the account given of Anacreon's odes by Maximus Tyrius, xxi.=xxxvii. who says that they hymned the hair of Cleobulus, (whose name is found in the genuine fragment preserved by Dio,) and the flute of Bathyllus, of whom mention is made but once in the still existing odes: while of the Ionic strain, to which Maximus alludes, only a few traces can be discovered. The dialect is rather Attic than Ionic. The metre, too, is at variance with that of the genuine odes, which are all written in stanzas—a practice uniformly adopted by Horace, and from which he swerved only in two Asclepiadean, two Antispastic, and one Ionic a minore odes. It seems, however, to have been known in the time of Euripides and Aristophanes, and devoted to subjects of a lively cast; for it is found in the Cyclops of the one, and in the Frogs of the other. The last proof of their spuriousness is furnished by the fact, that none of them are quoted by any writer older than Nicetas Eugenianus; who has transferred the substance of some of them into his wearisome work, edited by Boissonade. Aulus Gellius indeed has preserved a beautiful ode in xix. 9, in the Anacreontic measure, of the genuineness of which there can be little doubt; as it contains just such an allusion to the shield of Achilles as one would expect to find in Anacreon. The most complete collection of the Anacreontic odes and fragments is by Fischer, Lips. 1793, whose bulky volume of five hundred and nineteen octavo pages is filled with matter, which only Irmisch, the editor of Herodian, could wade through, and forms a curious contrast with the diminutive edition of Boissonade. Par. 1823. Among the other editions of Anacreon, deserving of notice, are the Editio Princeps, Paris, 1554; that of Barnes, 1705 and 1721; of Maittaire, 1725; and that printed in 4to at Parma, in 1784; of which only one hundred and twelve copies were printed.

ANAFESTUS, (Paolluccio, died 717,) the first doge of Venice. The Venetian islands were originally governed by tribunes, but in the year 697, they agreed to unite under a single governor, when Anafestus of Heraclea was chosen. He in concert with Liutprand fixed the boundaries of the Venetian territory. He was succeeded by Marcello Tagliano. (Biog. Univ.)

ANAGNOSTA, (John,) a Byzantine historian of the fifteenth century, who in his work De Rebus Constantinopolitanorum Macedonius has given an account of the siege of Thessalonica, by Amurath, in 1430, at which he was present.

ANAN, (Ben David,) the restorer of the Karaite sect of the Jews. The dates of his birth and death are not precisely known, but as he was contemporary with R. Judah Gaon, who died 763, and (according to the Karaite doctors, R. Jafet and Mordecai,) with the khalif Abu-Jaafar, called also Al Mansor, whose reign began 754, we may place him in the middle of the eighth century. (De Rossi.) Morinus and Father Simon call him the *founder* of the sect, (Trigland, Diatribe, p. 34, 35;) but this opinion has been strenuously combated, especially by Triglandus in his Diatribe de Secta Karæorum. Jost also (himself a Jew, and a warm defender of the Talmud,) advocates the opinion that he founded the sect. (Allgem. Geschichte des Israelitischen Volks, vol. ii. 218,) and relates the common story, which is given by the supporters of the Talmud, about the cause of what they deem Anan's heresy. They say that on one occasion, at an election of a gaon, or a resh-glutha,* his brother was preferred to him, but his numerous adherents would only acknowledge and obey him. He was arrested, and a

* *Gaon* is a title of honour, prince or excellency, originally taken by the head of the school of Sura; (see Jost. ii. 202,) and *Resh-glutha* (Id. ii. 145,) was the name of the prince of the captivity, or head of the colony, originally applied to an officer elected among the Jews dispersed in the east, and entrusted with some civil power and privileges. See more in Jost.

Mahommedan heretic, confined in the same prison, advised him to appeal to the khalif, which he did, and by flattering his love of astronomical science, &c. obtained his release from prison, and became the head of a sect. This is denied by the Karaites, who say that Anan was the resh-glutha at Bagdad in the time of the khalif Abu-Jaafar, or Giafar, surnamed Al Mansor; and that he made a stand against the corruptions introduced into religion by the teachers who maintained the principles of R. Hillel. The Karaites reject tradition, and abide by the text of the Bible alone. They do not, however, as some suppose, follow the Samaritans in rejecting all Scripture except the law. See Trigland, Diatr. p. 152. Only fragments of his works remain. (De Rossi. Wolff. Bibl. Hebr. Jost and Trigland, as above.)

Another Jewish writer of this name is also mentioned, who lived in the third century, and pretended to have received revelations from Elias, (Elijah.) For more on his pretended revelations, see De Rossi.

ANANIA, or ANAGNY, (John d',) a very learned priest of the fifteenth century. Being of obscure origin, he took the name of an ancient town of Latium. He was pupil to Florianus, and afterwards professor of canon and civil law at Bologna, where he was archdeacon. He has left commentaries on the fifth book of the Decretals; a volume of Consultations; a treatise De Revocatione Feudi alienati; a work on Magic and Sorcery. (Biog. Univ.)

ANANIA, (John Lorenzo d',) a geographer, who lived about the close of the sixteenth century; native of Taverna in Calabria. His Cosmographia, written in Italian, was published at Venice 1576, 4to; he has also written a treatise De Natura Dæmonum. Ven. 1582, 8vo.

ANANIAS, (son of Isaac,) a Jewish author, whose treatise on philosophy contains various pieces from Greek and Latin philosophers; translated into Arabic, and then into Hebrew by the celebrated Charizi. (De Rossi.)

ANAPIUS and AMPHINOMUS, two brothers of Catana, in Sicily, who, during an eruption from Mount Ætna, saved their parents on their shoulders. The burning lava, it is said, parted and flowed on either side, leaving them unharmed. They received divine honours in Sicily. (Val. Max. v. 4. Strabo, 6.

"Tum Catane nimium ardenti vicina Typhæo,
Et generasse Pios quondam celeberrima Fratres."
Sil. It. xiv. 196-7)

ANASTASIA, the name of several female martyrs in the Roman church; one of these, a lady of noble birth, is said to have been a pupil to St. Chrysogonus, and to have been burnt alive, A. D. 304. (Butler's Lives of the Saints, Dec. 25.) Another of this name is said to have been beheaded in the reign of Nero, (Ib.) Another is said to have suffered martyrdom at Sirmich. (Biog. Univ.)

ANASTASIUS, the author of an epigram of eighteen lines, De Ratione Victûs Salutaris post Incisam Venam et Emissum Sanguinem, printed in the Regimen Sanitatis Salernitanum, ed. Jo. Curio, Antwerp. 1557, 12mo. It contains directions for the course of diet, exercise, &c., to be observed by the patient on each of the eight days following the operation. A remedy for the gout, by a physician of the same name, which is to be continued during a whole year, is to be found in Aëtius, Tetrab. iii. Serm. iv. cap. 47. He must therefore (if he is the same person,) have lived some time before the end of the fifth century.

ANASTASIUS I. (died 402,) pope, succeeded Siricius in 398 or 399. Under his pontificate Flavianus, and the eastern bishops, were reconciled to the western church. At Jerome's instigation, he proscribed Origen's work, Περι Αρχων, which had been translated by Ruffinus. He was a wise and zealous maintainer of church discipline. Two of his letters are printed by Coutant; there are extant also some spurious decretals under his name. (Biog. Univ.)

ANASTASIUS II. (died 498,) succeeded Pope Gelasius in 496. He had to struggle with the Arian faction under the protection of Anastasius, emperor of the East. He wrote to this prince, entreating him to prevent the mention of the name of Acacius, patriarch of Constantinople, in the church. He wrote to congratulate Clovis on his conversion. We have also a letter of his on the divisions between the churches of Vienna and Arles, (see Labb. Concil.) Baluze has printed, besides, the fragments of a letter relative to the heresies in the east.

ANASTASIUS, anti-pope in 855. See BENEDICT III.

ANASTASIUS III. (died 913,) a man of inoffensive character, succeeded Pope Sergius III. in 911.

ANASTASIUS IV. (died 1154,) a Roman of great virtue, named Conrad. In 1153 he was elected successor to Pope Eugene III. when very old. He founded

the rising order of St. John of Jerusalem: nine of his letters are given in Labbe. (Biog. Univ.)

ANASTASIUS, elected bishop of Antioch in 561. His zealous opposition of those heretics who held that the body of Christ was incorruptible and impassible, drew upon him the resentment of the Emperors Justinian and Justin II.; by the latter of whom he was driven into exile. He was recalled by Maurice. He translated the Pastor of Gregory the Great into Greek, for the use of the eastern churches. Three of his discourses are extant in the Auctuarium of Combefis, and five in the Lectiones Antiquæ of Canisius. (Evagrius, iv. 40; v. 5; vi. 24. Nicephorus, xvii. 36; xviii. 26, 31, 44. Fabr. Bibl. Græca. Biog. Univ.)

ANASTASIUS, a monk of Mount Sinai, who was still living in the year 678. He was often called from his solitude to combat the Acephali, the Severians, and the Theodorians of Egypt and Syria. He has left—1. a work against the Eutychians, under the name of ὁδηγος, or the Guide. 2. Considerations upon the work of Creation: of this treatise eleven books were printed in Latin, in the Bibliotheca Patrum. The twelfth, which, according to Allix, contains some things contrary to transubstantiation, was not printed till the year 1682, when Allix published the original Greek with a Latin translation. 3. One Hundred and fifty-four Questions and Answers, being a collection of passages from Fathers and Councils on the Spiritual Life. These, if they are not the work of another writer, have been much interpolated: with several pieces against the heretics of his time. Some sermons of his were printed at the end of the Philocalia of Origen, printed at Paris in 1618. (Biog. Univ.)

ANASTASIUS I. (430—518,) emperor of the East, an aged domestic of the palace, to whom, forty days after the death of Zeno, his widow Ariadne gave her hand and the imperial title, (A. D. 491.) His elevation was welcomed with the cry—"Reign as you have lived!" The objections raised by Euphemius, patriarch of Constantinople, upon the ground of Anastasius's attachment to the Eutychian heresy, were removed by his signing a confession of faith in conformity with the decisions of the council of Chalcedon. His reign began favourably, but the religious factions into which Constantinople was torn, harassed his declining years, extorting from him unworthy compliances, and in some instances engaging him in the commission of acts of the most disgraceful cruelty. His weakness and inexperience being fully occupied with the disorders of his capital, the seditions and invasions with which the rest of the empire was distressed were left to the care of his generals. He died little regretted, leaving behind a name darkened by cowardice, treachery, and avarice. He was the first sovereign against whom sentence of excommunication was uttered, a bull to that effect having been published by Symmachus, bishop of Rome, in the year 500, in consequence of Anastasius's harsh treatment of the orthodox. (Biog. Univ.)

ANASTASIUS II. the name which Artemius, a secretary of the empire, assumed upon being raised to the imperial throne by the voice of the senate on the deposition of Philippicus, A. D. 713. During his short reign, he displayed the virtues both of peace and war; but his subjects were unworthy of such a chief. A sedition broke out in the fleet in 716; Anastasius was deposed, and being ordained a priest, was banished to Thessalonica. He could not forget his past glory, and engaging in a plot for the recovery of the throne, he was beheaded in 719. (Gibbon, 48. Biog. Univ.)

ANASTASIUS, (died 753,) chief clerk to Germanus, patriarch of Constantinople. He managed to supplant his superior, having insinuated himself into the favour of Leo the Isaurian, and was made bishop of Constantinople in 730. It is said, that in early life, following Germanus up the steps of the palace, he trod on his robe by accident, "Not so fast, Anastasius," said his master; "you will arrive soon enough at the Hippodrome:" words that passed afterward for a prophecy. Anastasius, on his elevation, while he showed himself ready to enter into all the excesses of the iconoclasts, lost no opportunity of recommending himself to the emperor: he yielded up the treasures of the church to Leo, and having sided with the dominant party during the temporary deposition of Copronymus, his eyes were put out, and he was exposed on the back of an ass for a whole day to the jeers of the populace in the Hippodrome. He was, however, not degraded from the episcopal chair, which he dishonoured until his painful death in 753. (Biog. Univ.)

ANASTASIUS, (Bibliothecarius,) an ecclesiastical writer of the ninth century. He was abbot of S. Maria trans-

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Tiberim, and librarian of the Vatican. The latter appointment he received from John VIII., who became pope in 872. By that prelate's desire, he also rewrote the acts of the seventh (falsely called) general council, held at Nice, (Nicæa,) in 787. The date of Anastasius's death is not known; he is supposed to have lived till 887. He was present at the eighth (pseudo) general council of Constantinople, the acts of which he wrote in Latin. His version is much longer than the Greek which is published. He professes to have made it literally from the Greek copy in the archives of the Roman church, (see Salmon, Traité de l'Etude des Conciles, p. 311,) but he has been by others supposed rather to amplify what he found there. (See Cave, 11, 58.) The work, however, by which he is principally known, is the "Liber Pontificalis," or the Lives of the Popes, from St. Peter to Nicolas I. It appears, however, (see Cave, Hist. lib. i. 231, on Damasus, to whom a part of it has been falsely attributed,) that it was a medley from various catalogues and writers, and that, as Anastasius refashioned it, and added some lives, (according to Ciampini, those of Gregory IV. Sergius II. Leo IV. Benedict III. and Nicolas I.) it has passed under his name. It was first published at Mentz, in 1602, by Father Busée, and afterwards at the end of the Historia Ecclesiastica of Anastasius, published by Fabroti, Paris, 1649. It was also republished in 1718-35, by Francis and Joseph Bianchini, in 4 vols, folio; and by the Abbé Vignoli, in 1724—1753, in 3 vols, 4to. It is also inserted in Muratorii Script. Rerum Ital. vol. iii.

The Historia Ecclesiastica of Anastasius is chiefly a version and abridgement of Symellus, Theophanes, &c. His accounts of the two councils are found in the usual editions of the councils. The other works by Anastasius still extant are enumerated in Cave, with references to the collections in which they occur. This writer has often been confused with another Anastasius of the same age, called Anastasius Cardinalis, ordained by Leo IV. to the church of St. Marcellus, but without reason. The latter appears only remarkable by the irregularity of his conduct in abandoning his church, and which brought him more than once under excommunication. The question of their identity has often been discussed, by Ciampini, Cave, &c. (See also Tiraboschi, iii. 213-14.) The result appears to be, that the latter has improperly been called *Bibliothecarius*, which he never was; and the former *Cardinalis*, a title to which he has no claim.

ANASTASIUS, apostle of Hungary, a Benedictine monk at Rome, who accompanied St. Adalbert, bishop of Prague, on his return to Bohemia, and was by him named abbot of the monastery of Braunau. His original name was Astric; but he took that of Anastasius upon being consecrated to the bishopric of Colocza, one of the six sees into which Duke Stephen divided his domain in 996. Four years afterwards Anastasius was sent to Rome to obtain the pope's sanction to the ecclesiastical arrangements that had been made in Hungary, and to request the title of king for Duke Stephen, who was shortly afterwards crowned by Anastasius upon the authority of Silvester II. The archbishop of Strigonia, metropolitan of Hungary, being afflicted by a temporary blindness, Anastasius for three years supplied his place. On his recovery, Anastasius returned to his former see, where he shortly afterwards terminated his honourable career. (Suppl. Biog. Univ.)

ANASTASIUS, (Olivier de St.) the assumed name of a Carmelite preacher of the seventeenth century, called De Crock, the author of several writings, whose titles savour too much of the quaintness and undue familiarity with which the most sacred subjects are treated occasionally. He died at Brussels in 1674. He wrote—Le Jardin spirituel des Carmes, émaillé des Vertus des Saints les plus célèbres de ce saint Ordre, &c. Antwerp. 2 vols, 12mo, 1659—1661. 2. Le Combat spirituel d'Amour entre la Mère de Dieu et les Serviteurs de l'Ordre du Mont Carmel, avec égal Avantage des deux Côtés, Antw. 1661, 12mo. 3. Pleias Mystica calculata ad Meridionem desolati Belgii, 1669. Some other works in Latin, besides selections and translations from St. Cyril, accompanied by some poetry. Antw. 1669.

ANASTASIUS, (Father.) See GUICHARD.

ANATOLIUS, (of Alexandria,) a Peripatetic philosopher, born of christian parents, bishop of Laodicea in the year 269. A tract of his on the time of celebrating Easter is printed by Bucherius (Antw. 1634) in his Doctrina Temporum. There are extant also some fragments of an arithmetical treatise by him in the second volume of Fabricius' Bibliotheca Græca. The genuineness of the tract about Easter has been debated; Du Pin

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attacking and Dr. Cave defending it. It is quoted in Euseb. H. E. viii. 32. Dr. Cave considers that the arithmetical treatise is not by him.

ANATOLIUS, one of the tutors of Jamblichus, (Eunap. in Vita Jambl.) who therefore must have lived towards the end of the third century after Christ. He is often quoted in the Geoponica * and Hippiatrica;† and Fabricius has inserted in his Biblioth. Græca, vol. iv. pp. 297—301, a fragment of a treatise of his, Περι Συμπαθειων και Αντιπαθειων, De Sympathiis et Antipathiis. This seems to have been a work on zoology, and (judging from the small portion that remains,) must have been of very little value; for though the author promises to write nothing but what he has found to be true by his own experience (p. 296), he has mentioned hardly any thing but the most absurd fables; *e. g.* that ants do no work on the Sabbath-day, (p. 299,) (though this is not mentioned on *his own* authority); that the salamander is not burned by fire, (ibid.); that lions are afraid of a white cock, (ibid.); and other stories almost all equally foolish, and many of them too indelicate to be quoted. The only *true* statement of any importance contained in the fragment is, that iron is attracted by the magnet, (p. 300.)

ANATOLIUS, a jurist in the time of Justinian, who was employed by him in the compilation of the Digesta, and rose to the dignity of consul. Agathias, a contemporary historian, says that he died from being struck by a block of marble that was shaken from the cornice of the room in which he was sitting by an earthquake, and that the people regarded his death as a judgment on him for frauds committed in his judicial capacity. His father Leontius, and his grandfather Eudoxius, were both learned in the law. Another Anatolius was one of the three jurists employed by the Emperor Phocas in translating into Greek the code of Justinian. (Biog. Univ.)

ANAXAGORAS, the son of Eubulus, or Hegesibulus, was born at Clazomene, now *Kelisman*, in Ionia. At the age of twenty he applied himself to geometry and natural philosophy. Although a man of family and fortune, he took no part in politics, observing, when reproached for his indifference to the affairs of this world, that heaven was his country; and on giving up his property to his relations, said, that if he kept it, and paid attention to lands and cattle, he should know nothing of science. On quitting Asia Minor, he settled at Athens, where Pericles and Euripides became two of his most celebrated pupils; the latter of whom has embalmed some of his master's doctrines in his own dramas, as shown in Valckenaer's Diatribe on the fragments of Euripides; while to Pericles, Anaxagoras owed the preservation of his life, when, becoming old and poor, he determined to starve himself to death. This resolution, (says Plutarch, in Pericl. ss. 16,) was prevented by the pupil, who bewailed not so much the philosopher's fate, as his own misfortune, should he lose such a preceptor. The story is called in question by Bayle; who says that Anaxagoras could scarcely be more than fifty-five at that time, if he came to Athens when he was only twenty. But though he arrived there at that period of life, he would surely have waited some years before he opened a school of philosophy that persons like Pericles would be led to attend. Besides, as it is confessed that Anaxagoras was reduced to poverty by his devotion to speculative pursuits, he would naturally exhibit even earlier than usual the infirmity of old age, and require, as he said, from Pericles, if he wanted to keep alive the lamp of life, some means for feeding the wick with oil.

Another no less celebrated pupil was Thucydides, according to Marcellinus; and from the philosopher the historian is said to have imbibed atheistical notions. Hence we can account for the tradition, which states that Cleon, whom Thucydides evidently disliked, accused Anaxagoras of impiety, from which he was saved only by the exertions of Pericles. Others assert that Thucydides, a relative of Cimon, and politically opposed to Pericles, charged the philosopher with treason to the state, and obtained a verdict, by Anaxagoras failing to appear in court. Still further, to show the uncertainty of this portion of ancient history, Hieronymus (says Diogenes) asserted that Pericles supported the philosopher as he tottered into court, worn down in mind, and emaciated in body, when he owed his acquittal rather to the pity than the judgment of the jury; while others say he heard his sentence of death with perfect indifference, observing that nature at his birth had doomed him to die. During the period of his imprisonment, it

* Lib. ii. cap. 10, v. 10, 18, 25, 26, et sæpe, (Ed. Cantab. 1704.)

† Lib. i. pp. 3, 21, 22, 23, et alibi, (Ed. Paris, 1530, fol.)

is said he attempted to square the circle, in a work to which allusion is made in Plutarch, (De Exilio, t. xi. p. 607,) while from Vitruvius, (Præf. in vii. § 11,) we learn that he understood the theory of perspective. On his sentence being commuted for banishment, he retired to Lampsacus, where he died at the age of seventy-two or seventy-eight; for authorities differ. On his death-bed he was asked by the chiefs of the city, whether he had any commands to give? Let children, said he, keep the anniversary of my death as a holyday—where he probably sneered at the grown-up children of Athens, to whom his death he knew would be a source of delight. The request was complied with, and the holyday called by his name. According to Ælian, (V. H. viii. 19,) two altars were erected in his honour, one to Mind and the other to Truth; while on his tomb (says Diogenes) was inscribed an epitaph—

"Here Anaxagoras lies; who best could scan
The truth, and show of heavenly worlds the plan."

In the altar to Mind, allusion was made to the name Νους, by which he was best known, and most frequently ridiculed by Aristophanes, in consequence of his commencing his work on natural philosophy with the sentence—"The universe was a confused mass, which Mind put into order"—a doctrine, that Diogenes in his Proem says was taken from the first verse of a poem by Linus.

The religious opinions of Anaxagoras have caused much dispute; some maintaining that he was an atheist, others denying it. Bayle, in an elaborate article, has endeavoured to show that he was the first to introduce the notion of a prime mover, and thus to rescue him from that charge. But it must be remembered, as Brucker has justly observed, (t. i. p. 508,) that he might maintain this notion, and yet his other opinions, respecting the eternity of matter, might utterly neutralize the admission, as implying a Deity; and thus, though he might profess a belief in a Supreme Mind, his doctrines might lead to a contrary conclusion. Now, that matter, according to Anaxagoras, existed before mind, appears to be shown in Aristotle, quoted by Bayle; where the Stagirite, comparing the theories of the Athenian and Ionian philosophers, says, (in Metaphysic. i. 7, p. 651,) that Anaxagoras considered matter to be in a state of rest, till Mind put it into motion; while Plato conceived matter to have originally an irregular motion, until God gave it a regular one." *

Amongst much that is absurd in his opinions, there are mixed up some curious discoveries of and approximation to truth. Thus Anaxagoras asserted that wind was produced by the rarefaction of the air; that the rainbow was caused by the refraction of the rays of the sun; and that the moon is an opaque body enlightened by the sun, and has mountains and valleys. The last notion is, however, attributed to Xenophanes by Cicero, (Academ. ii.) but Plato, in Apolog. ss 10, agrees with Diogenes in giving it to Anaxagoras. Respecting the celebrated doctrine, adopted by Euripides in the Orestes, and rejected by Socrates, that the sun is a mass of heated stone, Bayle wonders at Charpentier for explaining μυδρον by a fiery mass of iron. The fact is, Bayle did not remember that μυδρος always conveys the idea of iron-stone, or even iron itself, but not stone simply; and it is fair to infer that the origin of the theory is to be traced to the fact of Anaxagoras finding meteoric stones to be really masses of iron, which, coming as he conceived from the sun, proved not only that luminary to be itself a globe of ignited fire-stone, but that large masses of matter were made up of homogeneous smaller particles. No less ridicule has been thrown on the prediction of Anaxagoras, touching the fall of a meteoric stone, that is said to have taken place at Ægos Potamos. Now Damachus, (or Lamachus rather,) quoted by Plutarch in Lysander, testifies that previous to the fall of the stone, there was seen (simultaneous with the appearance of a comet, according to Pliny and Plutarch,) for many days a large mass of fiery matter, assuming the appearance of falling stars, a circumstance

* Lucian, in Timon. ss. 11, makes Jupiter say that "he hurled his thunder against Anaxagoras, because he had endeavoured to persuade the world there were no gods; and though he missed his aim, in consequence of Pericles interposing his arm, yet the bolt struck the temple of Castor and Pollux, and set it on fire:" a circumstance to which allusion is made in The Clouds of Aristophanes, written while Anaxagoras was at Athens; and from whence we learn that it was not the temple of the Twins, but of Jupiter himself that was struck. Lucian, however, is not the only person of past times, who saw this tendency of the doctrines of Anaxagoras. Socrates, according to Xenophon, (Memorab. iv.) rejected them, as physically false, and according to Plato, (Phædon. p. 72,) as morally useless: and yet in the face of this opposition to the fundamental doctrines of Anaxagoras, Socrates has been numbered amongst his pupils on the authority of Aristides, who (in iii. p. 218. Cant.) has converted Σωκρατες, which he found in Platon. Alcibiad. i. p. 118, into ὁ Σωκρατης.

that would furnish ground for conjecture as to the reasons which led him to make this prediction.* The last curious point in the history of Anaxagoras is that he was the first to find in the poems of Homer a manual of moral philosophy, which, in the words of Horace—

"Quid pulchrum sit et utile, quid non
Plenius ac melius Chrysippo et Crantore dicit."

His remains, chiefly preserved in the pages of Simplicius' commentary on Aristotle's Physics, have been collected by Schaubach, Lips. 1827, who conceives that Anaxagoras did not go to Athens till he was forty-five; and would therefore change κ into μ, in the passage of Diogenes.

To those who desire to examine at length into the opinions of Anaxagoras, Brucker and Tenneman will afford ample references for the purpose of their inquiries. See also Mosheim's notes to his translation of Cudworth's Intellectual System, i. 212—220. A short summary of his notions is given in Tenneman's Abridgement, translated by Johnson; and references to many monographs respecting his doctrine of the homogeneous constituent elements of matter (*τα ὁμοιομερη*) will also be found there.

ANAXAGORAS, the name of an orator, the disciple of Isocrates; and of a grammarian, the disciple of Zenodotus; and of a sculptor, born at Ægina, who executed the statue of Jupiter, raised by the Greeks at Elis, after the battle of Platæa: he wrote a treatise on scene-painting, mentioned by Vitruvius, in which it seems that the chief rules of perspective are set forth. (Biog. Univ.)

ANAXANDRIDES, (died B. C. 515,) son of Leon, ascended the throne of Sparta B. C. 550. Having no children by his first wife, he married a second, of whom was born Cleomenes, his successor. His first wife shortly afterwards bore children, the youngest of which was the celebrated Leonidas. Anaxandrides was successful in war against the Tegeates. Several of his apophthegms have been preserved by Plutarch.

ANAXANDRIDES, the son of Anaxander, was born at Rhodes, or, as some say, Colophon; and flourished as a comic writer during the time of Philip of Macedon. He wrote sixty-five plays, ten of which got the prize. The titles and fragments of twenty-eight have been preserved, and are perhaps all that outlived him; for when he grew old, he tore up his unsuccessful pieces, and sent them, as we learn from Athenæus, ix. p. 374, *vendentes thus et odores;* or, in modern phrase, to the butter-shop. He was tall and handsome, and the very pink of an Athenian beau; and used to read portions of his successful plays in public, while riding on horseback. He was the first to introduce subjects of female seduction on the stage, and was particularly severe on the philosophers, especially Plato, who was no friend to the fair sex. Having libelled the government, he was condemned to be starved to death, an incident to which Ovid is thought to allude in Ibis, v. 523.

"Deprived of food, may starving be my fate,
Like his whose satire lashed the Athenian state."

Of the libels alluded to, a specimen has been preserved, where he parodied the line of Euripides,

"Nature, which knows no law, will have it so,"

by saying,

"The state, which knows no law, will have it so."

Aristotle has twice quoted a fine sentiment of his:

"Glorious it is to yield one's breath,
Ere one has done what merits death."

His name is sometimes confounded with Alexandrides, a prose writer, as remarked by Fabricius.

ANAXARCHUS OF ABDERA, one of the preceptors of Alexander the Great, or rather, as Lucian says, of his parasites; for when the prince in a passion killed Clitus, he had the baseness to say that "kings, like the gods, could do no wrong." He could, however, in his character of court-jester reprove the vanity of the so-called son of Ammon; for when he saw blood trickling from a wound Alexander had received, he said, quoting a passage from Homer:

"This is not *ichor* such as flows from gods."

Although fond of pleasure, he could endure pain with fortitude. Being once asked by Alexander, what he thought of a feast, at which he was present, he replied, "it was excellent, and only wanted the head of Nicocreon as a dainty." This so enraged the satrap of Egypt, that when, after the death of Alexander, he got Anaxarchus into his power, he pounded him in a mortar; whereupon the philosopher kept crying out, "Pound away the sack of Anaxarchus; himself you cannot bruise:" a story to which allusion is made by Ovid in Ibis.

"Aut ut Anaxarchus pila moriaris in alta,
Jactaque pro solitis frugibus ossa sonent."

* Of which we can only make a guess; for it appears from Plutarch (in Nic. p. 538, Xyl.) that he kept some of his doctrines secret.

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Menage on Diogen. l. ix. 58, and Luzac in Lectiones Atticæ, have collected all that is known of Anaxarchus.

ANAXILAUS I., king of Rhegium, the descendant in the fourth generation from Alcidamidas of Messene. After the capture of Ira, (B. C. 625,) he drew a number of Messenians, that were unwilling to submit to Lacedæmon, to his capital. (Biog. Univ.)

ANAXILAUS II. (died B.C. 476,) descendant of the preceding, son of Creteneus, succeeded to the chief power at Rhegium, B. C. 494. He drove the Samians from Zancle, in Sicily; and having colonized it, gave it the name of Messina, after having, according to Herodotus, (vi. 23,) persuaded them to seize on it three years before his accession to the throne. He engaged the Carthaginians to make war on Gelon and Theron, who had banished his father-in-law Terillus, tyrant of Himera. Pausanias confounds him with the preceding. (Biog. Univ.)

ANAXILAUS, a Pythagorean philosopher and physician, born at Larissa; accused of practising magic, and banished from Rome and Italy by Augustus, (Euseb. Chron. ad Olymp. clxxxviii.) He seems to have been considered a magician on account of his superior skill in what may be called "*natural* magic," of which he used to give specimens by performing certain wonderful tricks, (παιγνια, Epiphan. adv. Hæres. lib. i. tom. iii. Hær. 14; "ludicra," S. Iren. lib. i. cap. 4.) Some of these are recorded by Pliny; *e. g.* he used to make all the persons in a room appear as pale as ghosts, by means of the fumes of some sulphur, to which he set light, (Hist. Nat. lib. xxxv. cap. 15;) he said that if a tree were wrapped round with asbestos (which Pliny calls a sort of flax,) it might be cut down without any noise, as the sound of the strokes of the axe would be entirely drowned, (Hist. Nat. lib. xix. cap. 1. See also Plin. Hist. Nat. lib. xxviii. cap. 11, and lib. xxxii. cap. 10.)

ANAXIMANDER OF MILETUS, a pupil of Thales, was born about B. C. 610, and died at the age of sixty-four. He was the first to prove the earth was a sphere, and to construct globes and maps, and as some say, sun-dials. He conceived matter to be infinite, and, as a whole, invariable, although variable in its parts. The least intelligible portion of his theory is that to which Cicero refers in N. D. i. 10, who says that Anaximander thought "there were native gods of the east and west, (or, it may be, rising and setting,) and separated from each other by a long interval, and that there were innumerable worlds." Of his theory we should have known more had his own summary been preserved, which appears to have been extant in the time of Apollodorus. Another person of the same name and place wrote a history in the Ionic dialect, and a commentary on the Symbols of Pythagoras. He flourished in the time of Artaxerxes Mnemon.

ANAXIMENES OF MILETUS, the son of Eurystratus, and a contemporary of Anaximander. He conceived the air to be diffused through all space, and to be the active power of creation; and that water, earth, and fire, were only different modifications of air resulting from expansion and contraction.

ANAXIMENES OF LAMPSACUS, was the son of Aristocles, and a disciple of Diogenes, the Cynic. He is said to have been one of the preceptors of Alexander the Great, and to have accompanied him in his eastern expedition; during which he contrived to save his native place from destruction by the following act of cleverness. The city had sided with the Persians, and Alexander threatened, as soon as he entered it, to lay it in ashes. To prevent the execution of the threat, he was sent as a suppliant to the conqueror: who, when he saw him, and guessing the purport of his visit, swore that he would not grant his request; whereupon Anaximenes requested him to destroy the city, and not to spare a single person. The prince, pleased with his presence of mind, and unwilling to forswear himself, left the place as it was.

ANAXIPPUS, a dramatist of the new comedy at Athens, flourished in the time of Demetrius Poliorcetes. The titles and fragments of only four of his plays have been preserved by Athenæus, Julius Pollux, and Ælian, Hist. Anim.

ANAYA MALDONADO, (Diego,) born at Salamanca, about the middle of the fourteenth century, was first the tutor of the sons of Juan I. king of Castile. The discharge of this trust procured him the see of Salamanca. In that dignity he founded a college for the gratuitous instruction of youth, and endowed it with ample revenues: it is the college of San Bartolomeo el Viejo. But he had the misfortune to adhere to the anti-pope, Pedro de Luna, by whom he was made archbishop of Seville; and by the legitimate pope he was deprived of his dignities; yet in the end he was restored.

ANAYA, (Don Pedro.) See ANNAYA.

ANCANTHERUS, (Claude,) a learned physician, historiographer to the emperors of Germany, who flourished at Padua during the latter half of the sixteenth century. Many books enriched with his manuscript annotations are preserved in the library at Vienna, in which are contained also some of his unpublished writings. Some Latin verses and panegyrics from his pen have been printed. (Gregoire, Annales Encyclopédiques: Sept. 1817. Suppl. Biog. Univ.)

ANCARANO, (Peter John,) an Italian jurist and poet, born at Reggio, in the early part of the sixteenth century. There are extant from his pen several sonnets, and a volume, Familiarium Juris Quæstionum. Ven. 1569, 8vo. (Biog. Univ.)

ANCARANO, (Gaspard,) a priest of Bassano, who published in Italian, at Venice, several hymns and poetical versions of parts of the Bible, during the latter part of the sixteenth century. (Biog. Univ.)

ANCARANO, (Peter, 1330—1410,) a learned canonist of the noble family of the Farneses, born at Bologna; who having studied under Baldus, read public lectures on law at Padua, Bologna, Sienna and Ferrara. At the council of Pisa in 1409, he distinguished himself by his learning and eloquence, maintaining its authority against the schismatical Popes Benedict XIII. and Gregory XII. He has left commentaries on the Decretals; fol. Bol. 1581. Lectures on the Clementines; fol. Lyons, 1549. Questions in Jurisprudence, in 3 vols, fol.; and other works.

ANCHARARA, (James.) See TERAMO.

ANCHER, (Peter Kofod,) a Danish lawyer, who having filled several important posts in the administration of his country, was made, towards the end of the eighteenth century, counsellor of conference. He has left a history of Danish legislation from the time of King Harold the Stammerer, to that of Christian V.; 3 vols, 8vo, 1769, Copenhagen: besides several elementary works on the jurisprudence of his country. (Biog. Univ.)

ANCHERSEN, (Peter,) a very learned Dane, professor in the gymnasium at Odensé, in the island of Funen, during the first half of the eighteenth century. He has left Origines Danicæ, 1747; De Suevis, 1746; with several other pieces on literary and historical subjects. (Biog. Univ.)

ANCHIETA, (Jose de,) a Portuguese missionary, surnamed the *Apostle of the New World*, born in 1533, in the island of Teneriffe. At seventeen years of age he entered into the society of Jesus; and in 1563, with six other ecclesiastics, he accompanied into Brazil Dom Duarte de Acosta, second governor-general of that vast region. After many labours, he founded a college at Piratiningua,—the first that Brazil had seen. One of his objects was to rear native ecclesiastics, in order to accelerate the progress of the christian faith. The college took the name of St. Paul, and so did the town which gradually rose near it. In its origin it was a rude hut, which served for school, infirmary, dormitory, refectory, and kitchen. But here the good father taught Latin, and here he learned the language of the people. In that language he was soon able to compile a grammar and dictionary for the use of future missionaries. To the barbarous natives he gave his days and nights; he was their teacher in the arts of life, as well as in religion; he was their physician and surgeon. Encouraged by the governor-general, he sometimes made extensive tours into the interior, every where endeavouring to destroy the horrible custom of eating human flesh. In concert with his fellow-labourer Nobrega, he was often the advocate for peace between the natives and the colonists. On one occasion, at least, he obtained it when the latter were in a perilous condition: this was granted to his character. Another time, however, when he assisted in the expulsion of the French from the establishments which they had formed near Rio Janeiro, he surely forgot his apostolic calling. He died in 1597, leaving behind him a reputation seldom equalled. (Southey, History of Brazil.)

ANCILLON, (David, 1617—1692,) son of a learned jurist, of the reformed religion at Metz. He was at first educated there among the Jesuits, who attempted in vain to induce him to join the Romanists. In 1633 he went to Geneva, where he studied under Spanheim, Diodati, and Tronchin; in 1641 he was received as minister at Charenton, and placed at Meaux, where he married a lady of good fortune. The history of this marriage is curious. It is said that his congregation fearing that he would leave them to go to Metz, endeavoured by all means to induce him to stay. At last they remembered that a Mr. Macaire, a man of fortune at Meaux, had said on hearing him preach, that he had

an only daughter, whom he would gladly marry to M. Ancillon, should he ask her. As he remained in the same mind, the marriage was soon agreed on, and took place in 1649, the lady being only fourteen years of age. In 1653 he was called to his own country, where he exercised his ministry with the highest reputation, till the revocation of the edict of Nantes, 1685. He retired first to Frankfort, and afterwards preached in the church at Hanau, drawing very large audiences, which excited the jealousy of two of his colleagues; upon which Ancillon retired to Berlin, where he died; leaving behind him the reputation of a man of great piety and rare talents as a preacher. His library was very large; it is said that it was completely plundered by the Roman Catholic ecclesiastics of Metz, after the revocation of the edict of Nantes. Though a hard student, he has only left a few works; they are a Relation of his Conference with M. Bedacier, Bishop of Aost; Sedan, 4to, 1657. An Apology for Luther, Zuinglius, Calvin, and Beza; Hanau, 1666. A fast sermon, entitled, The Tears of St. Paul; and the Life of Guill. Farel, or the Idea of a Faithful Pastor. Some collections from his Table Talk were published by his son, the subject of the succeeding article. It was published at Basle, 1698, 3 vols, 12mo, and entitled, Melanges Critiques de Litérature, &c. An edition at Amsterdam was printed with spurious matter, which induced the editor to disown that edition. The title of the Amsterdam edition of 1706, erroneously attributes these miscellanies to J. Le Clerc.

ANCILLON, (Charles, 1659—1715,) son of the above, an able and learned defender of the protestant cause. Having attended lectures in civil law at Marpurg, Geneva, and Paris, (where he was admitted advocate,) he returned to practise at his native city Metz, in 1679; from whence he was deputed in 1685 to court, to obtain an exemption for his fellow-citizens from the consequences of the revocation of the edict of Nantes. All that he could obtain was that they should be treated with some lenity. He followed his father to Berlin, where the elector of Brandenburg appointed him judge and director of the French in that city. In 1695, having been sent on an important negotiation to Switzerland, he gained the confidence of the marquess of Baden-dourlach, with whom he staid as counsellor till 1699; when returning to Berlin, he was appointed historiographer to his old master, (now become king of Prussia,) and superintendent of the French school. He was the author of some publications on the Revocation of the Edict of Nantes; of a Life of Soliman II.; of the Lives of about a dozen of his contemporaries, intended as a Supplement to Bayle; and of some other pieces, the titles of which may be seen in Chalmers (Biog. Univ.)

ANCILLON, (Joseph, 1626—1719,) younger brother of David, a very learned lawyer, whom his fellow-citizens endeavoured in vain to retain at Metz, after the revocation of the edict of Nantes. He found refuge with the rest of his family at Berlin, where he died. He has left one or two pieces on the Municipal Rights of Metz, one of which was printed in 1698, 12mo. The celebrated German author *Ancillon*, born in 1766, at Berlin, of a French refugee family, (Wolff,) is probably a descendent of one of these brothers. He has written Ueber Glauben und Wissen in der Philosophie; also, Zur Vermittelung der extreme in der Meinungen, 1825—1831, &c.

ANCILLON, (Louis Frederic, 1744—1814,) the author of some literary pieces of considerable merit on sacred subjects. Among which are, 1. Judicium de Judiciis circa Argumentum Cartesianum pro Existentiâ Dei. 2. Tentamen in Psalmo, 68vo. denuo vertendo. 3. A Discourse on the Rhetorical and Poetic Beauties of Holy Scripture, which received the prize from the Academy at Rouen. 4. An Eloge on Salmasius, crowned by the Dijon Academy; besides several pieces in the Memoirs of the Berlin Academy.

ANCINA, (Juvenal, 1545—1604,) a man of versatile powers, and very great attainments. He distinguished himself in early life by his skill in mathematics, and his facility in writing Latin verses. Having studied medicine at Padua, he was made medical professor in the university of Turin. Afterwards accompanying the ambassador from the court of Savoy to Rome, he applied himself to the study of theology, and entered into holy orders. In the year 1602, his master, Charles Emmanuel I. duke of Savoy, obtained for him the bishopric of Saluzzo from Clement VIII. where he died, leaving behind him the character of a man of great piety and unbounded liberality towards the poor. There are extant several of his compositions in Latin verse, some of which are on sacred subjects. (Suppl. Biog. Univ.)

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ANCKARSTROM, (John Jacob,) a Swede. He was of a noble, though not of a very illustrious family; and served in the guards of the king of Sweden, with the rank of captain; but in consequence of misconduct, he was dismissed the service, and banished to Goethland. Some writers, however, assert that he left the army voluntarily, and was not dismissed. He endeavoured to raise an insurrection among the peasantry, but was unsuccessful. This regicide, who was by nature gloomy, restless, and revengeful, could not forget the treatment which he had received; and though the king had granted him his pardon, and even allowed him to return to his native town, his resentment continued so strong, that on receiving information of a conspiracy, which was plotting by some nobles, who were dissatisfied with the revolution brought about by that prince, he offered them his services to assassinate his sovereign. In the night between the 16th and 17th of March, 1792, Gustavus III. having gone to a masked-ball at the opera, in defiance of the warnings which had been given him of the dangers to which he exposed himself, was surrounded by a number of masks, and wounded by a pistol shot, which struck him between the right hip and the spine of the back. The assassin, says his biographer, had the precaution to drop a second pistol, and a kind of poinard, with which he was armed, and it was impossible to distinguish him in the crowd. These weapons were taken up and examined; the pistol was loaded with one round, and one small ball, a quantity of small shot, and several nails. The knife had a crooked point, and was owned by a cutler in Stockholm, who declared that he had sold it a few days before to Captain Anckarstrom. In consequence of this information, the regicide was arrested on the 18th of March. He was several times placed on the rack, and confessed his crime: but no positive avowals could be extorted from him, which would throw any light on the conspiracy. He was sentenced to stand for two hours in the pillory, and to be whipped in the three public squares; the instrument of his crime, and a bill, in which he was proclaimed a regicide, suspended over his head; lastly, to have his right hand and his head cut off. This sentence was carried into execution on the 19th, 20th, 21st, and 22d of April, 1792. He bore all these tortures with unshaken fortitude. It is asserted, when his body was left exposed, according to the custom in Sweden, to public view, that a note, containing these words,

"Blessed be the hand which saved our country,"

was found every morning in his hand, and that the government ordered the corpse to be removed in consequence.

Count Horn, who is said to have given him the signal by which he recognised the king, was banished with Col. Lilienhorn, and Count Ribbing. No other person was executed.

ANCONA, (Andrea Lilio, or Lillio, d', nella Marca, called also *Andrea Anconitano*, 1555—1610,) a painter, born at Ancona, was an imitator of the style of Barocci, especially in colour. He was employed with others, particularly with Viviani of Urbino, in the works which were carried on under Pope Sixtus the Fifth: he remained in Rome until the reign of Paul the Fifth. In that city some of his works are the ornaments of the library of the Vatican; the frescos of Moses striking the Rock, and Moses with the Brazen Serpent, in the Scala Santa, in the palace of St. John of Lateran; the archangel Michael driving out the evil spirits, in the Chiesa Nuova; and in S. Maria Maggiore, is a fine fresco of our Saviour washing the feet of his Disciples. Ancona possesses several of his pieces in fresco, varying in their merit, as well as some of his oil pictures at the Paolotti: in S. Agostino, and in the Sacristy, some pictures, which are highly prized, from the life of S. Nicholas. The most celebrated is his Martyrdom of S. Lorenzo, in the church of St. Catherine; but his greatest work is the altar-piece in the Duomo at Fano, representing all the saints, containing a vast number of figures, well grouped and well contrasted, and if not very correctly designed, still possessing Barocci's tone of colour. He is sometimes called Ancona, and sometimes Anconitano, whence it is erroneously supposed that they were two artists. (Bryan's Dict. Lanzi, Stor. Pitt. ii. 131.)

ANCONA, (Cardinal d',) See Accolti.

ANCORA, (Gaetano d', 1751—1816,) a Neapolitan antiquary of considerable reputation. He was the son of a wealthy merchant, and received a liberal education. At eighteen he was honoured with a professorship in the military academy. At an early age also he found a patron in Mr. (afterwards Sir W.) Hamilton, to whom he dedicated his first work—an explanation of an ancient bas-relief, published at Naples in 1778. The king was

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so much pleased with this performance that he bestowed on him a secretaryship, which he held for thirty-eight years. He did not, however, abandon his literary pursuits. In 1782, he published his Memoria sulla Osservanza degli Antichi del Silenzio; in 1787, his Saggio sall uso dei pozzi presso gli Antichi per preservativa dei terremoti, &c. He wrote also on the Fables of Esop, on the Greek Games, on Giants: a letter Sui Segni di Virginità presso gli Antichi; Philosophical Researches concerning Metallic Products of Calabria; a Guide to Pozzuoli; a work on the Sacred Lustrations of the Ancients; another on the Excavations at Herculaneum and Pompeii. He was invited to take a professorship at Wilna, and on his refusal, the emperor of Russia ordered his name to be entered as honorary professor. On the return of Ferdinand in 1815, d'Ancora was named secretary of the commission of public instruction, but his health obliged him to relinquish it almost immediately. He appears to have been much respected and beloved. (Vaccolini in Tipaldo's Biografia, ii. 382.)

ANCOURT. See D'Ancourt.

ANCRE, (Concini Concino, Marechal de,) the son of a notary of Florence, who having married Leonore Galigaï, the daughter of the nurse of Mary de Medicis, accompanied that princess to France in 1600, and gradually rose to the highest offices of state during the feeble minority which succeeded the death of Henry IV. He acquired immense wealth; the hatred of the nobles having raised an insurrection, he levied 7000 men at his own charges for the maintenance of his power. The insolence with which he treated Louis XIII. becoming at last intolerable to the young prince, he contrived a plan for Ancre's assassination, which took effect on the 24th of April, 1617. His body was disinterred by the populace, and treated with the utmost indignity. His wife was tried on a charge of being a Jewess and a sorceress; some Hebrew books found in her cabinet being deemed a sufficient explanation of the extraordinary influence she had acquired over the queen: when questioned on this subpect she replied, "My magic is only the power which strong minds must ever of right exercise over weak ones." She was, however, condemned to be burnt, a fate which she met with calmness and fortitude. She had made herself many enemies by her haughtiness and her caprice, but her chief crime was probably the extraordinary wealth acquired by her husband. Their son was declared ignoble and incapable of holding any situation.

ANCUS, (Martius, died B.C. 617,) son of Numa's daughter Pompilia, succeeded Tullius Hostilius as fourth king of Rome, B. C. 641. This is not a place to enter into the disputed questions relating to the Roman kings. The story of Ancus Martius, as told in the common histories of Rome, amounts to this. His conquests extended to the mouth of the Tiber, where he established a colony under the name of Ostia: the inhabitants of the vanquished district were transferred to the capital, where lands were assigned to them on the Aventine, without the walls, and certain civic rights conferred, which laid the foundation of the plebes, or commonalty of Rome. He built the Pons Sublicius, (a wooden structure repaired from time to time by the Pontifices,) which lasted till B.C. 23, and the prison between the Capitol and the Forum. He is said also to have dug salt pits, and by distributing the salt to the people, to have originated the benefactions known afterwards under the name of *Congiaria*. The aqueduct called the Aqua Martia, and the temple of Jupiter Feretrius, are also attributed to him. (Livy, i. 32—35. Dion. iii. 9. Flor. i. 4. Virg. Æn. 6, 815.)

ANCWITZ, (Count, 1750—1794,) a Pole of noble family and considerable abilities, who in 1793 signed, as minister plenipotentiary of Stanislaus, the treaty by which the partition of Poland was accomplished. Having received a pension of 30,000 florins from Russia, and being named a member of the permanent council, he took up his residence at Warsaw, where, after some judicial forms, he was beheaded during the insurrection of 1794. His body was treated with the utmost indignity by the populace, who looked upon him as a traitor to his country.

ANDALO, (de Negro.) See Negro.

ANDECA, the last Suevic king in Spain (583—587), conspired against his predecessor Eboric, whose head he shaved, and whom he consigned to a monastery. The Suevi were not well affected to the Wisigoths, who had rendered them tributary; under Andeca they showed some impatience of the yoke; and Leovigild, taking advantage of the dissensions among them, marched against them, vanquished them, and sent Andeca to a monastery too. Thus ended the Suevic rule, about one

hundred and seventy years after the arrival of Hermenric, the first king.

ANDEIRO, (Juan Fernando,) the guilty favourite of Leonora Tellez, consort of Fernando, king of Portugal. The intimacy commenced in a tower in which Andeiro had been confined by a friendly order of Fernando; and it was continued to the close of the feeble monarch's life. Nor was the injured husband insensible of it; but so much was he awed by the superior genius of the queen, that he had not firmness enough to vindicate his honour. After the death of Fernando, (1383,) he was assassinated by the regent Joam, grandmaster of Avis, who two years afterwards ascended the Portuguese throne as Joam I.

ANDELOT. See D'ANDELOT, and COLIGNI.

ANDERSON, or ANDREÆ, (Laurence, 1480—1552,) chancellor of Gustavus Vasa, and archdeacon of Upsal at the period when Olaus Petri was spreading through Sweden the doctrines of the Reformation. He was a man of great abilities, and he appears to have been the chief person among the clergy of Sweden by whom the new doctrines were favoured. At Westeraas, in 1525, seconding the views of his sovereign, he induced the assembly of the states to vote for the reception of Lutherism, which was almost immediately followed by the acknowledgment of the king as the earthly head of the church. Afterwards, being accused of concealing some information with regard to a conspiracy against Gustavus, he was compelled to redeem his life by the payment of a large sum of money; after which he retired to Strengnaas, the town where he had in early life officiated as a priest. The version made by him of the Bible was, according to some, the first Swedish translation of the Scriptures. Mosheim places that made by Olaus Petri first. (Mosheim, cent. xvi. sect. 1, c. 2. Biog. Univ.)

ANDERSON, (Sir Edmund,) Chief Justice of the Common Pleas in the reign of Queen Elizabeth, was born of a respectable family, originally Scotch, and afterwards settled either at Broughton, (Wood. Ath. Oxon.) or at Flisborough, (Lloyd, State Worthies,) in Lincolnshire. He received his education at Lincoln college, Oxford, and the Inner Temple, of which society, in the ninth year of Queen Elizabeth's reign, he was both Lent and Summer reader, and in the sixteenth year of the same reign, double reader. (Dugd. Orig. Jurid.) Three years after this he was made queen's serjeant, (Dyer,) and appeared for the crown at the trial of Campion, in 1581, (1 State Trials, 105.) In the same year he was included in the commission, and travelled the Norfolk circuit. Before him, and the chief justice with whom he was associated, was brought Robert Browne, the founder of the sect of Brownists, charged with "delivering unto the people corrupt and contentious doctrine." By the exertions of these judges, the turbulence of the sect was much diminished; so much so, indeed, that Freke, the bishop of Norwich, wrote to Lord Treasurer Burleigh, soliciting him to obtain for them some mark of the queen's approbation. (Strype, Annals.) In the next year, Anderson was made chief justice of the common pleas, and in the following, knighted. In 1584, he sat on the commission for the trial of Dr. William Parry. He was, in 1586, one of those before whom Babington and his accomplices were arraigned; and in the same year was nominated a commissioner for the trial of Mary, queen of Scots: he sat also in the Star Chamber when she was declared guilty. In the next year, he sat again in the Star Chamber, when, by the queen's command, Davison, the secretary of state, was arraigned for having issued the warrant for the execution of the Scottish queen without Elizabeth's knowledge. In 1589, at Lincoln assizes, he delivered two charges, in which he insisted with much earnestness on the unsettled state of the country, produced by the machinations of discontented dissenters. (Strype, Annals. Lansd. MSS. No. 82.) A witness, by no means friendly, has charged him with having displayed towards nonconformists a spirit, not only inconsistent with the impartiality of the judicial character, but deficient in christian charity. (Letter in the Supplement to Strype's Annals.) We, however, well knowing the perils to which the church was in those days exposed, from the intrigues of the papists and the disaffection of the puritans, must pause ere we condemn as unnecessarily severe, conduct, to which, under God, the church is indebted for her preservation. Being one of the ecclesiastical commissioners, Anderson was present when John Udall, a puritan minister, was brought before that body in 1689, charged with having written a libel on the discipline and constitution of the Church of England. The examination was conducted principally by the chief

justice, who displayed more zeal than discretion in attempting to wrest from Udall a confession of the authorship of the libel. This proceeding, however repugnant to our notions of the administration of law, was an ordinary practice in this court. (1 State Trials, 1271. Neal's History of the Puritans, vol. i. p. 340.) On the accession of James I. Anderson was confirmed in his office, and was one of the commissioners at Raleigh's trial. He died at London, on the 1st of August, 1605. He is said to have been a mere lawyer, and to have had little of the statesman or man of the world; trying all things by the strict rules of law, without suffering considerations of policy or convenience to influence his judgment. (Lloyd.) He was while at the bar an eloquent advocate: his speech on the arraignment of Campion appears to have excited considerable notice at the time. If we may credit an anecdote recorded by Camden, (Annal. sub anno 1601, Lloyd, State Worthies,) Anderson, when on the bench, could not tolerate the affectation of logical subtleties which characterised the speeches of counsel in those days. When Cuffe, Lord Essex's secretary, was on his trial, the counsel for the crown accused the prisoner in a string of syllogisms, to which Cuffe replied with great acuteness. The chief justice, however, checked both prisoner and prosecutor, and angrily bade the latter leave his logic for law. We learn from Lloyd that Anderson accumulated a large fortune by the practice of his profession.

ANDERSON, (Adam, 1692—1765,) author of the Historical and Chronological Deduction of Trade and Commerce. He died chief clerk of the stock and new annuities in the South Sea House, having been connected with that establishment forty years. He was appointed one of the trustees in the charter granted for the colonization of Georgia, (1732.) He was also one of the court of assistants of the Scots corporation in London. The first edition of his work appeared in 1762, two vols, folio; a second in 1764; a third edition, in four vols, 4to, (the fourth volume new, and by a different compiler,) 1782. This work contains a large collection of facts; in the earlier portion of it, however, use has not been made of the best sources of information. Macpherson's Annals of Commerce, four vols, 4to, 1805, is nearly a reprint of the last three volumes of Anderson's work; that portion which treats of the history of commerce to the fifteenth century having been rewritten.

ANDERSON, (James,) brother of the above, known among his acquaintance by the name of Bishop Anderson, was the editor of some Genealogical Tables of Kings from the earliest times, and of a Genealogical History of the House of Ivery, also of the Constitutions of the Freemasons. He was for many years minister of the Scottish Presbyterian church in Swallow-street, London.

ANDERSON, (Alexander,) born at Aberdeen, was Mathematical Professor in the university of Paris early in the seventeenth century. He proved himself a great master of the ancient analysis by supplying, in his Supplementum Apollonii Redivivi, (4to, 1612,) what Ghetaldi had left incomplete. It appears that he was the friend or pupil of Vieta, some of whose posthumous works he published. The daughter of his cousin, David Anderson, (also celebrated for his mathematical abilities,) was mother to Gregory, inventor of the reflecting telescope, and great grandmother to Dr. Thomas Reid.

ANDERSON, (Robert,) a London silk-weaver in the middle of the seventeenth century, who published two works of some importance on the measurement of the contents of vessels—(Stereometric Propositions, 8vo, 1668; Gauging perfected, 8vo, 1669.) (Montucla. Biog. Univ.)

ANDERSON, (James,) an eminent Scottish antiquary and lawyer, was the son of a nonconformist minister, who was at one time a prisoner in the Bass. He was born at Edinburgh on the 5th of August, 1662; was educated at the university of his native place, where he took his degree of Master of Arts on the 27th of May, 1680, (Chalmers's Life of Ruddiman;) and was admitted a writer to the signet in 1691. Atwood, who had been chief justice of New York, having, in 1704, published a work, entitled The Superiority and direct Dominion of the Imperial Crown of England over the Crown and Kingdom of Scotland, in which, by the testimony of a variety of documents, he had endeavoured to prove that the kings of Scotland had done homage and paid fealty for their kingdom to the kings of England, as lords paramount, and having mentioned Anderson in such a way as would induce an opinion that he agreed in this attempt to degrade his country, Anderson resolved as well to relieve himself from this stigma,

as to vindicate the independence of his native land; and accordingly published, in 1705, a reply, under the title of An Historical Essay, showing that the crown and kingdom of Scotland is imperial and independent. So highly was this work esteemed, that the parliament of Scotland passed a vote of thanks to the author, which was, by their order, delivered to him by the lord chancellor, in the presence of the queen's high commissioner and the estates assembled, (Biron MSS.); the parliament at the same time ordered Atwood's book to be burnt by the common hangman. Anderson having in the course of his professional studies, as well as in the preparation of this work, paid great attention to the ancient charters of Scotland, and other muniments of a similar character, resolved to publish a collection of these, with fac-similes of the seals of the Scottish kings. In this design he was encouraged by the parliament, who undertook to defray the expenses, and accordingly voted him for the purpose, first 300*l.* and afterwards 1050*l.*; the last of these two sums, it has been said, was never paid. (Chalmers's Life of Ruddiman.) The parliament further recommended him to the queen, as a person deserving her favour. For the purpose of carrying his project into execution, Anderson relinquished his profession, and came up to London. In 1715, he was appointed postmaster-general for Scotland, in which office he was in 1717 superseded. Shortly after this, he put forth his prospectus of his work, Selectus Diplomatum et Numismatum Scotiæ Thesaurus, which, however, was not published until 1739, eleven years after the author's death, which happened through apoplexy, on the 3d of April, 1728. In addition to the works of which we have spoken, Anderson published, in 1727-8, in 4 vols, 4to, Collections relating to the History of Mary, Queen of Scots. He was married, and left several children. He was at several periods of his life in the greatest pecuniary difficulties, and care and want clouded its close.

ANDERSON, (George,) a traveller, born at Tundern, in the duchy of Sleswick, whose quick observation and retentive memory enabled him to acquire a vast fund of knowledge. During the period 1644-50, he travelled through Arabia, Persia, India, China, Japan; returning through Tartary, Mesopotamia, Syria, and Palestine. Having entered the service of the duke of Holstein Gottorp, who endeavoured in vain to obtain a written account of his travels, the duke drew him into conversation on the subject for an hour a day, the particulars of which being noted down by Adam Olearius, who was concealed behind the tapestry, Anderson was induced to revise the manuscript, which was published at Sleswick, by Olearius, 1669, in German, folio. (Biog. Univ.)

ANDERSON, (John, 1674—1743,) a learned German, educated as a lawyer. Being appointed, in 1708, syndic of his native city, Hamburgh, he was employed in various negotiations in the principal courts of Europe. On his return in 1723, he was made burgomaster and chief of the city of Hamburgh. His Natural History of Greenland, published after his death, with some account of the author, was translated into French by Sellius, in 1754. He has left besides, Glossarium Teutonicum et Alemanicum; Philological and Physical Observations on the Bible, (in German;) Observationes Juris Germanici, which last remains in manuscript.

ANDERSON, (John, 1726—1796,) an English physician, the author of several useful works, and professor of natural philosophy at Glasgow for forty-one years. Five editions of his Institutes of Medicine were published during his lifetime. (Biog. Univ.)

ANDERSON, (George, 1760—1796,) an English peasant, born at Weston, in Buckinghamshire, whose mathematical talents attracted the notice of Bonnycastle. He was sent by Mr. King, vicar of Whitchurch, to Wadham college, Oxford, and ordained deacon. Being, however, appointed to a situation in the board of control for Indian affairs, he rose to the office of accountant-general, where his close application brought on an illness, which in a few days terminated his life. In 1790, he published a translation, with notes, of the Arenarius of Archimedes; and in 1791, A General View of the Variations in the Affairs of the East India Company, since the conclusion of the war, in 1784.

ANDERSON, (James, 1739—1808,) a Scotch farmer, born at Hermiston, near Edinburgh. Being called at the age of fifteen to occupy the land which his forefathers had held for many generations, it occurred to him that the knowledge of chemistry would add to his skill as an agriculturist. He therefore attended the lectures of Dr. Cullen, whose friendship

was of service to him in the acquisition of various branches of knowledge. In 1763, he took a long lease of a farm, called Monkshill, in Aberdeenshire, consisting of 1300 acres of land, that had been very imperfectly cultivated. In 1771, his first publication (Essays on Planting) appeared in the Edinburgh Weekly Magazine, under the signature of Agricola. These were collected and republished in 1777. In 1780, several treatises having come from his pen, he was made doctor of laws by the university of Aberdeen. He removed to Edinburgh in 1783, and was employed the following year by the government in taking a survey of the western coast of Scotland, with reference to the British fisheries—a subject on which he had previously written. In 1791, he commenced the publication of The Bee, a weekly magazine, which had great success. Most of the papers that are without a signature, as well as those marked Senex, Timothy Hairbrain, and Alcibiades, are by Dr. Anderson. In 1797, he fixed his residence near London, where, in 1799, he began publishing his Recreations in Agriculture—a periodical, in which appeared for the first time the theory of the origin and progressive increase of rent, commonly distinguished by the name of Mr. Ricardo. (See part viii. p. 401, published in 1801.) Dr. Anderson's writings are very numerous: besides the agricultural articles contributed to the Monthly Review, and some articles in the first edition of the Encyclopædia Britannica, he has printed A Practical Treatise on Chemistry, 12mo, 1776; Essays relating to Agriculture, 1777; Observations on Slavery, 1789; Letters to General Washington, 1800; On an Universal Character, 1795; with various pieces, a list of which may be seen in Chalmers. See Gent. Mag. 1808.

ANDERSON, (Walter, D.D.) fifty years minister of Chirnside, in Scotland, where he died in 1800. He has printed, 1. A heavy compilation, of very little value, on the history of France, from 1559 to the peace of Munster, published at intervals (1769-75-83) in 5 vols, 4to; 2. The Philosophy of Ancient Greece Investigated, a tolerably learned and accurate work. See Gent. Mag. vol. lxx.

ANDERSON, (William, April 21, 1757—May 12, 1837,) a painter of marine subjects, was a native of Scarborough, in Yorkshire, and remained with his parents at South Shields till about the age of fifteen. While at home he applied himself so closely to drawing, that his father sent him to London, and apprenticed him to a painter; but not being aware of the distinction between a painter and an artist, he unfortunately placed him with a house and ship painter. Though greatly disappointed in his expectations, Anderson diligently applied himself, during his leisure hours, to painting pictures. At that period it was the custom to ornament the sides and sterns of ships with trophies and figures, at which work Anderson greatly excelled. He was thus soon brought to the notice of several merchants, for whom he painted portraits of their ships; and after being in business as a house and ship painter for a few years, he, by the advice of Ibbetson, relinquished his trade, and commenced marine painter. This he did without having had the advantage of previously studying under any master. During the late war, he was introduced to some of the first officers in the navy, for whom he painted; but from his natural diffidence he preferred retirement, and resisted the efforts of his patron to bring him into notice. He continued in comparative self-seclusion to advance in professional attainments, by the exercise of which alone he brought up a very large family, and painted to the advanced age of eighty years. He completed a pair of pictures a few days before his decease. He rarely exhibited his works, and then only at the solicitation of his friends. Mr. Dayes, in his Works edited by Mr. Brayley, observes—"His style of colouring is clear and bright, and his aerial perspective is well understood. The handling is clear, firm, and decisive; but of his works, the smaller pictures are by far the best: some of them are of the very first degree of eminence. Though it does not appear that his nautical knowledge is equal to that of some of his contemporaries, yet in the other excellencies of his line he goes far beyond them." Notwithstanding the opinion of Mr. Dayes, in preference of this artist's smaller works, his picture of London Bridge and the Shipping in the River was one which conduced very greatly to his high reputation. It was one of his largest compositions.

ANDERTON, (James,) an able controversial writer, born at Lostock, in Lancashire, who published, in 1604, under the name of John Brerely, a 4to volume, entitled, The Apology of Protestants for the Roman Religion, in which he attempts to prove the truth of the

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Romanist doctrines out of the works of Protestant writers. It was answered by Morton's Appeal, published in 1606. The second edition of Anderton's work, with answers to his antagonists, was printed in 1608. It was translated into Latin by Dr. William Reynes, in 1615. A Treatise on the Mass, 4to, and The Religion of Saint Augustine, 8vo, were printed in Latin at Cologne in 1620. (Suppl. Biog. Univ.)

ANDERTON, (Lawrence,) also a Lancashire man, and perhaps of the same family as James, having embraced the Romanist faith, distinguished himself among the Jesuits as a controversialist and a preacher. He has left A Treatise on the Origin of Catholics and Protestants, Rouen, 1632, 4to; The Triple Cord, St. Omer, 1634, 4to. (Suppl. Biog. Univ.)

ANDERTON, (Henry,) an English painter, who flourished about 1660. He was a scholar of Streater, and afterwards went to Italy for improvement. He painted historical subjects, but principally portraits. By a portrait of Mrs. Stuart, afterwards duchess of Richmond, he acquired the patronage of Charles II. He died about 1665. (Bryan's Dict.)

ANDIER, engraver. See DESROCHES.

ANDLAU, (Peter of,) a writer on the constitutional law of the Germanic Empire, flourished in the latter half of the fifteenth century. Of his personal history but few particulars are known. He studied at Pavia, where he seems to have in a great measure employed his time in transcribing the works of the Roman classics; a specimen of these labours is still to be found in the library at Strasburg, which contains a copy of Cicero de Officiis and Terence, made by him during his stay at Pavia. He took the degree of doctor of canon law at Basil, where he was subsequently professor in that department, head of the law faculty, and finally vice-chancellor: he likewise filled the situations of provost of the collegiate church of Lautenbach and canon of Colmar. According to Pütter, he was of high extraction, being allied to the noble family of Von Andlau, who derived their name and title from the town and castle of Andlau in Alsace: it is, however, very doubtful whether our author has any claims to such a distinguished origin. In his work he always speaks of himself as "*de Andlo Alsatiæ oppido agnomen trahens:*" on the other hand, he never makes use of any such periphrasis when speaking of his patron (*mihi inter mortales colendissimi domini*) George von Andlau, rector of the university of Basil; nor does he anywhere claim relationship with him. Considering the extravagant praises bestowed by him on the German nobility, and, amongst others, on the house of Von Andlau, which he reckons one of the four knightly families of the empire, one may feel assured that if Dr. Peter had really belonged to this honourable race, he would not have left the fact unnoticed. For other arguments in support of this opinion, which the limits of the present work do not admit of being given, we refer the reader to an article by Hugo in the Zeitschrift für geschichtliche Rechtswissenschaft (bd. i. p. 346). The work of Von Andlau on the constitution of the German empire is entitled, De Imperio Romano Germanico, lib. ii. and is dedicated to the Emperor Frederick III. The time of its composition is not exactly known, but as our author in one place mentions the capture of Constantinople by the Turks (A.D. 1453) as having taken place only a few years before, and in another speaks of George von Andlau, who died A.D. 1466, as still living, Pütter's conjecture that the treatise was written about the year 1460, probably approximates to the truth. It was first published, many years after the author's death, from a manuscript in the Heidelberg library, by Freher, who added copious notes to it (Strasb. 1603, 4to); and was afterwards reprinted in the "Representatio Reipubl. Germ. sive Tractatus varii de S. R. G. I. Regimine, (Norib. 1657, 4to.) In the Royal Library at Paris there is a manuscript (No. 6030) of this work, which is said to differ in many places from Freher's edition. The authorities on which Von Andlau relies, and which he quotes very copiously, are, the Bible, the Corpus Juris civilis et canonici, with the glosses on them, and the golden bull of Charles IV. A very cursory examination of the work is sufficient to show that Von Andlau's exposition of the imperial constitution, so far as it pretends to be founded on history, is perfectly erroneous. But in forming an estimate of his merits we must keep in mind that these historical errors, gross as they appear to us, were for some centuries received as undoubted truths, upon which a great part of the constitutional law of the middle ages was based, and that they are errors not peculiar to him, but to be met with in almost every writer of those times. Considered in this light, this

work is well worth perusing, as affording a good specimen of the state of political science in the fifteenth century, and of the manner in which his contemporaries treated the subject. It may also be observed, that though we find Von Andlau adopting implicitly the erroneous views of historical events which were current in his day, yet on the other hand he is favourably distinguished by an acquaintance with the ancients, and by an attempt to imitate them, which is rarely to be met with in the writers of that period, particularly in Germany. (Pütter, Litteratur des T. Staatsrecht, vol. i. Mag. Encycl. vols. i. and ii.)

ANDLO. See DES MARETS.

ANDOCIDES, (the son of Leogoras,) was born at Athens, B. C. 468, and traced his descent up through Ulysses to Mercury, the supposed founder of the family of State-Heralds, according to Hellanicus, quoted by Pseudo-Plutarch in his Lives of the Ten Orators; from whom we learn that he was sent with Glaucon to assist the Corcyreans, B. C. 432. Taylor, however, in Lect. Lysiac. c. v. asserts that the biographer confounded the son with the grandfather, mentioned by Thucydides, i. 51. On the other hand, Ruhnken, in Hist. Orator. Græc. p. 47, conceives that the orator was the admiral alluded to by the historian, and so does Dobree in Adversar, i. p. 201. But neither Photius in Biblioth. cod. 261, who evidently drew from the same source as the Pseudo-Plutarch did, says anything on the subject, nor does Andocides himself in his speech on the Mysteries, ss, 47, where he alludes to the numerous victories gained by his family while serving as generals. Be however this as it may, it is certain that Andocides was accused of being implicated in the mutilation of the Hermæ, that took place just previous to the sailing of the Sicilian expedition. To the charge, however, of his escaping punishment by informing against his own father, he gives a flat denial; although he confesses he did lay bare the perjury of Dioclides, on whose evidence many suffered banishment or death, but who, through the exertions of the orator, was eventually executed for his villany, as we learn from ss. 66. Previous to this period he seems to have been a ship owner, and probably a slave-dealer: at least he is said to have carried to Cyprus a daughter of Aristides, and a relation of his own; but being threatened with a prosecution for the abduction, he sent her back again, but was thrown himself into prison by the king of Cittium, enraged at the loss of the lady. Escaping from Cyprus, he returned to Athens, where he made himself obnoxious to the government of the four hundred, from the part he took in the affairs of Samos, as may be inferred from the speech on his Return from Exile, s. 77; while during the reign of the thirty tyrants, he withdrew to Elis. After their expulsion, he once more returned to his country, where he held different public offices in succession, and all with credit to himself. It was at this period that he excited the resentment of Agyrius and his party, by exposing their knavery as farmers of the revenue, and by whom he was indicted for a violation of the law relating to the Mysteries, and other matters; but as the acts with which he was charged had been committed previous to the general amnesty-bill passed on the expulsion of the thirty tyrants, it is probable that Andocides was acquitted. He did not, however, meet with equal success, when brought to trial for the part he took in the peace, it is supposed of Antalcidas; in favour of which his speech is still extant. For though Dionysius, as we learn from the author of the argument, considered it spurious, and its genuineness is doubted by Harpocration, and it has been rejected by Taylor, with whom Hemsterhuis appears to have agreed, from the similarity of its commencement with the exordium of the speech of Æschines, Περι Παραπρ, and its deviation from historic truth in attributing the peace of Cimon to Miltiades; yet Valckenaer considered it genuine, and so did Sluiter; who was the first to publish the manuscript notes of his illustrious countryman. With regard to the result of the trial, both Pseudo-Plutarch and Photius agree in stating that Andocides went in exile, probably to Cyprus; where he says, in his speech on the Mysteries, ss. 4, he possessed some valuable landed property. Of the time and place of his death nothing is known. To the preceding account it may be added, if any dependence could be placed on the imperfect oration of Lysias against Andocides, that he never served in any expedition. But that speech has been rejected by Ruhnken, Sluiter, and Dobree, and is evidently not from the pen of Lysias.*

* May it not have come from the Phæax, to whom Taylor has (probably without reason,) attributed the oration of Andocides against Alcibiades? The arguments of Taylor, although acceded to by

Of his style, Hermogenes says that it is unconnected and indistinct, and exhibits but little polish, and still less of nerve; while Herodes, as we learn from Philostratus, conceived himself superior to one of the ten orators of Athens—an opinion in which the sophist is singular in the eyes of Sluiter, who says that Andocides excels Lysias as much in strength as he yields to him in art; that he attacks with vehemence and defends with dignity; is equally powerful in melting the heart to pity, or firing it with indignation; and is in argument acute, in diction pure, and of right Attic taste.

The few fragments of Andocides have been all collected by Sluiter, who might have referred the one quoted by Suidas in Σκανδιξ, to the speech on the Peace, and have inserted the whole passage after the word *ἁμαρτανειν* in ss. 32, and here referred to Thucydides, ii. 52.

Andocides was first printed by Aldus, Ven. 1513, from a manuscript, which he says he obtained from Mount Athos, and returned. It is therefore in all probability the identical one, brought from thence by the travellers Cripps and Clarke, and sold to Dr. Burney, whose library was purchased for the British Museum. Since the time of Aldus, Andocides has been reprinted in the different collections of Greek orators by Stephens, Reiske, Bekker, Dobson, and Schæfer; and separately by Schiller, who has likewise reprinted, Lips. 1838, the Lectiones Andocideæ of Sluiter, which appeared Lugd. Bat. 1804. Schiller quotes also a work on Andocides by A. G. Becker, and by Osann; but neither have been seen by the writer of this article.

ANDOQUE, counsellor of the præsidial court at Beziers, where he died in 1664. He has left A History of Languedoc, down to the year 1612, folio, 1648; and A Catalogue of the Bishops of Beziers, down to the year 1650. (Biog. Univ.)

ANDOUINS, (Diana d'.) See GUICHE.

ANDRADA. Of this name are several Portuguese.

1. *Diego Payva de*, (1528—1575,) a theologian of Coimbra, who wrote some controversial works.

2. *Francisco*, brother of the preceding, historiographer of Philip III. king of Spain and Portugal, wrote the history of Joam III. king of Portugal.

3. *Tomas*, another brother, who accompanied Dom Sebastian in the disastrous expedition to Africa. A prisoner and laden with fetters, he refused to be ransomed. Why? that he might continue to console his fellow-prisoners! In prison he died (1582), after composing a book on the sufferings of Jesus,—a book said to be exceedingly pathetic.

4. *Diego*, son of Franciso, (died 1660,) a poet and critic of considerable celebrity. In the former character he wrote ten books on the siege of Chaoul. In the latter he criticized Brito's Monarquia Lusitana, and established some canons, which his countrymen would do well to follow. He also wrote a moral work—O Casamento perfecto.

5. *Antonio*, (1580—1634,) a jesuit missionary, whose zeal for the conversion of the heathen led him from Goa into Thibet and Tartary. Whether Marco Palo had ever visited the former country, may be doubted; but from his time there can be *no* doubt that it had never been visited by Europeans. The marvels which he relates of it favour the suspicion that he uses a traveller's license. His relation was published at Lisbon in 1626.

6. *Jacinto Freire de*, (1597—1657,) a native of Beja, who, though he wrote in favour of the house of Braganza, was patronized by the prime minister of Spain, Olivares, who gave him the valuable abbey of Maria de los Campos. On the accession of Joam IV. he was invited to undertake the tuition of the prince of Brazil, which he declined, and with equal disregard of worldly advantage, he refused the see of Viseu. He wrote Latin verses; a life of Dom Joam de Castro, viceroy of the Indies; and a book on the Trinity.

7. *Gomes Freire de*, nephew of the preceding, who wrote a history of the Marañon, which has not been printed, but which ought to be.

8. *Alfonso de*, (1590—1672,) who, though born at Toledo, was by descent a Portuguese. Received in 1622 into the order of Jesus, he lectured in moral theology, and wrote several works, of which the chief are, Lives of the most illustrious Jesuits (2 vols, fol. Madrid, 1666); an Historical Itineracy (2 vols, 4to, 1657); and Meditations for every Day in the Year, (4 vols, 12mo, 1660.)

ANDRAGATHUS, general of the cavalry to Maximus, whose interests he effectually served by putting Gratian to death in 383. When Maximus was defeated and slain in 388, Andragathus,

Hemsterhuis, were successfully combated by Ruhnken and Valckenaer, simultaneously, but on different grounds.

despairing of pardon, drowned himself. (Gibbon, 27. Biog. Univ.)

ANDRE, (Jean, 1662—1753,) a painter, born at Paris. At seventeen years of age he became a Dominican, and was sent by his superiors to Rome, where he studied not only divinity, but the finest works of the great masters. On his return to Paris, he painted many pictures, principally devotional subjects, which were placed in the churches of that city. They are now, however, for the most part scattered or lost. His talents as a painter appear to have been but moderate, yet they were held in esteem by Lafosse and Jouvenet; and he was offered a seat in the academy, an honour which he modestly declined. Brother André lived to ninety-one years of age. He numbered amongst his pupils Dumont, called *Le Romain*, Chasle, and Taraval. (Biog. Univ.)

ANDRE, (de Longjumrau,) born at a hamlet of this name, distant about five leagues from Paris, early in the thirteenth century, is chiefly known by his missions to the Tartars, and to other people in the East, during the reign of St. Louis. He was a Dominican monk, and is mentioned by various authors of the thirteenth century, particularly by Vincent de Beauvais, Rubruquis, William de Rangis, &c. (See the Histoire Littéraire de France, tom. xviii.)

ANDRE, (St. Nicholas de, 1650—1713,) a Carmelite monk, the author of some antiquarian essays, chiefly on subjects relating to Besançon, the place of his death, one or two of which have been printed. (Biog. Univ.)

ANDRE, (the Abbé,) editor of the works of the Chancellor d'Aguesseau, passed some years of his life in the congregation of the oratory. He published several pieces without his name, among which are some Strictures on the Works of Rousseau; a Letter on the Missions of Paraguay; Extracts from the Writings of M. Duguet, &c. (Suppl. Biog. Univ.)

ANDRE (Yves Marie, 1675—1764,) a man of lively temper and great taste and subtlety of intellect, the friend and correspondent of Malebranche, was born at Chateaulin, in Lower Brittany; entered the order of the Jesuits in 1693. The moderation of his sentiments and his admiration of St. Augustine met with no favour from his superiors. From 1726 to 1759, he held the king's professorship of mathematics at Caen. His Essai sur le Beau appeared in 1741; it was reprinted, with his Traité de l'Homme, in the collection of his works published by the Abbé Guyot in 1766, five vols, 12mo. (Biog. Univ.)

ANDRE, (le Petit Père.) See Boullanger.

ANDRE, (d'Arbelles, 1770—1825,) a political writer, who began life as secretary to Count Stanislaus de Clermont Tonnerre, with whom he emigrated in 1792, returning in 1798; he became attached to Talleyrand, whose endeavours in 1814 for the restoration of the Bourbons, he seconded with all his energies: on the return of Napoleon, refusing to take the oath of allegiance, he gave up his employment. After 1815, his fidelity was rewarded by his being appointed prefect of Mayenne, and master of requests. He died prefect of Sarthe, being trampled on by a runaway horse. A list of his numerous writings may be seen in the Suppl. Biog. Univ. One of his brothers, Claude, who died in 1818, aged 75, was named Bishop of Quimper in 1801, but being a man of strict integrity and unbending temper, he was little fitted to sympathize with the new regime; he consequently resigned his see in 1802. He was afterwards named canon of St. Denis. Another of his brothers was guillotined at Lyons in 1794. (Suppl. Biog. Univ.)

ANDRE. See Murville.

ANDRE, (Johann, 1741—1799.) A native of Offenbach, who was celebrated in his day as a musical composer. He was in a measure self-educated; his mother, who was at the head of a silk manufactory, wishing to educate him as a merchant. The success of his first opera, The Potter, decided his profession; and, in 1775, he became the musical director of the chief theatre at Berlin, where he produced many of his pieces. He afterwards returned to his native country, and after living for some time at Frankfort-on-the-Maine, he set up, in his later years, a large music-shop in Offenbach. He was an author as well as a composer, for he used to write or translate from the French the words for his operas and musical pieces. His songs were highly popular as musical compositions, and Wolff speaks of some of his writings as rather clever and epigrammatic. A list of his works will be found in Wolff's Encyclopädie, who refers also to Goethe's Nachgelassene Werken. Bd. viii. p. 42. His works are of no interest now. He died in his native place.

ANDRE, (Bardon.) See D'Andre.

ANDRE, (John,) a British officer, who

acted in the capacity of adjutant-general in the army, under the command of Sir Henry Clinton, during the war of American independence. The peculiar circumstances under which he terminated his brief career have given an interest to his name which it might have otherwise failed to acquire; and entitle him to a somewhat extended place in this collection. John André was born in London sometime in the year 1750. He was the son of a respectable merchant in the city, and received the rudiments of his education in St. Paul's school, whence he passed to Geneva, at the university of which he spent some time. Being of an active and inquiring mind, he appears to have applied himself diligently to his studies, and became in consequence one of the most accomplished young officers of his standing. His knowledge of mathematics and of military drawing was likewise extensive; indeed he owed his rapid advancement in the service, (and for the times in which he lived, his rise was unusually rapid) mainly to the possession of the latter talent.

Mr. André's services, however meritorious, were of necessity such as to attract very little attention, till Sir Henry Clinton succeeded General Howe in command of the English army in North America. He was then brought into situations of greater trust, and he conducted himself in all of them with so much zeal, diligence, and ability, as to secure the friendship of the general commanding, and the respect of the whole army. At length, in the autumn of 1780, the delicate negotiation for the surrender of West Point on the river Hudson, the key of the position by which Washington interposed himself between New York and the Canadas began, and to Major André was the task assigned of conducting it. The circumstances of the case were these:—

Major-General Arnold, an officer in the service of the republicans, for reasons which shall be explained, when we come to speak of the individual himself, became disgusted with the party to which he was attached, and anxious to abandon it. He wished, however, in passing over to the king's standard, to establish for himself a claim on the gratitude of his new master; and with this view he undertook to deliver up to Sir Henry Clinton the forts at West Point, to the command of which Washington had appointed him. The business was one which required on the part of such as should conduct it the utmost circumspection, as well as courage, and as André was conspicuous for the latter of these qualities, and nowise deficient in the former, he was selected by General Clinton as the fittest person in the army to act as his own representative.

For a while the plot was carried on by epistolary correspondence only; and the better to guard against the risk of detection, the correspondents wrote as if they were engaged in some great commercial speculation. Arnold took the name of Gustavus, André that of Anderson, and a person whose house lay on the neutral ground between the outposts to the two armies, acted as their messenger. At length the rumoured departure from Europe of a strong French corps, which was to give to Washington a decided superiority in the ensuing campaign, determined Sir Henry Clinton to bring the negotiation in some shape or another to a close; André was therefore directed to press the point more firmly, and Arnold falling in with his views, suggested that his correspondent should give him the meeting, during the temporary absence of Washington from the lines, which was expected to take place on the 15th of September.

Arnold had been somewhat premature in his anticipations of General Washington's departure. The latter did not quit his head-quarters in the army till the 17th; but Arnold had an opportunity of warning his confederate of the circumstance, and no evil arose out of it. Indeed the skill with which the plot was conducted throughout had been such, that no suspicion appears to have been awakened on either side; and had Arnold been somewhat less headstrong in the end, the same good fortune might have attended it throughout: but Arnold was not willing to commit himself beyond the possibility of retreat, except after a personal interview with Sir Henry Clinton's agent; he would not therefore entrust to the care of the ordinary messengers the documents which he had prepared for the guidance of the English in their attack. Accordingly, having staid his progress a couple of days in order that Washington might be well out of the way, André took with him Colonel Beverly Robinson, an American refugee, who was in the secret, and embarking on board of the *Vulture* sloop of war, steered his course up the river.

There were several motives which influenced General Clinton to associate

Colonel Robinson with Major André in this hazardous enterprise. In the first place, it was through Colonel Robinson that General Arnold had originally made known his willingness to abandon the cause of the independents. In the next place, Robinson, being the owner of the house which General Arnold occupied as his head quarters, no excuse could be far to seek in order to account for any communications which might pass between them; and last of all, Colonel Robinson was regarded as a man singularly prudent and circumspect, and as such was not unlikely to keep under control the more buoyant impetuosity of his companion. It is just possible that to an excess in this latter quality, the tragical end of poor André may, in some measure, be attributed; but however this may be, the two friends set out on the 19th in the highest spirits. Next day they reached fort Montgomery, a redoubt five miles below West Point, on the same side of the river: and here, just out of reach of the enemy's guns, they cast anchor. Unfortunately they had not calculated the effects of the ebb-tide, which, in a short time, left them aground, and so exposed them to more than common observation by the American officer, who commanded at Verplanks Point. He tried his small guns upon them without effect; he next sent to General Arnold a request for some pieces of larger calibre, and was very much surprised that the cannon were refused.

No communication with the shore had as yet taken place; but the two British officers, convinced that Washington was gone, determined to make no delay in opening it. Accordingly, Colonel Robinson wrote such a letter, as could not, if it fell into improper hands, do mischief to any body, for it related entirely to the property which he had hastily abandoned, and besought Arnold to grant him an interview, for the ostensible purpose of making arrangements concerning it. As fortune would have it, the letter in question fell into Arnold's hands while he was in the act of conducting Washington across the river; and he, apprehensive as the result proved unnecessarily, that the circumstance might have caused some suspicion, gave it to Washington to read, and requested his advice. Washington read the letter, and returned it again to Arnold, and in the hearing of those that were by recommended that the meeting for which Colonel Robinson had applied, should not be granted. Nevertheless, Arnold waited only till the next day, when he knew that the general-in-chief must be far advanced on his journey, and then sent a person called Joshua Smith to the *Vulture*, with two passports—one for Colonel Robinson, another for Major André, and desired them both, in a letter, of which Smith was likewise the bearer, to come and settle their business with him on shore.

It had never entered into the contemplation of the young men that a demand of this kind would be made. They expected, on the contrary, to receive a visit from Arnold, not to pay one to him, and Colonel Robinson positively refused, let the consequences be what they might, to quit the ship. But André was more daring. He would not, for the mere purpose of escaping a personal hazard, return to New York without completing his business, so putting on a grey great coat over his half uniform, he returned with Arnold's messenger in the boat. He was met by Arnold himself on the beach, conducted to Smith's house, and was there put in possession not only of all the details of the plan on which it would be necessary to act, but with accurate drawings of the fort, and of the several roads by which the English troops were to advance upon it.

The return of Washington to the frontier was not looked for before the 27th or 28th of September. The interval was to be used by Sir Henry Clinton and Arnold in carrying their design into execution; and André was fully instructed both as to the signals to be used, and the facilities which would be afforded for the advance of his own people, by breaking the chain that ran across the Hudson, and planting all the American troops, where they must either submit or be destroyed. Thus loaded with documents, the possession of which seemed to obviate every possibility of failure in the enterprise, André set out on the following morning towards the shore, which he reached only to discover that the *Vulture* had changed her position in the night, and that the ferrymen to whom he trusted for putting him on board could not be prevailed upon to follow her. The truth is, that on the previous day, the same American officer who had applied to Arnold for heavy cannon, and was refused, brought one of his four-pounders to bear upon the *Vulture;* and that Colonel Robinson, perceiving that she received some damage, no sooner found her afloat again, than

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he caused her anchor to be raised, and a new position taken up, several miles below that where André expected to find her. Disappointed by the obstinacy of the boatmen, André returned to Arnold, and entreated that he would force a compliance with their wishes; but Arnold feared that there might be danger in this, and declined to interfere. It would be better, he said, that André should lay aside his uniform altogether, and return, under the protection of a passport, by land. The American accounts of the transaction go on to say, that Arnold would have willingly reclaimed, at the same time, the plans and written instructions with which, under very different circumstances, André had been entrusted; and that he urged a compliance with this wish, as a measure of simple prudence. We have the best ground for asserting, however, that the statement is altogether incorrect. André had been especially desired by Sir Henry Clinton not to encumber himself with any papers or plans. He had been charged, moreover, neither to lay aside his uniform, nor assume a base name; but under the sanction of a flag of truce, to come and go openly, as became a British officer. Unfortunately, General Arnold's persuasions induced him in every instance to violate these instructions; and the results were such as it is our melancholy duty to relate.

A great deal of unnecessary stress was laid at the time, and has ever since been laid by the Americans, on the fact, that Major André, the better to secure himself against interruption while returning to New York, laid aside his military uniform, and put on a coat belonging to Joshua Smith. The nature of a man's dress makes no such distinction in these cases as has been assumed. Whether he had worn his own clothes, or the clothes of Smith, Major André was in either case a spy, that is to say, he had penetrated within the enemy's lines, for the purpose of negotiating with one of the enemy's generals a piece of treason, and unwisely endeavoured to regain his own camp destitute of the protection of a flag. But as there was nothing in the transaction which threw upon his name the faintest shade of dishonour, so was an adherence to the strict letter of military law, by which, without doubt, his life became forfeited, a procedure for which, in these days at least, we find it hard to frame an excuse. It is as well known to the generals at the head of opposing armies, that spies are continually about them, as the degree of confidence reposed in these spies respectively is known to the parties by whom they are employed; nor would any man now think of putting an enemy's officer to death, because he trusted himself on so hazardous a service, and wore no uniform. At the period when Major André lived, however, a different view was taken of the matter; every man knew that he had placed his neck in jeopardy, the moment his ambition, or his zeal in the cause which he served, urged him to undertake a mission of this nature.

There was a great deal of patrolling over all the space of ground which lay between the advanced posts of the British army and those of the Americans. It would have been imprudent, therefore, for Major André to begin his homeward journey before dusk, and also to travel, even at night, in the garb of an English officer. He accordingly exchanged, as has just been stated, his uniform coat for one belonging to Mr. Smith; while the plans, and drawings, and papers, which he had received from Arnold, he concealed in his boots. This done, he and his host set out; but at Crompond, an officer of militia, stopped them by saying, that they could not go further with safety till the morrow, and as they were not willing to excite his suspicion, they agreed to spend the night in his quarters. Next day, being the 23d, the journey was resumed. They crossed the Hudson at King's ferry, traversed all the American posts by means of their passports, reached a village on the Croton, whence the ground occupied by the English sentinels could be descried, and believed that their dangers were surmounted. Smith,* therefore, wishing his companion farewell, rode back towards his home, and André, nothing doubting of a cordial welcome by his friends, put spurs to his horse, and pushed forward.

He had proceeded some way, perhaps about three or four leagues,—had come again in sight of the Hudson, and was about to enter the village of Torrytown, the last that interposed between him and his own people, when a man armed with a gun, but not dressed in any uniform, suddenly sprang out of a thicket, and seizing his bridle, demanded "whither he was bound." Major André seems to have lost at that critical moment the presence of mind which was habitual to him; he

* J. H. Smith, who was accused of betraying André, published a defence and narrative of André's capture. Lond. 1808.

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neither produced his passport, nor spurred his horse, nor made any other effort to break away, but parlied with the man till two others, armed like him, and like him in the common dress of the country, came up; still it was not too late to produce the passport. Whatever the persons before him might have been, no harm could have resulted from the display; because if they were Americans, he would have doubtless got rid of them; if English, they would have merely led him as a prisoner to the point, towards which he was tending; but these obvious truths appear not to have occurred to him, for he contented himself by demanding in his turn, "Whence are ye?" "We are from below," said they; on which André exclaimed, "And so am I. I am an English officer on urgent business, and do not wish to be longer detained." "Oh ho," was the reply, "you belong to our enemies, we arrest you." The passport was now produced, but it came too late. He offered them his purse, his watch, any amount of ransom in gold or dry goods, if they would permit him to proceed; but they were deaf to all his entreaties. To their immortal honour be it recorded, a sense of duty was more precious to their minds than any hope of reward. They caused him to dismount, examined his person, found the papers in his boots, and carried him immediately before Colonel Jameson, who commanded the American outposts.

Major André's self-possession returned with the assurance of accumulated danger; and regardless of himself, he begged, with the view of saving Arnold, that Colonel Jameson would send to inform that officer, how John Anderson, travelling under the protection of his passport, was detained. Colonel Jameson not caring to entangle the business too much, gave orders, at first, that Anderson should be carried in person before Arnold; but recollecting afterwards that all the written statements were in Arnold's hand, he countermanded that order, and sent him to Old Salem. And it is a curious fact, that at the very same time he acquainted Arnold of all that happened. With respect to André, he waited only till he conceived that there would be time for Arnold's escape, and then frankly declared himself to be the adjutant-general of the British army. He was placed in close confinement by General Washington's orders, and a court of inquiry met soon afterwards to investigate the case.

The result of the deliberations of that court, which was presided over by major-general Green, is well known. Major André was pronounced a spy, and as such sentenced to suffer death: but we have reason to believe that there is a circumtance connected with the transaction which has not heretofore come generally to light, and we are therefore tempted to refer to it. General Washington, it is well known, was most reluctant to carry the sentence into execution. To the remonstrances and entreaties of the English general, he turned, it is true, a deaf ear; but he arranged a plan in private for the seizure of General Arnold in New York, the success of which would have enabled him, as he expressed it, to restore the amiable and unfortunate André to his friends. He caused a sergeant-major of Lee's light horse, by name Champe, to pass over as a deserter into the English lines, and entrusted him with the care of this important business. Unfortunately for André the plan miscarried, and Washington could no longer refuse to be guided by the decision of the court. André was condemned to be hanged, and even the poor consolation of dying, as he termed it, the death of a soldier, was denied him.

André suffered at a place called Taphan, in the province of New York, on the 2d of October, 1780. He walked to the place of execution with perfect composure between two American officers, who had charge of him, and wore his royal uniform to the last. They buried him beneath the gibbet; but a few years ago one of his countrymen caused his bones to be dug up, and removed them to the land which gave him birth. They are now deposited in Westminster abbey, not far from a costly monument, which had been previously erected to his memory. André's poem, the Cowchase, was published 1781. Lond. 4to.

ANDRE, (Christian Karl, 1763—1831,) a native of Hildburghausen, who appears to have laboured very meritoriously in several situations connected with the education of youth:—first at Schnepfenthal (1785),—then at Gotha (1790), as director of a ladies' school,—and lastly, as director of the protestant school at Brünn. In the latter place he published several works, especially connected with education. He left the Austrian states in 1812, and ended his days at Stuttgard in an official employment. He was honoured by the court of Wirtemberg in 1821 with the title of Hofrath. Among his works may

be mentioned Gemeinnützge Spaziergänge, or, Profitable Walks, ten parts, (in conjunction with Beckstein) 1790—1797; A Geographical and Statistical Account of the Austrian Dominions. Weimar, 1813. He was the editor of the Patriotic Journal, Brünn, 1800—1805, Hesperus, &c.; and latterly, of the Correspondence of the Wirtemberg Agricultural Society, of which he was secretary, and of the German National Kalendar. (Wolff's Encyclopädie.)

ANDRE. See St. Andre.

ANDREA, (Giovanni, died 1348.) The mistakes, the fables, and the absurdities which have usually made their way into the biographies of this eminent canonist, render it necessary to bestow some little space in enumerating and correcting the most important of them. The leading events of his life will be stated, and if they appear to differ from those accounts which have usually been given, the reader is referred to the judicious and indefatigable Tiraboschi, whose authority has been followed.

Giovanni Andrea was born at Bologna, from parents who were natives of Mugello, in the territory of Florence, and rather in easy circumstances. At the time of his birth, which took place about the latter end of the thirteenth century, his father kept a grammar school at Bologna, opposite the church of St. Benedict in Porta Nuova; but eight years after, having obtained the living of St. Maria de' Galluzzi, he took orders, and at his own expense rebuilt that church, which was in ruins. These notices must suffice with regard to his parents and the place of his birth.

As to his education, (another source of mistakes,) it is quite clear that after having received from his father the first rudiments of grammar, he went to the school of Bonefacio, or Bonaccio da Bergamo, and afterwards he studied civil law under Martino Sulimans and Ricardo Malombra, and the canon law under Guido da Baijo. From him, Andrea received the means of taking the doctor's degree, which (it has been asserted) through his poverty he was unable to do. The words, however, *Sub cujus umbra quiesco, et doctor sedeo,* which he writes in the beginning of his Decretales, do not imply any assistance of money, but, from what has been stated, they may with more justice be referred to the instruction derived from him; unless indeed they be applied to the professorship, which by the interest of Baijo he obtained not in Padova, but in Bologna. In Padova he had kept a school before that time, but was recalled to Bologna, where he acquired the greatest reputation. In 1328, he was by Cardinal Bertrando introduced to Pope John XXII., in Avignon; and when four years after the cardinal was obliged to run away from Bologna, Andrea was one of those who, to protect him against popular fury, accompanied him to Florence, but did not remain there long; for in the year 1337, when Taddeo Pepoli took possession of Bologna, he was one of the ambassadors sent to Venice and Padova to give information of the circumstance. In the year 1340, he was a member of the general council of Bologna, and as after this year there is no mention made of him till 1348, in which he died, it is supposed that if he ever was professor at Pisa, it must have been during this interval; and that on his return he fell a victim to the plague, which was then raging at Bologna. He was buried in the church of St. Domenic.

As to what has been related of his having been made a prisoner on his return from Avignon, and recovering his liberty by paying six thousand florins—of the poor opinion which Petrarca had of his literary merit—of his immoral conduct and natural children—of his pedantic pride—and other matters of the same kind, they must all be ascribed to a spirit of detraction, arising, probably, from envy. The honourable titles which were bestowed on him of archidoctor decretorum, rabbi doctorum, lux, censor, normaque morum, show at once the public opinion of his learning and his morals, which latter circumstance is also confirmed by Volterrano and Filippo Villani, who testify the austerity of his life, and speak of his attenuation from his watchfulness in prayer, and from fasting, and sleeping on the bare ground wrapt up in a bear's skin.

The story of his daughter Novella rests upon no more solid basis. It is reported, that when her father was prevented from reading his lectures, she was accustomed to supply his place, and lest her beauty should engage too much the attention of the students, had a little curtain drawn before her; and, lastly, that her father, to perpetuate the memory of this daughter, entitled the commentary upon the Decretals of Gregory "Novella," from her name. This is a conceit worthy the French woman who has ventured to publish it, when, in point of fact, Andrea

gave the title of Novella to this commentary, for the same reason as Justinian did to the fourth part which constitutes the Corpus Juris, to supply and explain the preceding books.

The works which have reached us of this eminent canonist are, 1. Commentary upon the Decretal, and the Sextus Decretalium. 2. Commentary upon the Clementines, and the Novellæ of Clement V. 3. Additions to the Speculum Juris of Durando, taken literally from the Consilia of Oldradus; and in the same manner he has appropriated to himself the book De Sponsalibus et Matrimonio of Jon Anguisciola.

ANDREA, (Giovanni, 1417—1475,) a native of Vigevano, whose family name was Bossi, or Bussi. He is celebrated in the literary world, as having been highly instrumental in introducing printing into Rome. He superintended the works printed by Sweynheim and Pannartz, and wrote the prefaces to them. The Works of Cæsar, Cicero's Epistles, Pliny, Gallius Apuleius, and Jerome's Epistles, Livy, Virgil, Cyprian, Ovid, &c. are among the editions printed under his care. He was at first very poor, but was afterwards made bishop of Accia, and then of Aleia in Corsica.

ANDREA DEL SARTO, (1488—1530.) This eminent painter, whose name was Andrea Vannucchi, but who was called del Sarto, from the occupation of his father, that of a tailor, was born at Florence, and having shown an early predilection for the fine arts, was placed with a goldsmith to learn the art of engraving on plate, and afterwards under the tuition of Giovanni Barile. This preceptor is by some called a mean painter, by others an engraver on wood, and by Lanzi, a "good carver in wood, employed in the ceilings and doors of the Vatican, after the designs of Raffaello;" but all agree in assigning him a low standard as an artist. After remaining with Giovanni three years, that painter recommended Andrea as a disciple of Pietro, or Pier di Cosimo, who was accounted one of the best painters in Italy. Lanzi, however, describes him as a "practical colourist, but by no means skilled in drawing or in composition; hence," he adds, "the taste of Andrea in these arts was framed on the Cartoons of Vinci and Buonarrotti; and, as many circumstances indicate, on the frescos of Massacio and of Ghirlandaio, in which the subjects were more suited to his mild disposition."

In the school of Cosimo he exerted himself with extraordinary diligence, and it is said that he appropriated every saint's day and festival to designing after the works of Raffaelle, Michael Angelo, and Leonardo da Vinci, upon the style of the latter of whom he ultimately built his own. The progress of Andrea del Sarto was not marked by any extraordinary rapidity or brilliancy; his improvement was rather the result of sobriety of judgment and unwearied practice.*

Quitting the school of Cosimo, in consequence, it is said, of the morose disposition of that painter, Andrea formed an intimacy with Francesco Bigio, with whom he dwelt, and in conjunction with whom he painted many works in the churches and convents at Florence. He was engaged to paint in fresco, in the cloister of the church of the Scalzi, or barefooted Carmelites, in that city, a series of twelve pictures of the life of St. John the Baptist, in chiar-oscuro, the cartoons of which are preserved in the Palazzo Rinuccini; in which work, says Lanzi, "we may notice some palpable imitations, and even some figures borrowed from Albert Durer." The same undisguised imitation of that master is observable in his Baptism of the Saviour. His next great undertaking was the life of S. Filippo Benizi, in ten pictures, in the lesser cloister of the church of the Servi. "In these," says Bryan, "the genius of Andrea took a bolder flight, and they are considered among the most graceful of his works, though they were executed when he was still young, and before he had been at Rome."

At what particular period he visited the "eternal city" is not known; but Vasari asserts, that on his arrival, "on seeing those works which had been the object of his journey, despair of ever being able to rival them affected his timid disposition so much, that he made haste to leave the city, and returned to Florence." This story has been disputed, because Andrea, in many of his works, appears evidently to have imitated the style of Raffaelle, which he could scarcely so well have done, if he had not taken some time to study his works and principles.†

* The remark of Lanzi, i. 131, that "this artist demonstrates the ascendency of native genius over precept," is much modified by the admissions he afterwards makes of his gradual progress, p. 132.

† Lanzi, by a reference to similar traits of pusillanimity in Andrea, and to the contemporary testimony of Vasari, shows that there is probably some truth in the account.

On his return from Rome, he finished three pictures for the monastery of S. Salvi, the subjects of which were, the Birth of the Virgin, the Descent of the Holy Ghost, and the Last Supper. Speaking of the latter, Lanzi says, "The soldiers who besieged Florence in 1529, and destroyed the suburbs of the city, undoubtedly admired it: after demolishing the belfry, the church, and part of the monastery, they were astonished on beholding this Last Supper, and had not resolution to destroy it; imitating that Demetrius, who, at the siege of Rhodes, is said to have respected nothing but a picture by Protogenes." (See Pliny, xxxv. 10). His most celebrated production is his famous picture of the Holy Family reposing, denominated *La Madonna del Sacco*, from the circumstance of St. Joseph, who is near her, reclining on a sack of corn. Of this admirable performance, an excellent plate has been engraved by Raphael Morghen.

The fame of Andrea induced Francis I. of France to commission him to paint a picture, which he accordingly did, representing a Dead Christ, with the Virgin, St. John, Mary Magdalen, and other figures, painted in his finest manner, and which is now deposited in the gallery of the Louvre. The king invited him to court, and directed his agent at Florence to furnish the painter with the means of undertaking the journey. Andrea, at that time reduced to penury by the troubles of his country, as well as from the abandonment of his employers, occasioned, it is said, by his injudicious marriage with Lucrezia del Fede, gladly accepted the offer, and was received by the monarch, and the whole court, with the most flattering marks of distinction. In Paris, he painted a portrait of the Dauphin, for which Francis paid him three hundred crowns in gold, a picture of Charity, now in the Louvre, and a number of works for the nobles about the court. In the midst of this success, whilst he was painting a portrait of the queen-mother, and before he had completed it, he received letters from his wife, pressing for his return to Florence; and he obtained leave for his departure, promising the king that he would return with his family, and settle in France. His confiding and munificent patron conferred large presents upon him, and, at the artist's suggestion, confided a large sum of money to him for the purpose of buying such statues, pictures, or other works of art as he deemed worthy of the royal collection. On his return to Florence he forgot his engagements, broke through all ties of gratitude and honour, and basely squandered both the gifts and the trust of his generous patron with his improvident wife and faithless associates, and returned no more to France. Reduced at last to that state of poverty, in which he had, on the authority of Vasari, left his father and mother, he sunk into a state of gloomy despondency, aroused to consciousness only by the recollection of his perfidy and ingratitude, aggravated by his jealousy of his wife, by whom, and his false friends, he was ultimately abandoned. He died of the plague which afflicted his native city in 1530.

This artist possessed an extraordinary talent for imitating the style, and copying the works, of other masters, with an accuracy which sometimes deceived even the painters themselves. Of this, Vasari mentions a very remarkable instance, of which he was himself an eye-witness. Raffaelle had painted for Cardinal Giulio de Medici, afterwards Pope Clement VII. the portrait of Leo X. seated between that prelate and Cardinal Rossi, in which the background and drapery were painted by Giulio Romano. Frederick II. duke of Mantua, passing through Florence to Rome, had seen this picture, and had requested Clement VII. to make him a present of it, when the pope gave directions to Ottavia de Medici to send the portrait to Mantua. Unwilling to deprive Florence of so interesting a work of art, Ottavia de Medici employed Andrea del Sarto to make a copy of it, which was sent to the duke of Mantua at the time when Giulio Romano was in his service. No person suspected the deception; even Giulio himself was deceived, and was only convinced of the fact by Vasari assuring him that he had seen it painted, and by showing him the private mark of del Sarto.

Andrea painted a great deal, and on this account is well known beyond the limits of his own country. One of his best works is in Genoa, which was taken from the church of the Dominicans, at Sarzana. It is composed in the manner of Fra. Bartolomeo, and besides the saints distributed round the Virgin, or on the steps, four of whom are standing, and two on their knees, there are two large figures in the foreground that seem to start from the lower part of the picture, and are seen as high as the knee—a disposition of figures much criticized, but defended by Lanzi. His Holy Families

are in most of the best collections. The Marquess Rinuccini, at Florence, possesses two, and there are many at Rome, but all are different, excepting that the features of the Virgin, which Andrea usually copied from his wife, have always some resemblance. Many other of his pictures are at Rome, in Florence, and in Lombardy.

The praises bestowed on Andrea del Sarto have sometimes been extravagantly high. Vasari calls him the prince of Tuscan painters; and his works at the Portico of the Annunciata procured him the title of Andrea senza errori—Andrea the faultless. He has, however, been more rigidly criticized in modern days. It appears to be admitted on all hands that in genius he was inferior to Raffaelle, and that his design was correct; but there is considerable difference of opinion respecting some essential points connected with his merits. Fuseli has given an elaborate character of his style in his edition of Pilkington, which those who are desirous of estimating this artist will do well to study. There are also some judicious remarks upon him in Bryan. (Lanzi, Stor. Pitt. i. 130; seqq. Bryan. Fuseli's Pilkington.)

ANDREA, or ANDREÆ, (Jacob or James, 1528—1590,) a celebrated Lutheran divine. He was the son of a smith at Waiblingen, in the duchy of Wirtemberg, and was sometimes called Schmidlin on this account. His talents as a boy appeared so promising, that his fellow-townsmen, on the recommendation of Schneffius, jointly paid the expenses of his schooling at Stuttgard. He was then sent to Tubingen, where he took his master's degree in 1545. In 1546, he became deacon of the church of Stuttgard, and in the same year married a native of Tubingen, by whom he had a family of eighteen children, nine of whom survived him. During the occupation of Stuttgard by Charles V., Andrea continued to officiate, and astonished and pleased one of the Spanish officers of that monarch by repeating the Apostles' Creed during the baptism of a child. (Melch. Adam, p. 637.) This Romanist had previously considered the protestants to be worse than heathens! On the promulgation of the Interim in 1548, Andrea took refuge in Tubingen, having refused to subscribe that formula. He was appointed deacon of the church there in 1549. In 1550, he lost one patron, Ulric, duke of Wirtemberg, but found another in Christopher his son, who succeeded him. In 1553, he became a doctor in theology, and was appointed pastor of the church of Guppingen, with some authority over the neighbouring churches. He was now busily employed in promoting the reformation, and establishing churches, &c., in various districts to which the ruling princes invited him —Helfenstein, Baden, &c. In 1557 he was appointed one of the notaries for the conference about to be held at Worms, which afterwards was frustrated because the Romanists would not abide by scripture as the "judge of the controversy."* In 1558 he was engaged in a controversy with Staphylus, who had apostatized to the Romanists, and answered his Epitome Trimembris Theol. Lutheranæ. In 1559 he attended the diet of Augsburgh, where the acts of the conference at Worms, which was broken off in its very beginning, were to be read; and he preached two sermons, one on justification, and the other on the Lord's supper, of both of which large editions were sold. (M. Adam, p. 642.) He was now also highly instrumental in converting a Romanist nobleman, named Liebenstein, at whose request he constantly went gratuitously to preach to his tenants in a neighbouring village. He also reconciled again to the Lutheran church one of its ministers, who had embraced Calvinistic views. In 1561 he went to Erfurth, for a theological conference, in consequence of Frederic the elector palatine having departed from the Confession of Augsburgh in regard to the Lord's supper. But his services here were ineffectual. In the same year also, he was sent with B. Bidenbach and J. Beurlin, to the conference of Poissi, but it had broken up when he arrived. (M. Adam, p. 644. See also the Life of Beza for more on this conference.) Beurlin died at Paris of the plague, and on Andrea's return he succeeded to the office which his companion had held, of chancellor of the university of Tubingen. In 1562, the cardinal de Lorraine attempted again to treat with the protestants at Saverne, whither Andrea went; but the massacre of Vassy† put an end to any

* They maintained Scripturam sacram, literam esse mutam, mortuam, ambiguam, adeoque non esse vocem judicis: sed materiam litis; ex quâ certa controversiarum dijudicatio depromi non possit. (Melch. Adam. l. c.)

† Mezeray says that the duke of Guise going to quell some quarrel which had arisen between the Huguenots and his people, was wounded in the face by a stone, and that his people in consequence slew about sixty, and wounded above two hundred more. This appears to Mezeray quite a trifle, and he wishes entirely to exculpate the duke himself.

hopes of cordiality between the parties. In 1563 he was sent to Strasburgh, to reconcile Zanchius, who began to maintain that "regenerate believers could not fall from grace." In 1567 he was engaged in opposing the anabaptists, Schwenkfeldians, &c., at Esling. In 1568 he was called by Julius, the new duke of Brunswick, to assist in the reformation of that country. In 1571 he was engaged in a controversy with M. Flaccus Illyricus. After a variety of employments at Lindau, Ratisbon, &c., he was appointed one of the divines to compose the differences in the Lutheran church; and with Chemnitius, Chytæus, Selnecker, and others, in 1574, prepared the celebrated Formula Concordiæ, (sometimes also called the Book of Berg, from the town in which it was finally agreed on,) now recognised as one of the symbolical books of the Lutheran church. It had at first been devised at Torgau, in 1569. (See Walchii Introductio in Libros Symbolicos, pp. 709—722.) The principal points discussed are original sin, free will, justification, good works, the law, the Lord's supper, the person of Christ, ceremonies, and predestination, &c. (See the chapters of the formula itself, in any edition of the Libri Symbolici.) In 1583, having lost his wife, he married a second time. About the same time, he wrote an answer to the Consensus Orthodoxus, and maintained the ubiquity of Christ. The sense in which he maintains this is explained in M. Adam to be, that "Christ, both as God and man, is universally present, but in a spiritual and supernatural manner," &c. In 1586 he met Beza at Mompelgard, in a conference, the acts of which were shortly after published. The reformed party attacked him now for having published arguments which they never used; but Andrea offered to show the senate of Berne these propositions under their own autographs. The reformed party, however, (Beza, Grynæus, and others,) deprecated this measure, and Andrea contented himself with explaining his own views on the controverted points. His health was now declining; and in the midst of public labours, preaching, attending conferences, writing, &c., he was at length called away to his rest from his labours. His end was signalized by christian patience and resignation under great suffering, by a holy zeal for religion, and by a Christian's humble trust in his Redeemer's sacrifice. He was, among other absurd calumnies, most falsely accused of having apostatised to the church of Rome in his last hours. His works are most numerous; upwards of one hundred and fifty pieces are said to have been written by him. His labours were chiefly directed to produce unanimity among the Lutheran churches, and we have seen that his labours were very instrumental in effecting this object. The FormulaConcordiæ was published in 1577, and in 1580 had received the assent of most of the protestant princes and cities. He was a warm adherent of the Lutheran doctrines, and a violent opponent of those of the reformed.

ANDREA, (Johann Valentin, 1586—1654,) the grandson of the above, born at Herrenberg, where his father was pastor. He entered the university of Tubingen in 1601, and having completed his studies in 1607, travelled through Germany, France, Switzerland, and Italy. On his return, he was appointed deacon of the church of Bachingen (1614), pastor of Calw (1620), consistorial counsellor and court preacher at Stuttgard (1639), doctor of theology (1640), church counsellor of Augustus, duke of Brunswick-Wolfenbüttel (1641), and lastly, general superintendent in Adelberg (1650). He was the disciple and friend of Johann Arndt, and assisted that excellent man in his attempts to substitute a practical style of preaching for the scholastic method which was in possession of the German pulpit. His connexion with some of the secret societies of Germany is involved in great obscurity. Much has been written upon it by his countrymen in modern days, but the nature and extent of his connexion with them is still a subject of debate. Herder, in the German Museum of 1770, decided against his being the reviver of the Rosicrucians; but Murr, in a work on the origin of the Rosicrucians, published at Sulzbach in 1803, and Buhle, in a Latin dissertation before the Royal Society of Gottingen, (afterwards published in German, in 8vo, 1804,) have supported a contrary opinion. His autobiography was translated by Seybold from a Latin MS., and published in his autobiographies of celebrated men, in 1799, at Winterthur. In Herder's Zerstreute Blätter, bd. v., many of his German writings will be found; and the same author also wrote a preface to Sonntag's German translation of his Latin poems. His chief works were in Latin, and very numerous; and most of them are rare. A list of them was published at Tubingen by M. P. Burk,

(Vollstandiges Verzeichniss, &c.) in 1793, to which some additions are made in the Leipsic Allgemein. Liter. Anzeige, 1798. Among the best known of his Latin works are the following pieces:—1. De Christiani Cosmoxeni Genitura, Montbelliard, 1612, 12mo, (against astrology); 2. Menippus s. Dialogorum Satiricorum Centuria, &c., 1617, 12mo; 3. Civis Christianus, 1619; 4. Mythologiæ Christianæ, &c. libri iii. 1619. (See Herder's and Sonntag's book mentioned above, for a translation of a great part of these.) Among his German works must be mentioned the—1. Christlich Gemäl, Tubingen, 1612 (Christian Husband); 2. Geistliche Kurzweil (Spiritual Pastime), Strasburgh, 1619. It appears that there is some doubt whether the Rosa Florescens is his work or not. The writings to which those who believe in his revival of the Rosicrucians appeal chiefly, are the Reipublicæ Christianopolitanæ Descriptio; Turris Babeli; Judiciorum de Fraternitate Rosaceæ Crucis Chaos; Christianæ Societatis Idea; all published at Strasburgh in 1619. After the eulogium passed upon him by so competent a judge as Herder, it would be superfluous to discuss his merits as a German writer. Those portions of his works which the writer of this notice has read appear to him to justify this eulogium. His poems have much merit; his fables and stories great terseness, boldness, and originality. A work was published at Berlin in 1829, called Andrea und sein Zeitalter (Andrea and his Times), by W. Hossbach. (Biog. Univ. Wolff's Encyclopädie, &c.)

ANDREA OF PISA, was a celebrated sculptor and architect; born 1270, died 1345. He designed the castle of Scarperià, built in Mugello, at the foot of the Apennines. The circular church of San Giovanni, at Pistoja, is attributed to him. Gualtiero, duke of Athens, who then governed Florence, employed him in enlarging the Palazzo del Gran Duca, and he rendered more efficient the fortifications of the city, by the addition of towers and gates, which he would have completed by the erection of a citadel, had not the citizens, wearied with the yoke of the duke of Athens, driven that prince from the city. Andrea, although he had been attached to the service of the prince, had acquired the esteem and respect of the citizens, who continued to employ him in important works, and bestowed upon him many honourable posts. The history of the architecture of this period is better illustrated by the numerous monuments of those times, which now remain, than by the memoirs of those architects, notices of whom have been handed down to us, for there are few the events of whose lives are known. Andrea has the good fortune to possess a celebrity, greater than he might otherwise have enjoyed, from the circumstance of some few facts connected with his works being recorded by writers of the period in which he flourished. Many of his pupils distinguished themselves in architecture; among whom may be noticed Tommaso da Pisa, thought to be his son, and who finished the chapel of the Campo Santo and the celebrated falling tower of Pisa. (Milizia, Memorie degli Architetti. Quatremère de Quincy, Dictionnaire d'Architecture.)

ANDREA, (Alexander d',) an Italian historian of the sixteenth century, the author of a work, Della Guerra di Campagna di Roma, e dell Regno di Napoli, nel Pontificato di Paolo IV., l'anno 1556 et 1557, printed by Ruscelli, at Venice, 1560, 4to. According to Toppi, (Bibl. Neap.) Andrea translated the Emperor Leo's work on the art of war. This has not been printed. (Biog. Univ.)

ANDREA, priest and canon of Bergamo, towards the close of the ninth century. He was the author of a chronicle extending from the invasion of Italy by the Lombards, to the death of Louis II. (874.) This has been printed by Muratori, Antiq. Ital.i. p.42. (Biog.Univ.)

ANDREA. See Nerciat.

ANDREÆ, (John,) keeper of the archives to the counts of Nassau for forty years, during the early part of the seventeenth century. He has written a very voluminous history of the house of Nassau, containing valuable materials for the history of the thirty years' war, besides many documents not to be found elsewhere. (Biog. Univ.)

ANDREÆ, (John Gerard Reinhard, 1724—1793,) an apothecary at Hanover of great learning and integrity. Having studied at Berlin and in England, he returned to his native place, where he formed an excellent museum of natural history, and occupied his leisure in contributing some interesting papers to the Hanoverian Magazine, on medical and chemical subjects. In 1769 he published the results of an examination of the different kinds of earth in the electorate of Hanover, undertaken at the request of the king of England. (Biog. Univ. Schlichtegroll's Necrology.)

ANDREADA, (Fernando de,) an enterprising Portuguese admiral, who in 1518 appeared off the coast of China, and entered into commercial relations with the people. His good faith, and the efforts which he made to keep his followers from excesses, would probably have led to a cordial intercourse with that distrustful nation, had not his brother Simeon arrived also, and perversely enough pursued a line of conduct so opposite, as to cause the Chinese ports to be closed against the Portuguese.

ANDREANI, (Andrea, 1540—1623,) a painter and very celebrated engraver on wood, was a native of Mantua. He is frequently miscalled Andréossi, and sometimes confounded with Andrea Mantegna, who lived nearly a hundred years earlier, and with Altdorfer. He is little known as a painter, but from the time of his settling in Rome, which he did in early life, and remained till his death, he devoted himself to engraving on wood. His drawing is correct, his execution is neat and spirited, and his style masterly. A charge has been made against him, which appears pretty clearly established, of having procured the blocks executed by other artists, and after retouching them, publishing them as his own. (Heinecken's Dict. des Artistes. Strutt's Dict. of Eng. Bryan's Dict. Biog. Univ.)

ANDREAS, the leader of the turbulent Jews, who in the eighteenth year of the Emperor Trajan spread desolation through Libya. He is called Lucuas by Eusebius. (Hist. Eccl. iv. 2.)

ANDREAS, a physician of Carystus in Eubœa,* and son of Chrysaris,† was one of the followers of Herophilus, who gave particular attention to botany and materia medica.‡ He was physician to Ptolemy Philopater, king of Egypt, and was killed while in attendance on that prince, shortly before the battle of Raphia, (Ol. cxl. 4. B. C. 217.§) The titles of several of his works are preserved, but none of his writings remain, except a few medical formulæ, &c., quoted by Celsus and Galen. Athenæus mentions a work by him, περι των ψευδως πεπιστευμενων, De Quibusdam falsò creditis, (lib. vii. sect. 90); and another, περι δακετων, De Serpentibus (ibid.); and Soranus (in Vitâ Hippocr.) informs us that he wrote one, περι της ιατρικης γενεαλογιας, De Medicinæ Origine; in which he gave a false and scandalous account of Hippocrates. Galen speaks of him with very little respect (De Simplic. Medicam. lib. vi. Procem.); and Eratosthenes accused him of plagiarism, (Etymol. Magn. in voc. Βιβλιαιγισθος, which was the name Eratosthenes applied to Andreas.) The name is to be found in several ancient authors, (*e. g.* Pliny, Hist. Nat. xx. 18; xxii. 23; xxxii. 7: S. Epiphan. adv. Hæres. lib. i. tom. i. c. 3. Schol. ad Aristoph. Aves, v. 267. Schol. Nicand. Ther. vv. 823, 684, &c.); but it is impossible to say whether all these passages refer to the same person, or to different physicians of the same name: indeed it is not quite certain that all those quoted above allude to Andreas of Carystus. It may, however, be added, that Andreas Archiatrorum Comes, mentioned by Aëtius, (Tetrab. iii. Serm. i. cap. 16, and Serm. iv. cap. ult.) is certainly not the same person, as the title of Archiater did not exist till nearly three hundred years after his death, and that of Archiatrorum Comes was of still later origin.

ANDREAS, archbishop of Crete, was born at Damascus, and educated in a monastery at Jerusalem. The period during which he lived is not clearly ascertainable. He is mentioned as the contemporary of Sophronius, patriarch of Jerusalem, who flourished about the year 635, and he was invited by Theodoret to attend the sixth general council at Constantinople, (A. D. 680.) His works, consisting chiefly of homilies, have been published by Combefis, Par. 1644, 1648; but in these, Cave traces the interpolations of a later age. (Combefis, Auct. Nov. ii. Hist. Monothel, p. 235. Cave, Hist. Lit. sub anno 635.)

ANDREAS, (Onuphrius, died 1647,) a Neapolitan poet of no great merit. He has left Aci, a poem in eight cantos; Italia liberato, in twenty cantos; two dramas, some lyrical pieces, and some discourses in prose. (Biog. Univ.)

ANDREAS, (Valerius, 1588—1656,) librarian and king's professor of law at Louvain, the author of a valuable biographical work, Bibliotheca Belgica, of a catalogue of Spanish writers, and of some other pieces. (Biog. Univ.)

ANDREAS, of Panormus, gave an account of the towns of Sicily, which must have been rather voluminous, as the thirty-third book is quoted by Athenæus.

ANDREHAN, (Arnoul Sire d',) marechal of France. He gained the favour of King John before his coming to the

* Cassius, Probl. 58.

† Galen. in Explic. Voc. Hippocr. in voc. ινδικον.

‡ Cels. de Med. lib. v. Præf.; Dioscor. Mat., Med. Præf.

§ Polyb. Hist. lib. v. cap. 81.

throne, and was by him assigned an allowance out of the royal treasury in 1343, and six months afterwards named sovereign captain of Angoulême. In 1351 he was taken prisoner at Saintonge. At Poictiers he led the attack at the head of three hundred men, when he was surrounded by the English archers. On regaining his liberty, he commanded in Languedoc, and followed Du Guesclin into Spain, where he was again taken prisoner at Navaretta. In 1367, although he resigned his baton on account of his extreme age to Charles V., he was but little able to bear inaction, and returning to the war in Spain, was seized by the sickness, which terminated his life in 1370.

ANDREINI, (Francesco), an Italian actor of the sixteenth and seventeenth centuries. He was long celebrated in his profession, at first in the representation of lovers, but afterwards more especially in that of a character called "Capitan Spavento della Valle Inferna." He was anxious that this reputation should become permanent, and endeavoured to effect this by the publication of a book called "Le Bravure del Capitan Spavento." 4to, Venice, 1609. It consists of sixty-five ragionamenti, or dialogues between the captain and his servant Trappola. He afterwards published other works, viz. some Ragionamenti in prose, 1612; and two dramatic pieces, the L'Alterezza di Narciso, and the Ingannata Proserpina.

ANDREINI, (Isabella, 1562—1604.) The family name of this most celebrated actress is not known. From the city of Padova, in which she was born, in 1562, she was commonly called Isabella di Padova, till the time of her marriage with the subject of the last article, Francesco Andreini of Pistoja. The dramatic company of which they were the directors, had assumed the title "I Gelosi," with the motto "Virtù fama ed onor ne fer gelosi." She became also a member of the academy of "Degli Intenti," with the name of "Accesa." From her earliest youth Isabella showed the most promising dispositions. She scarcely knew how to read when she wrote a pastoral drama; and added to her literary and poetical pursuits that of philosophy. After having enchanted the Italians, she with her husband went to France, where her success with the nation as well as with the court was of the most flattering kind. Beautiful, lively, with an elegant figure, and a charming voice, proficient in singing, and playing on several instruments, conversant with the French and Spanish languages, acquainted with philosophy and science, and still cultivating literature and poetry, she was universally admired. Her death, which took place at Lyons in 1604, at the early age of forty-two, overwhelmed her husband with the deepest sorrow. Her loss was lamented in Italian and Latin elegies by all the contemporary poets; and even a medal was struck to her memory with the inscription, "Æterna fama." The academicians of Pavia bestowed upon her the titles of "Comica gelosa, accademica intenta, detta gelosa."

Amongst her works are, 1. Mirtilla favola pastorale, after the example of Tasso: it has often been reprinted. 2. Rime; printed several times both in Milan and Paris. 3. Letters, mostly on love, printed in Venice, 1607. 4. Frammenti di alcune Scritture, which are for the most part dialogues on love: published by her husband in Venice. All of them inferior productions.

ANDREINI, (Giovanbattista,) son of the two preceding. This author has obtained a greater celebrity than the intrinsic merit of his works could warrant, in consequence of the notion that one of them suggested to Milton the idea of his Paradise Lost. The notion was first set on foot by Voltaire, during his visit to England in 1727. It was very unceremoniously treated, till Hayley, in his life of Milton, again brought it before the world; and poor as the performance of Andreini is, the coincidences between the two are now considered sufficient to show that this piece gave the hint to Milton. It is a sacred drama, in five acts, entitled "Adamo," with choruses, &c. His other performances are enumerated at greater length in the Biog. Universelle than their merit would warrant, but with a very severe criticism upon them. M. Ginguené there says of the "Adamo," and the notion of Milton having borrowed from it, "C'est faire trop d'honneur à un tel ouvrage." He adds, however, that the English have bought up so many copies of it, that it is scarce and dear on the continent. It has most ludicrous illustrations by Procaccino. Milan, 1613 and 1617, 4to. An edition was also published at Lugano, 1818; and, in 1834, by Scolari, at Venice, with his Essay on Milton. The two other works of his, which are most curious, are his "Maddalena Lasciva e Penitente." Mantua, 1617, 4to, and Milan, 1620, 8vo, and his "La Centaura." Paris, 1622.

ANDRELINI, (Publio Fausto, died 1518,) a modern Latin poet of considerable reputation. He was born at Forli, about the middle of the sixteenth century. At twenty-two years of age he received the poetic crown awarded to him for his Livia. Having entered the service of Cardinal Gonzaga, he accompanied him to Mantua, as his poet; but in 1488, he went to Paris, where he received a professorship at the university. Here he taught for thirty years, both in public and in private. Charles VIII. Louis XII. Francis I. Queen Anne of Brittany, styled him their poet, and bestowed on him pensions and honours. He assumed, accordingly, the title of "Poeta Regius et Regineus." Charles on one occasion being pleased with one of his poems, (on the Conquest of Naples,) gave him a bag of gold so heavy that he could scarcely carry it. Notwithstanding the many contests in which he was involved, he had a high reputation among his contemporaries. Erasmus himself, who abused him, and vilified his morals after his death, eulogized him highly during his life-time. His works do not inspire us with a high opinion of his talents and acquirements; but the time at which they were written ought to be considered in judging of them. They are, 1. Livia, seu Amorum Libri iv. Paris, 1494. 2. Elegiarum Libri iii. Ibid. 1494. 3. Epistolæ proverbiales et lepidissimæ necnon sententiosæ, (often reprinted.) These epistles justify the censures of Erasmus on his petulance, &c. 4. De Neapolitana Victoria, 1496. 5. De secunda Neapol. Victoria, &c. 1502. 6. De Regia in Genuensis Victoria, 1509. 7. Bucolica, 1501. The advertisement ad Lectorem, compares the author to Virgil and Calpurnius! Could Andrelini write this himself? 8. Hecatodistichon, 1512; a work twice translated into French.

ANDREOSSI, (Francis,) a French engineer of the seventeenth century, who has been set forward as the rival to Riquet, in his claim to be considered the projector of the Languedoc canal. An impartial discussion of this question may be seen in the Histoire du Corps Impérial du Génie, by M. Allent. (Biog. Univ.)

ANDREOSSI, (Antoine François, Count, 1761—1828,) a distinguished French officer and scientific writer. He was born at Castelnaudary, and descended from the subject of the preceding article. At twenty years of age he entered the artillery, and was taken prisoner by the Prussians, in the campaign in Holland, in 1787. At the commencement of the revolution, he was supposed to be attached to the "ancien regime," but suddenly embraced the principles of the revolution, and served with distinction in all the revolutionary campaigns, especially at the siege of Mantua. He accompanied Napoleon to Egypt, where he again obtained high military fame, and becoming a member of the institute formed at Cairo, he wrote many scientific memoirs, which appear in the great French work on Egypt, and have also been published separately. He was an active partisan of Napoleon in the eighteenth Brumaire, and in 1800 he was named commander of Mayence. He was ambassador at the English court after the peace of Amiens, and in London he purchased the collection of drawings formerly in possession of Calonne. He was at the battle of Austerlitz, and was after the battle of Wagram made commander of Presburg. He was afterwards ambassador at Constantinople, where he arrived too late to further the schemes of Napoleon against Russia, the peace of Bucharest having already taken place. In 1814 he was superseded. He had occupied himself here with scientific pursuits, which furnished him with the subject of some of the memoirs he presented to the Institute, and were the foundation of his great work. On the return of Napoleon he joined his cause, but was instrumental in moderating the decree against the royal family; and after the battle of Waterloo, he was one of the five commissioners appointed to negotiate an armistice with the allied forces, and agreed to the immediate recall of the Bourbons. On their return, he retired into private life, but afterwards again took part in public affairs, particularly as director of the commissariat. He became a member of the Academy in 1828, having been an unsuccessful candidate in 1826. He appears to have been much beloved, and his death, which was sudden, much lamented. He was to have been grand chancellor of the order of Trois Toisons d'Or, projected by Napoleon, but merged in the old order of the Toison d'Or, on his marriage with Marie Louise. The details of this may be seen in the Suppl. to the Biographie Universelle. His works are—1. Histoire du Canal du Midi (formerly called that of Languedoc,) 1802, 8vo, and 1804, 2 vols, 4to. 2. Mémoires sur le Lac

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Menzalez, &c. 1800, 4to, (also in the work on Egypt.) 3. Campagne sur le Mein et la Rednitz, &c. 1802, 8vo. 4. Voyage à l'Embouchure de la Mer Noire, ou Essai sur le Bosphore et la Partie du Delta de Thrace, comprenant le Système des Eaux qui abreuvent Constantinople, 1818, 8vo. 5. Mémoires sur les Dépressions de la Surface du Globe, Paris, 1826, 8vo. Also two memoirs in 1824 and 1826, in refutation of some attacks on the commissariat. (Biog. Univ. Suppl.)

ANDREOZZI, (Gaetan,) a musical composer, born at Naples, who flourished during the latter part of the eighteenth century. A list of his principal pieces may be seen in the Suppl. Biog. Univ.

ANDRES, (Juan, 1740—1817,) a native of Valencia, embraced the rule of St. Ignatius, and for some time was professor of Belles-Lettres in the Academy of Candia. On the expulsion of the Jesuits from Spain, the Spanish Jesuits were sent to Rome. Pope Clement would not receive them, and they ran much risk of starvation, when Paoli gave them a temporary asylum in Corsica. Their sufferings were great; and Andres, in the relation which he drew up of them, took care that they should be laid before the pope. This relation was the chief cause perhaps of their admission into Italy. The author taught philosophy at Ferrara, until Clement XIV. abolished the order throughout the catholic world. More fortunate than many of his brethren, Andres found an honourable subsistence in the house of a Mantuan noble, whose children he educated. One of his earliest literary efforts was an Essay on the Philosophy of Galileo, which established his reputation, and would have procured him a professor's chair in any Italian university, had he not resolved to devote the remainder of his life to the composition of a vast work—one that should embrace the progress of the human mind, from the earliest period to his own times. To collect materials for his gigantic task, he buried himself for some years in the great libraries of Italy and Germany. On his return to Mantua, he prosecuted his labours with unwearied industry, until the arrival of the French army (1796) compelled him to flee. Fortunately the duke of Parma provided an asylum for him, and gave him the pay, without the duties, of a professorship. After more than twenty years of constant application, he finished in 1799 the publication of his last volume, Dell' Origine, dei Progressi e dello Stato Attuale d'Ogni Letteratura, (7 vols. 4to. Parma, 1782—1799,) of which many subsequent editions—some considerably augmented—have since appeared. The erudition of this work is not more conspicuous than its good taste: it is indeed a glorious monument of human learning. Yet with all due admiration for it—and we have often consulted it—it is much less *useful* than we should have expected. The author embraced too vast a range; he might examine the surface, but he could not go below it. There is too much of general declamation; and in many branches of his subject, he has been misled by incompetent or prejudiced guides. In general, indeed, he was careful to select those of the highest authority; but writers even of this class often write carelessly, and are at few pains to verify what they assert.—Many other works were produced by this indefatigable Jesuit: among these were dissertations on the use of the Greek language in Naples; on the worship of Isis in that kingdom; on the discoveries at Pompeii and Herculaneum; and on several subjects of science. (Sismondi, Histoire de la Littérature du Midi de l'Europe.)

ANDREUCCI, (Filippo, 1733—1807,) a native of Siena, an official person connected with the Tuscan custom-house, who was zealous for the improvement of the Maremma Grossetana, to which his duties often compelled him to go. He wrote an essay on the increase of cattle in Tuscany, 1769. (Tipaldo, i. 209.)

ANDREW. Four Russian princes of this name deserve commemoration here.

1. *Andrew Vladimirowitz*, or *Vladimirovitch*, (i. e. son of Vladimir,) surnamed the Good. On the death of his father, Vladimir Monomachus, (A.D. 1125,) the elder son, Mstislas, took the title of grand prince, while his other children were settled in their respective appanages, of which Vladimir fell to Andrew. He died highly respected and beloved, about the year 1140. (Karamsin, Hist. vol. ii. ch. x.)

2. *Andrew*, surnamed *Bogolioubsky*, prince of Suzdal, was the son of George, or Youri, Vladimirowitz, surnamed Dolcorouki, or Longhand. During the troubles which occurred after the death of Igor, George appointed Andrew to the princedom of Suzdal. Kief on the Dnieper was at that time the capital of the Russian dominions, but Novgorod (or Nowogorod)

was rising into greater importance every day. Andrew was clear-sighted enough to perceive, that parcelling out the territory into a number of appanages was destruction to the empire, and aimed at consolidating a power which might have some hope of permanence. He endeavoured to improve his own dominions, and to make himself master of those around him. He obtained Kief, (which his father had also held,) by taking it in one of his warlike expeditions; but he failed in marching against Novgorod. Novgorod, however, after a time acknowledged his supremacy. But the time for consolidation was not yet arrived; and his empire was torn by dissensions, which left him little more than an empty name of sovereignty. His father (according to the modern Russian annals) had decapitated a boyard (or noble), on the banks of the Moskwa, and pleased with the beauty of the situation, founded a town there, and gave the daughter of the boyard in marriage to Andrew. (Karamsin, ii. p. 273.) This took place before A.D. 1147, and thus arose the city of Moscow:* but this alliance was in after years the cause of Andrew's death. The relations of his wife caused his assassination, A.D. 1174. He has been highly praised for his policy and sagacity, and styled by his countrymen a second Solomon. He appears in some respects to have been wise and politic beyond his age, though not exempt from its warlike ambition. (Karamsin, vols. ii. and iii. See also Bell's Russia, vol. i.)

3. *Andrew Yaroslawitz*, the elder brother of Alexander Neusky, (see the name,) and grand prince of Russia. He accompanied his brother in his journey to the great khan, after his visit to Batz, the chief of the Golden Horde. In 1249, the brothers returned from their long and dangerous journey, and Andrew was placed on the throne of Vladimir, with feudal superiority. His flight in 1252, and the succession of Alexander, have been already mentioned, (see ALEX. NEUSKY;) but after some years of exile in Sweden, Andrew returned and lived at Suzdal. Andrew and Alexander made, in 1256 or 1257, another visit to the Golden Horde, and were confirmed in their powers. When, however, the Tartars of the Golden Horde wished to levy a capitation tax, all these districts rebelled, and the Tartars were massacred. Andrew and Alexander repaired to the Golden Horde to offer their explanations, which were accepted. On their return, Alexander perished; but as Andrew survived him only a few months, the succession devolved on the other brother, Yaroslaf. (Karamsin, vol. iv.)

4. *Andrew Alexandrowitz* was the second son of Alexander Neusky, and was the prince of Gorodetz, while his elder, Dmitri, or Demetrius, was grand prince of Russia. Andrew attempted to excite a rebellion against his brother, and supplant him in the sovereignty, by means of the influence of the Tartars, whom he did not scruple to bring into his country to plunder it. This they did effectually; and Dmitri took refuge under the protection of the terrible Nogay, who, though at first a voivode only, and dependent on the khan, had made himself independent and terrible to all around him. Nogay replaced him on the throne, and thus Andrew failed (1283). But he was afterwards revenged on his brother by the same means; for he contrived to induce Nogay again to invade Russia against his former friend, Dmitri. His restless ambition was at last gratified, after the death of Dmitri in 1294, with the supreme dignity. His reign was unquiet; and he died in 1304, leaving behind him the reputation of having irreparably injured his country in the earlier struggles of his ambition, and of having effected no good when he was at the head of affairs. (Karamsin, vol. iv.)

ANDREW I. king of Hungary. This prince was the eldest son of Ladislas the Bald, and the rival of Peter I. surnamed the German. His two brothers were also candidates for the throne, but Andrew was obliged to fly into Russia to escape from Peter in 1044. The Hungarian nobles, discontented with Peter, recalled Andrew in 1047, and he then obtained the throne. He forced his subjects to embrace Christianity, and, contrary to his engagements, procured the coronation of his son Solomon—thus infringing the rights of his brother Bela, duke of Hungary. The latter fomented divisions in the kingdom, and met his brother in the field in 1061. Andrew was defeated and fled, and soon after died of vexation. His brother Bela succeeded him.

ANDREW II. king of Hungary, called Andrew of Jerusalem, was the second son of Bela III., and revolted against Emeric, his elder brother, who succeeded his father. He was unsuccessful, but pardoned by his brother, and

* The circumstances of the foundation of Moscow are differently told in Bell's Hist. of Russia.

afterwards firmly supported the throne. In 1204, he was elected king. After twelve years of peace, he joined the crusaders in 1217. In 1218, he returned; but the motives of his crusading expedition and his return are variously related. It is said that during this time his wife was assassinated in her palace by Bancbanus, his regent, (see the name,) in revenge for the outrage committed by her brother on his sister. During this expedition also he married his son to the daughter of Theodore Lascaris, the Greek emperor. In consequence of financial and other difficulties, Andrew called a general diet in 1222, and in that assembly he delivered the celebrated constitution called the Bulla Aurea—the foundation-stone of the constitutional privileges of the Hungarians. It contains many immunities and privileges, and ends by an oath, binding himself and his successors to the observance of them, under penalty of forfeiting the throne. This wise and renowned prince died in 1235, and was succeeded by his eldest son Bela.

ANDREW III. king of Hungary, grandson of the preceding, was born at Venice, and hence surnamed the Venetian. Brought in his youth to the court of Ladislas, he was acknowledged as his heir, but was absent at the time of his death. In returning, Albert, duke of Austria, arrested him, and only gave him liberty on a promise of espousing his daughter, Agnes. He was proclaimed king in 1290, and prepared to make war on Austria, but the emperor Rodolf found him employment at home, by means of rivals—his own son, Albert, and Charles Martel, son of the king of Naples. He now married Agnes, but could not so easily shake off his rival, Charles; and in fact they bore a divided sway, which only ended by their death in the same year, 1301. In him the line of St. Stephen became extinct.

ANDREW OF HUNGARY, king of Naples, called Andreasso by the Neapolitans, was the second son of Caribert, king of Hungary. Robert, king of the Two Sicilies, who had robbed Caribert of his lawful throne of Naples, wished to restore it to the rightful heirs, he himself having no children. With this view he married, in 1333, Andrew, his grand-nephew, to Jane, his grand-daughter. Andrew was then only seven years of age, but showed early symptoms of resolution and independence. Robert had Jane crowned alone, and gave him only the title of duke of Calabria. The vices of his wife led her to form a conspiracy against her husband, and her paramour, Louis of Tarentum, and an infamous female attendant, Philippine Cabane, urged her to assassinate him. In fact, he was murdered at Aversa, in the year 1345, at the age of only nineteen years. (This and the three Hungarian kings are chiefly taken from the Biog. Universelle.)

ANDREW, (Tobias, 1604—1676,) grandson through his mother to John Piscator, was upwards of forty years professor of history and Greek literature at Groningen. His admiration of Des Cartes led him to undertake the prosecution instituted by that philosopher against Martin Schoockius, for accusing him of atheism. The accuser in the end acknowledged Des Cartes's innocence, but was allowed to escape without punishment. Andrew published two pieces in defence of Des Cartes's philosophy, and gave lectures on it at his own house.

ANDREW, (James, 1773—1833,) was educated at Aberdeen. When the East India Company resolved to educate the young men intended for the artillery service separately from the king's cadets, they made choice of Dr. Andrew's private seminary for that purpose, and shortly afterwards purchasing Addiscombe house, Dr. Andrew was established as head master and professor of mathematics—a post which he filled with great diligence till within ten years of his death. He was the author of a Hebrew grammar and dictionary, some astronomical tables, and other pieces. He died at Edinburgh. (See Gent. Magazine for July 1833.)

ANDREWES, (Gerrard, 1750—1825,) a clergyman of great piety and considerable abilities as a preacher, who, although he published very little, did much by his character and attainments to spread serious feelings among the higher classes of his contemporaries in England. He was born at Leicester, and educated at Westminster school, from which place he was elected scholar, and subsequently fellow of Trinity college, Cambridge. From the year 1772 to 1784, he filled the place of assistant master at Westminster, and during this period became known as a preacher in London. In 1802, he was collated to the rectory of St. James's, Westminster, by Bishop Porteus; and in 1809, he was made dean of Canterbury. In 1812, he was offered the bishopric of Chester by Lord Liverpool, which he declined, thinking so arduous a station would be better filled

by one younger and more capable of active exertion than himself. There are extant from his pen two sermons preached on public occasions, and some lectures in the publication styled Onesimus. (Annual Obituary for 1825.)

ANDREWS, (Lancelot,) successively bishop of Chichester, Ely, and Winchester, was born, of respectable and pious parents, Sept. 25, in the year 1555, in Thames-street, in the parish of Allhallows Barking. His father, who was descended from an ancient family, settled in Suffolk, passed the greater part of his life on the sea, and was, during the latter years of his life, one of the masters of the Trinity-house. At an early age, young Andrews was sent to Cooper's free-school, in Radcliffe, then under the direction of Mr. Ward, by whose generous solicitation he was destined to receive a liberal education, his parents having originally intended him for some other occupation. From Radcliffe he was removed to Merchant Tailors', and was placed under the care of Mr. Mulcaster, a schoolmaster of very considerable eminence. Under both these masters he made rapid progress in his studies, and laid the foundation of his extraordinary learning, and great facility in acquiring languages, for which he was, in after life, so much distinguished. His natural abilities, for which he was even then remarkable, were still more enhanced by his assiduous and earnest application, it being a never-failing practice with him to rise at four in the morning to prosecute his studies, and so continue them, with little interruption, until late at night. In this custom he persevered to advanced years, even when his station in the church, and his maturer years, seemed to demand from him a greater degree of indulgence. Until twelve at noon he disliked to be disturbed in his prayers, his meditations, and his study, saying of any who ventured to call upon him, or interrupt him, that he feared they were no scholars, or else they would have better estimated the value of time.

The progress which he thus made under his early masters, and their care and attention, was never forgotten by him in his most exalted state; for he ever studied to do them good, and to repay them with grateful kindnesses. Dr. Ward he promoted to the parsonage of Waltham; Mr. Mulcaster he assisted liberally, and left his son Peter a legacy of 20*l*. And, as if desirous of never forgetting the respect which he owed to his early schoolmaster, he placed his picture conspicuously over the door, to serve as a constant memorial of one who had been the earliest director of his studies.

His excellent parts attracting the notice of Dr. Watts, prebend residentiary of St. Paul's, and archdeacon of Middlesex, who, about this time, had founded some new scholarships at Pembroke Hall, in Cambridge, young Andrews was appointed, by him, a scholar on his new foundation; and he often lamented, in after life, that he never could find a fit opportunity of showing his thankfulness to Dr. Watts, or to any of his posterity; but to express his gratitude in some degree, he founded two fellowships for the same college, ordering that Dr. Watts's scholars should, in all elections for the same, have the preference whenever they were found eligible.

Having taken his degree of B.A., he was chosen a fellow of his college; his competitor being Dr. Dove, afterwards lord bishop of Peterborough; and about the same time he was appointed one of the first fellows of Jesus college, Oxford, then newly founded by Hugh Price. His reputation as a scholar and divine, not slight before, was now greatly enhanced by his appointment to the divinity lectureship in his college. In this new capacity he delivered his celebrated catechetical lectures on the ten commandments, every Saturday and Sunday, at three o'clock in the afternoon; and so eminent was his character, that not only the members of the university, but persons from the country flocked to hear him. Nor is it surprising that these lectures should have attracted so much attention; they show the deep foundations which he had then laid in the best learning of every kind, and the great abilities and parts with which he was furnished. "He that shall read and peruse these labours of this reverend author (justly observes the writer of the Preface to the second edition, 1650) will find them to be as useful and profitable as any hitherto extant in this kind; and that they contain the most full, complete, learned, and elaborate body of practical divinity that hath been hitherto published." They show that he had, even then, "gone through the whole encyclopædie of divine and human learning," and into these lectures he distilled the very quintessence of all his vast studies, and the matured and active conceptions of his noble soul. It may well raise our admiration, how any scholar at so early

and young an age (for he was then but thirty) could have so completely mastered the writings of fathers, schoolmen, casuists, and jurists. So ripe an acquaintance with any one class had been enough for a staple reputation for general scholars, but his knowledge in all was equally profound; so that he alone was master of all, as completely as if he had devoted his time to one subject only. Indeed, so surpassing were his abilities and attainments, that of him it might be truly said, more truly than ever it was of the person to whom the words were originally applied: *Scientia magna, memoria major, judicium maximum, at industria infinita;* his knowledge was great, his memory greater, his judgment exceeded both, but his labour and industry were infinite, and went beyond them all.

In what estimation these Lectures were held, may be inferred from the fact of their being published by a presbyterian bookseller, and a presbyterian editor, in 1642, under the following title:—"The Moral Law Expounded—1. Largely; 2. Learnedly; 3. Orthodoxly. That is, the long-expected and much-desired work of Bishop Andrews on the Commandments; being his Lectures, many years since, in Pembroke-hall chapel, which have ever since passed from hand to hand in manuscripts, and been accounted one of the greatest treasures of private libraries, but never before this published in print; and hereunto is annexed nineteen Sermons of his, on Prayer in general, and upon the Lord's Prayer in particular. Also seven Sermons upon our Saviour's Temptations in the Wilderness; both which two latter treatises, though before printed, yet being much worn out of press, were thought fit, for divers reasons, to be added to this work."

The publisher of this work was the notorious puritan bookseller who published Prynne's works, Michael Sparke, who has placed his own effigy among the spectators to Laud's trial, prefixed to Prynne's Hidden Works of Darkness. It was dedicated, by John Jackson, to the two houses of parliament, who was probably the same person who, in 1643, a year after this publication, formed one of the assembly of divines, and was preacher at Gray's Inn, (see Wood's Fasti, i. p. 279.) He was a member of the university of Cambridge, and in all probability one of the bishop's auditors; for he says, in his Dedication, "The author of this book is enough praised in naming of him; it was Dr. Andrews, the late bishop of Winchester, a man, both at home and abroad, of a good favour for his regular and strict life; of whom the less is said, the more is said, for that to fetch lustre to his name from a mean style or pen, is to go northward for heat. The work itself is such as, in those days when it was preached, he was scarce reputed a pretender to learning and piety, then in Cambridge, who made not himself a disciple of Mr. Andrews by diligently resorting to his lectures; nor he a pretender to the study of divinity who did not transcribe his notes; and, ever since, they have in many hundreds of copies passed from hand to hand." These extracts are sufficient to show in what estimation he was held by all parties, and this testimony to his integrity coming from a presbyterian divine is the more remarkable, since they seldom failed to asperse, most unjustly, the prelatical divines, as they termed them.

But, as might be expected from the method of its publication, in this edition of his Lectures, these *dejecta membra* retained scarcely the lineaments of the original, "the rudera of those stateful structures which that skilful architect had made." A new edition was accordingly published, in 1650, with a very learned and judicious preface, the writer of which it is not easy to discover, but who is stated to have had some relation to the author. He published these Lectures from the bishop's own copy, containing many alterations which had been made from year to year, and some notes were added, chiefly from the bishop's later writings, but in a different type.

It was scarcely to be expected, in a time when nobility sought to patronize learning, that one so eminent should be long suffered to remain in Cambridge. He was invited by Henry, earl of Huntingdon, at that time president of the north, to pay him a visit, with which he complied, remaining there some time, employing himself in preaching and in converting the popish recusants, in which he was not without success. But Sir Francis Walsingham, then secretary of state, not willing that such excellent parts should remain in a partial obscurity, designing to make him a reader of controversies in Cambridge, procured for him, first, the lease of the parsonage of Alton, in Hampshire; afterwards, the vicarage of St. Giles's, Cripplegate; then, in 1589, the prebend of St. Pancras, and residentiary's place of St. Paul's; and, eventually, a prebend in the collegiate church of Southwell.

A letter which he wrote about this time to Sir Francis Walsingham, hitherto unpublished, on the subject of these prebends, is here inserted from the MSS. in the British Museum:—"I do, in humble manner, crave pardon of your honour in that I have not myself attended in the re-delivery of the enclosed to render to your honour my bounden duty of thanks for the contents thereof. Being, besides mine exercise to-morrow, on Monday morning, at the feast of my father's company, to preach at Deptford, I promised myself from your honour a favourable dispensation for the forbearing of my presence till then, what time I shall wait on your honour, to present unto the same my unfeigned humble thanks, and not my thanks only, but my service and myself too, to be ordered and employed by your honour every way. The same of my right and duty belonging to your honour, as well in regard of your honour's great bounty to me these years past, which, while I live, I am bound to acknowledge, as now for the instant procurement of these two prebends, the one of them no sooner ended than the other of them straight begun. They are to me both sufficient witnesses of your honour's care for my well-doing, and mindfulness of me upon any occasion. My prayer to God is that I may not live unworthy of these so honourable dealings, but that in some sort, as his holy wisdom shall appoint, I may prove serviceable to your honour, and to your honour's chief care, this church of ours. What your honour hath, and further shall vouchsafe to promise in my name, in this or aught else, shall be, I trust, so satisfied as shall stand with your honour's liking every way. So, recommending to your honour the perfecting of your honour's own benefit, with my very humble duty I end.

"The Lord Jesus, of his great goodness, grant unto this realm long to enjoy your honour. Amen. May 24.

"Your honour's in all humble duty and service so most bound.

"L. Andrewes."

[Addressed]—"To the Right Honourable Sir Francis Walsyngham, knight, principal secretary to the Queen's Highness, and one of her Majesty's most honourable privy council at Barne Elmes."

[Endorsed]—"24th May, 1589, from Mr. Andrewes." (MS. Harl. 6994, fol. 96. *Original.*)

Bought of H. W[anley.]

The lectures which he delivered in St. Giles's church, or rather notes, some notes of them were afterwards published, under the title of *Αποσπασματια* Sacra; or, a Collection of Posthumous and Orphan Lectures, delivered at St. Paul and St. Giles his Churches, &c. Lond. 1657. The writer of the Preface (T. P.) a true son of the Church of England, candidly acknowledges that this volume was only taken by the ear, from the voluble tongue of the dictator, as he delivered them out of the pulpit; and so are infinitely short of their original perfection; a confession which is exceedingly true, for they fall far short of the pithy and sententious style of Andrews. Fortunately, from some oversight, one or two of the lectures are but abridgements of the complete sermons in the ninety-sixth collection, so that the reader may judge from the one of the fidelity of the others. It appears from this, that the bishop sometimes preached his court sermons in the city; as his admirable one on the Crucifixion, p. 639. But generally to these lectures the bishop's own words were applied, that "when he preached twice a day at St. Giles's, he prated once."

In 1589, on the death of Dr. Fulke, Margaret professor of divinity, and master of Pembroke hall, Andrews was elected to the vacant mastership, a place of more honour than profit, in which his expenditure far exceeded the emoluments. At this time he took his degree of doctor in divinity; and the thesis which he delivered on that occasion, in the public schools, was in defence of tithes; *decimæ non sunt abrogandæ*, (since published in his Opuscula, p. 140,) in opposition to the opinions which were then broaching to the contrary. His Concio ad Clerum was taken from Proverbs xx. 25, *Laqueus est homini devorare sacra;* printed also in his Opuscula, p. 1. In both of which he has firmly and temperately set before his hearers the enormity of that crime which was then *too* prevalent, and countenanced by the highest authorities of the realm. Some few years after this, he was appointed chaplain in ordinary to Queen Elizabeth, who was so much delighted with him as a preacher, that she conferred upon him, first, a prebend; and, afterwards, in 1601, the deanery of Westminster, on the death of Dr. Goodman. He preached before her very frequently, in the years 1589, 1590, 1593, 1594, 1596, 1597, 1598, 1599, (upon the expedition of the earl of

Essex,) and in 1602; but, notwithstanding his known piety and ability, like his great contemporary Hooker, he was never raised, during this reign, to any higher ecclesiastical dignity than his deanery of Westminster. He had indeed (according to his biographers) many offers of a bishopric, and might readily have obtained this promotion would he but have consented to an alienation of revenues, which he consistently and piously resisted. But though his merits were neglected by Queen Elizabeth, he was esteemed and rewarded by her successor, King James, to whom (whatever may have been his faults) this country is indebted for encouraging and rewarding, and bringing into publicity, those great men, whom his predecessor suffered to languish in obscurity, who have justly been esteemed, throughout the world, the glory of the English nation. For Andrews this king ever held the greatest esteem; though too apt to coarseness in his manners and conversation, as Fuller observes, and never over-scrupulous about the cleanness of the way, either in his expressions or his hunting, (provided it was the shortest,) yet in the presence of Andrews he abridged himself of his usual liberty. He appointed him to preach continually in his presence; made him, first of all, his almoner, then bishop of Chichester, in 1605, and because of the poverty of that see, gave him the parsonage of Cheynham to hold in commendam, which the bishop freed for ever from a pension of 40*l*., hitherto annually paid by himself and his predecessors. In 1609 he advanced him to the see of Ely, then appointed him privy counsellor, first for England and Scotland, and afterwards took him with him in his progress through this kingdom; and in 1618 preferred him to the see of Winchester, and the deanery of the Chapel Royal.

"His life," says Bishop Buckeridge, in his funeral sermon, "was a life of prayer; a great part of five hours every day did he spend in prayer and devotion to God." To one who had led such a mortified and pious life death was a welcome visitor. After the death of his brother, Mr. Thomas Andrews, in the time of the sickness, for whom he entertained a great affection, he began to foretel his own death before the end of the year; and his brother, Mr. Nicholas Andrews, dying about the same time, was considered by him as a sure warning for his own departure. From that time until the hour of his dissolution, the rest of his life was spent in prayer, and his prayer-book was seldom out of his hands. In the time of his fever and last sickness, besides the usual prayers which were read to him, in which he constantly repeated the confession to the petitions with an audible voice, as long as his strength permitted him, he continually prayed with himself, although apparently in a slumber; when his voice failed him he prayed by lifting up his hands and eyes; when voice, hands, and eyes, no longer performed their office, he still prayed with his heart, until it pleased God to take his blessed soul.

So died he, *aliorum majore damno quam suo*, to the loss, not only of this church, but of all Christendom. He died on the same day of the year on which he was born, September 25, 1626, about four o'clock in the morning, at Winchester house in Southwark.

His humility was as profound as his reputation was great, and his abilities pre-eminent. His usual confession of his own insufficiency was, that he was but *inutilis servus, atque inutile pondus*. When promoted to the see of Chichester, he adopted for his motto the words of St. Paul—*Et ad hæc quis idoneus?*

His bounty and liberality were almost unexampled, and being unmarried all his life, he was enabled to gratify his love of hospitality and doing good unto all men. What was once said of an orator, *nihil tetigit quod non ornavit*, may be applied to him with a little variation, *nihil tetigit quod non locupletavit;* wherever he came and lived all tasted of his bounty, and all were relieved by his goodness. As a parish priest, he distributed his alms regularly every Sunday. When in greater estate, his charities increased in proportion. His left hand knew not what his right hand distributed, for his alms were privately administered by his servants. In the last years of his life his private alms amounted to upwards of 1300*l*. In his last will he left 4000*l*. to purchase annuities for aged and decayed poor men. At St. Giles's he sacrificed his own interests for the better maintenance of the place and repairing the house. Pembroke hall, which he received pennyless, he left with ready money in its treasury to the amount of a thousand pounds. When residentiary of St. Paul's, he built the house in Creed-lane belonging to the prebend, and annexed it to the church. He repaired the dean's lodgings in Westminster, the palace at Chichester, and the house in Alding-

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bourne. Upon Ely house in Holborn, Ely palace at Downham, and Wisbech castle, he expended 2000*l.*; and the same sum also on Winchester house, Farnham, Waltham, and Wolvestry.

But not satisfied with these expressions of a generous spirit, his bounty sought out other channels. He was the most liberal patron of all scholars, either of his own or other nations. He never left the university without leaving 100*l.* or 50*l.* to be distributed among the poorer scholars. Casaubon, Cluverius, Vossius, Grotius, and Erpenius, were beholden to his generosity; and he offered the last of these scholars a liberal stipend out of his own purse to teach the oriental languages in England.

When dean of Westminster, he gave particular charge to the masters to use none but the most classical authors; frequently in his own person supplied the place of head schoolmaster and usher, for the space of a week together; giving no time for loitering from morning until night. And, still more to encourage the scholars, he caused their exercises in prose and verse to be brought to him, that he might examine their proficiency in style and composition. He never walked to Chiswick for his recreation without being accompanied by some of them, and scarcely spent a week without sending two or three times for the upper scholars to his lodgings, and instructing them in the best rudiments of the Greek tongue, and the elements of the Hebrew grammar, and all this without the least severity or compulsion. "Alas," says Hacket, who had thus the happiness of being one of his early pupils, "Alas! this is but an ivy leaf crept into the laurel of his immortal garland. This is that Andrews, the ointment of whose name is sweeter than all spices. (Cant. iv. 10.) This is that celebrated bishop of Winton, whose learning King James admired above all his chaplains; and that king being of most excellent parts himself, could the better discover what was eminent in another. Indeed, he was the most apostolical and primitive-like divine, in my opinion, that wore a rochet, in his age; of a most venerable gravity, and yet most sweet in all commerce; the most devout that ever I saw when he appeared before God; of such a growth in all kinds of learning, that very able clerks were of a low stature to him; *Colossus inter icunculas*, full of alms and charity, of which none knew but his Father in secret; a certain patron to scholars of fame and ability, and chiefly to those that never expected it. In the pulpit, an Homer among preachers, and may fitly be set forth, in Quintilian's judgment of Homer, 'Nonne humani ingenii modum excessit? Ut magni fit viri virtutes ejus non æmulatione quod fieri non potest sed intellectu sequi.' I am transported, even as in a rapture, to make this digression; for who could come near the shrine of such a saint, and not offer a few grains of glory upon it, or how durst I omit it? for he was the first that planted me in my tender studies, and watered them continually with his bounty." (Life of Williams, i. 45.)

But we must conclude these remarks, however reluctantly, for his very memory is a perfume:—"quantum meminisse jurabit!" Such of his writings as have not been mentioned before, are here subjoined:—1. His Opuscula Posthuma, published by the same editors, in 1629, containing four Latin sermons, delivered at different times; a Treatise on Oaths, on Usury, on Tithes, three Letters, in reply to three of Peter du Moulins, on Episcopacy—all in Latin; a brief Answer to the 18th Chap. of the First Book of Card. Perron's Reply, and to the 20th Chap. of the Fifth Book; a Speech, delivered in the Star-chamber, against Traske; a Speech, in the same, concerning Vows, in the Countess of Shrewsbury's case. 2. Tortura Torti sive ad Matthei Torti Librum Responsio, pro Juramento Fidelitatis. Lond. 1609. Being an answer to Card. Bellarmine's upon King James's Book, concerning the oath of allegiance. 3. Responsio ad Apologiam Card. Bellarmini quam nuper edidit contra Præfationem monitoriam, &c. Jacobi Regis. 1610. These two, especially the latter, are justly esteemed the most learned of his works. 4. Ninety-six Sermons, first published, in 1628, by William Laud, then bishop of London, and John Buckeridge, bishop of Ely, at the king's command. "To them," say the learned editors, "he had been most kind, and in them he most excelled." And, as they further observe, "the christian world hath not many such bodies of sermons." 5. Private Devotions, &c., first published by Dr. Duke, in 1648, and the author's original Greek and Latin at Oxford, in 1675. An accurate translation of this exquisite production has lately been published by the Rev. Suter Hall; 1839. 6. Institutiones Piè; or, Holy Devotions; published originally under the name of H. I. (Henry Isaacson) in 1630, but generally ascribed, and not without reason, to Bishop Andrews. 7. Various

Letters in the Epistolæ Remonstrantium; and the Letters of Casaubon; and a single Letter respecting the Works of Hooker.

ANDREWS, or ANDREWE, (Eusebius,) a colonel in the service of King Charles I. He served that sovereign with great courage till the defeat at Worcester in 1645, after which he retired to London, and did not mingle in public business. He was closely watched by the parliament, but appears to have conducted himself with prudence, till urged in 1649 to join in a plot for seizing on the isle of Ely, and promoting the return of Charles II. He was led into this by a spy, named Barnard, who was afterwards hanged for a robbery. Col. Andrews, however, saw that this could not answer, and refused to enter upon it; but was induced to go to Gravesend in furtherance of another scheme for King Charles II., where he was apprehended, and afterwards executed, having been tried before the High Court of Justice. He drew up a protest against this court, which is supposed to have had much influence in procuring its suppression. (Biog. Brit.)

ANDREWS, (James Pettit, 1737—1797,) an English gentleman, who during the last ten years of his life published several pieces which prove him to have been a man of considerable reading and judgment. Among these are, A Collection of Anecdotes, 2 vols, 8vo, 1789-90; the History of Great Britain connected with the Chronology of Europe, from the Conquest to the Accession of Edward VI. 2 vols, 4to, 1794-95; a Continuation of Henry's History of Great Britain, 1 vol, 4to, 1796.

ANDREWS, (Peter Miles, died 1814,) the second son of a London merchant, who by his talents and wealth rose to a considerable rank in the world of fashion. His father's acquaintance with Garrick and Foote led him to turn his thoughts to the stage, and he composed some ten or twelve dramatic pieces, a list of which may be seen in the Gentleman's Magazine for August 1814. On the death of his eldest brother, he came into the possession of a large fortune, derived from some powder mills. He was lieutenant-colonel of the St. Martin's volunteers, raised during the war, and at the time of his death member for Bewdley—a place which he had represented during several successive parliaments.

ANDREZEL, (Barthélemi Philibert Pigon d', 1757—1825,) a French ecclesiastic of noble family. Early in life he was enriched by valuable preferment, but refusing to take the oath tendered to the clergy in 1792, he retired to England. On his return to his native country, he maintained himself for some time by writing articles in the newspapers. Shortly after the establishment of the new university at Paris, he was named one of its inspectors-general—a post which he filled till compelled to retire in 1824. He translated into French the historical fragment of Fox, 2 vols, 8vo, 1809. (Suppl. Biog. Univ.)

ANDRI. See ANDRY.

ANDRIA, (Niccola, 1748—1814,) an Italian physiologist. He was a native of Massafra, and educated at Naples, where he exchanged the study of law for that of the natural sciences. He began with experimental chemistry, which he taught at twenty-three years of age; and after an unsuccessful contest with Domenico Cirillo in 1775 for the chair of practical medicine, he became professor of agriculture, then of physiology, (1801,) and then, in 1808, of theoretical medicine, and lastly, in 1811, of pathology; but his health failed very soon after. He wrote, 1. Sulle Acque Minerali; 2d ed. Naples, 1783. 2. Istituzioni di Chimica Filosofica; 3d ed. 1803. 3. Elementi di Fisiologia, 2d ed. 1801. 4. Dissertazione sulla Teoria della Vita, 1804. 5. Elementi di Medicina Leorica, (1787, in Latin,) translated into Italian in 1814, by his son. 6. Storia dei Rimedi, 1787; and 7. Istituzioni di Medicina Pratica, 1790; both of which were republished in Italian in 1811 and 1812 by Dr. Tauro. From the analysis given of these works by his biographer, they appear to contain many doubtful opinions, but he claims for them the merit of anticipating several discoveries of men of other nations. But it must be remembered, that it is not uncommon among the Italians to make such claims. (St. Grottanelli de Santi, in Tipaldo, i. 210.)

ANDRIEN, (Marie Martin Antoine, 1768—1802,) entered the French army as captain in 1791, and by his bravery raised himself within ten years to the rank of adjutant-general. It is probable that Napoleon did not consider him entirely devoted to his person and projects, as he was ordered to join the fatal expedition to St. Domingo, where he soon fell a victim to the ravages of the climate. (Suppl. Biog. Univ.)

ANDRIEU, (Bertrand, 1761—1822,) a celebrated engraver of medals. He was born at Bordeaux, (24th Nov.) and gave early intimation of his talents. Proceeding to Paris at a very early age,

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to use the cautious language of the Supplement to the Biographie Universelle, "he was for forty years charged with the execution of the medals relative to the most important events." This was published in 1834. What those important events were, will be inferred from the statement that in the "Medallic History of Napoleon," (London, 4to, 1819, and Supplement, 1821,)—a work in which a series of upwards of five hundred medals, coins, and jettons, is described and engraved,—more than sixty of the works of Andrieu are enumerated and figured. The writer in the Biog. Univ. selects for commendation Andrieu's Great Minerva sitting, distributing crowns; the equestrian statue of Henry IV.; Vaccination; Study; the Re-establishment of Divine Worship; and France in Mourning on the 20th March; many of which medals belong to the Napoleon series. See for example Nos. 61, 93, and 269, in the work last cited. The works of Andrieu are recognisable by the words ANDRIEU FECIT, and more commonly by the shorter inscription ANDRIEU F. One medal is inscribed merely AN. It is observable, however, that on many occasions, he executed the obverse alone,—or the reverse alone; and, in some instances, the same obverse recurs in connexion with a variety of reverses. The testimony which Mr. Millingen, the learned editor of the work above quoted, bears, in his preface, to Andrieu's merit, deserves to be cited in this place: "The heads (of Napoleon), by Andrieu and Droz, from the bust of Chaudet, are some of the best executed since the revival of the arts. To a striking resemblance, they unite ideal beauty and character. This union is what distinguishes the portraits of ancient artists, and what ought to be the principal object with sculptors and artists when they take resemblances."

Andrieu may be justly said to have been eminently instrumental in rescuing the art, to which he devoted his energies, from the state of inferiority and decay in which he found it; but his health, which had been early impaired, was at last broken by his indefatigable assiduity; and he died (6th Dec.) a few months after finishing the medal struck by order of the prefect of the Seine, on the occasion of the birth of the duke of Bordeaux. Louis XVIII created him a chevalier of the order of St. Michel.

ANDRIEUX, (Francis William John Stanislaus, 1759—1833,) a French dramatist and poet. He was born at Strasburgh, and educated at Paris for the legal profession. In 1781, he was admitted advocate at the parliament of Paris. The weakness of his constitution and voice did not allow his abilities full play as a pleader; he nevertheless applied himself with diligence and success to his profession, till the appearance of his comedy of Les Etourdis, in 1787, placed him in the first rank of living authors. On the breaking out of the French Revolution, he sided with the party which declared for liberty, and was appointed Chef de bureau à la liquidation générale. He filled this office with great integrity till his dismissal after the revolution of the 31st of May, 1793. In 1796 he was appointed one of the judges in the court of repeal, and unanimously chosen vice-president. Having resigned this post, in 1798 he was chosen one of the council of the five hundred, in which body his knowledge of jurisprudence and political science speedily raised him to distinction. He was appointed tribune in 1800; his love of liberty, however, made him obnoxious to Napoleon, whose decree reduced him, with Benjamin Constant, Ginguené, Daunon, and others, to the ranks of private life. He was offered the censorship of the press by Fouché, but his independent spirit shrunk from accepting an office which he looked on as a disgrace to a nation of freemen. He had been in early life the friend of Joseph Buonaparte, who did not forget him on his elevation to the dignity of prince: Andrieux was appointed his librarian, with a salary of 6000 francs. In 1804 he was made librarian to the senate, and shortly afterwards professor of belles-lettres and examiner at l'Ecole Polytechnique, where his lectures drew crowded audiences. In 1807 he published his Cours de Grammaire et de Belles Lettres, in 4to. In 1814 he was appointed professor of literature in the Royal College at Paris, in which station he remained greatly honoured until his death. A lengthened criticism on his dramatic pieces, in which his wit and taste are very highly commended, may be seen in the Suppl. Biog. Univ.

ANDRIOT, (François,) an engraver who worked bills in France and Italy, was born in Paris about 1655. He engraved several historical and other prints from pictures by the greatest masters, executed principally with the graver in the style of François de Poilly, but they are far inferior to that artist's works. His drawing is stiff, and the extremities of

the figures heavy. One of his plates is dated 1672, and another 1691. (Heinecken, Dict. des Artistes. Strutt's Dict. of Eng.

ANDRISCUS, according to Pausan. vii. 13, the son of Perseus, and the grandson of Philip, thence called Pseudo-Philip by Strabo, xiii. p. 926, and Appian, Punic. ss. 135, commenced the third Macedonian war against the Romans, B.C. 150. Although of the meanest origin, and uncertain, says Florus, iii. 14, whether he was a slave or a freeman, yet trusting to the resemblance he bore to the person of Philip, he laid claim to the throne of his pretended parent, and after defeating the prætor Juventius, or according to Eutropius, iv. 14, Panætius, he was defeated in turn by Metellus, assisted, says Strabo, by Attalus, and carried to Rome to grace the triumph of the conqueror, after he had been treacherously given up by a petty prince in Thrace, to whom he had fled for refuge. Such is the account of Florus. In Liv. Epitom. 49, the story is told with all the interest of a modern romance. Secretly leaving Rome, whither he had been sent by Demetrius Soter, king of Syria, as the son of Perseus of Macedon, he got together an army, and seized upon the whole of Macedonia, willing to receive or unable to oppose him. There he gave out that he was the illegitimate son of Perseus, and had been entrusted to the care of a Cretan to bring him up, in case of his father falling in his contest with the Romans; that on the death of Perseus he lived till his twelfth year at Adramytteum in the Troad, conceiving himself to be really the son of his foster-father; but that he discovered the secret of his birth by means of a document written in the hand of Perseus, and with his seal affixed, which his foster-mother was ordered to give him when he had grown up, but in the mean time to keep the matter a profound secret. On opening the papers, he learned that his father had deposited money in two places of concealment — for such is probably the meaning of the *duo thesauri* in the original. In fear for his life, should the news of his existence reach the ears of his father's enemy Eumenes, the woman urged him to leave her roof, when he put himself under the protection of Demetrius, and in Syria first publicly declared who he was; but on his invasion of Thessaly met with the fate already described. Lucian says he was a fuller; but Ammianus Marcellinus, the son of one, and that he taught the legitimate son of Perseus the trade of a blacksmith, to enable the youth to obtain his livelihood.

ANDRISCUS. Of the historian of Naxus nothing is known but from a passing quotation by Athernædus, ii. p. 78, and Parthenius Erotic. ss. 9.

ANDROCLES, a demagogue of Athens, and one of those who accused Alcibiades of mutilating the Hermæ, and mimicking the mysteries at a wine-party, according to Plutarch. in Alcibiad. ss. 19. Aristotle, Rhetor. ii. 19, has perpetuated and found fault with a saying of his, who when the mob were displeased at his remarking that "the laws required a law to put them right," added, "and so does fish salt, to keep it sweet."

ANDROCLIDES OF THEBES was, with his friend Ismenias, of the democratic faction, and when the opposite party had put the Spartans in possession of the citadel during the feast of Ceres, he was compelled to quit his country. According to Pausanias, he was one of the political leaders, who, with Ismenias and Galaxidorus received a portion of the gold which Timocrates the Rhodian carried to Greece from the Persian court, as stated by Xenoph. H. Cr. iii. 5.

ANDROCLIDES, the son of Synesius the Lydian philosopher, taught in the time of Porphyry, of whom he made mention in his work on contemporary rhetoricians.

ANDROCYDES, a physician, mentioned in Pliny, Hist. Nat. lib. xiv. cap. 5, as having written a letter to Alexander the Great, warning him against the immoderate use of wine. He is also said to have observed that the vine seemed to avoid and turn away from a radish, if growing near it; and therefore ordered his patients to eat one as a preservative against intoxication. (Plin. Hist. Nat. lib. xvii. cap. 24, sub fin.)

ANDROMACHUS, the father of Timæus the historian, of whom Plutarch, in Timoleon, ss. 11, says, that when a Carthaginian ambassador, imperfectly acquainted with the Greek spoken at Tauromenium, arrived there, and bade the people send away their Corinthian allies, he threatened on their refusal to destroy the city—an act which he represented by first turning up the palm of his hand, and then turning it down again, and saying that such the town had been, and such it would be. Tickled with this piece of pantomimic eloquence, Andromachus made no other reply than by

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turning up the palm of his hand likewise, and then inclining it downward, and telling the ambassador to depart forthwith, unless he wished his vessel to be not on the water, but under it.

ANDROMACHUS, (the sophist,) of Neapolis, in Syria, was the son of Zonas, or Sabinus, and taught at Nicomedia in the time of Diocletian.

ANDROMACHUS, (the elder,) a native of Crete, and physician to the emperor Nero, about the year 65 A. D. He is famous for being the inventor of a celebrated compound medicine called Theriaca, (Θηριακη); and also for being the first person who bore the title of Archiater, (Αρχιατρος.) The Theriaca was composed originally as an antidote against poisonous animals, (whence its name, from θηριον, a venomous animal,) and superseded that which Mithridates invented, and called after his own name, Mithridate, (Galen. de Antid. lib. i. cap. 1;) it afterwards, however, began to be considered a kind of specific against all sorts of diseases, and got into such repute that the emperor Marcus Aurelius Antoninus used to take a small quantity every day, (Galen. ibid.) This reputation it has maintained until quite modern times; no preparation which was not composed exactly according to the directions given by Andromachus would satisfy the public; the composition of it was considered an important affair of state, particularly at Venice, where it was to be had in such perfection that Venice treacle, and treacle of Andromachus, were synonymous, (see Salmon's New London Dispensatory, 1678); and in Paris, even as late as 1787, it was prepared with certain medical ceremonies and solemnities, (Sprengel, Hist. de la Méd.) It consisted of more than sixty ingredients, squill, opium, pepper, various gums, &c.; the most important part, however, in the opinion of the ancients, was a *dried viper's flesh;* and it was the addition of this substance principally which made it superior to the Mithridate, with which in most other of its component parts it exactly agreed. Andromachus has left us the directions for making this strange compound, in a Greek elegiac poem of one hundred and seventy-four lines, which is dedicated to the emperor Nero, and is the only work he ever published. Galen says (loco cit.) that he chose to put his formula into verse in order to secure it from being altered after his death; and he has himself inserted it at full length in his treatise De Antidotis, (lib. i. cap. 6. tom. xiv. pp. 32—42, ed. Kühn.)

With respect to the title of Archiater, there appears to have been great doubts and discussions as to its precise meaning, viz. whether it was physician to the emperor, or head (or chief) of the physicians; though, judging from the analogy of other words similarly compounded, (*e. g.* αρχιερευς, αρχιεπισκοπος, &c.) it seems tolerably certain that the latter is the original and true sense of the word, and that the former (in which sense the title is still employed in some foreign countries,) arose naturally from the other, inasmuch as the chief physician, as being at the head of his profession, would be most probably chosen to be physician to the sovereign. (For more on the subject of the Archiatri, consult Le Clerc, Hist. de la Méd.; Haller, Biblioth. Méd. Pract.; and Sprengel, Hist. de la Méd.)

Besides being inserted among the works of Galen, the poem of Andromachus has been published separately. Thorini, 1607, 4to. ed. Fr. Tidicæus, Gr. et Lat.; and Norimberg, 1754, fol. ed. J. S. Leinker, Gr. et Lat. There is a French translation by Moses Charas, printed at Paris, 1668, 12mo; and a German one by E. W. Weber, in his Elegische Dichter der Hellenen; Frankf. a M. 1826, 8vo. p. 361.

ANDROMACHUS, (the younger,) son of the preceding, was also a physician to the emperor Nero. He was the author of a work Περι Συνθεσεως Φαρμακων, De Compositione Medicamentorum, divided into two books, of which the first treated of external remedies, the second of internal. To these he added a third, on medicines for the eyes, all of which are praised and frequently quoted by Galen, but of which nothing remains. He is also often mentioned by Aëtius; and Erotianus dedicated to him his work, Vocum, quæ apud Hippocratem sunt, Collectio. He invented four-and-twenty remedies for different diseases of the ear, (Gal. de Composit. Medic. secundum Loca, lib. iii. p. 191); a great number for hæmorrhage, (ibid. p. 202); and various plasters, to which he chose to give pompous and high-sounding names, (ibid.) But notwithstanding his skill in the composition of medicines, Galen speaks of him as not at all superior to his contemporaries in the art of using them.

ANDRON. Of this name we meet with the persons following. I. A musician of Catana, who, according to

Theophrastus, was the first to accompany music with the motions of the body. II. An historian of Halicarnassus, known only by the quotations in Plutarch, Thes. ss. 25, Eudocia, p. 439. Tzetzes on Lycophon, and the Schol. on Homer and Æschylus. III. A musician and geometrician, the master of Marcus Antoninus, as stated by Julius Capitolinus. IV. A biographer of Ephesus, who wrote on the seven wise men of Greece, as mentioned by Diogen. Laert. i. 119, Clem. Alexandr. and Schol. on Pindar. To the same person has been attributed a treatise on Sacrifices, quoted by Apollon. Dyscol. Hist. Mirab. ss. 8. V. A traveller, who crossed a desert in Africa without drinking, as stated by Aristotle and Diog. Laert. ix. 81. VI. A navigator of Teos, mentioned by Schol. on Apollon. Rhod. VII. A physician, known from Athenæus, Galen and Celsus.

ANDRONICUS, an actor, who obtained some celebrity by his performance of a play of Æschylus, or as Brunck thinks, of Sophocles; for Athenæus, who mentions the anecdote, does not give the name of the dramatist in xiii. p. 584.

ANDRONICUS, (M. Livius,) the earliest dramatic writer in Roman literature, and a lyric, and by his translation of the Odysseia, an epic poet. He began to exhibit B. C. 240. But there is considerable difficulty in reconciling with one another the facts that have been preserved respecting him. He was probably a Tarentine Greek, perhaps a captive, and a freed man of the Livian house, whence he derived his principal name. M. Livius Salinator, whose children he is said to have instructed, and who, according to the usual account, emancipated him, and was his patron, was Consul I. in 219 B. C., twenty-one years after the first exhibition of Livius. Cicero Brutus, 18, notices the error into which Ateius, (Attius, Ατήιος; see Appian. Bell. Syr. and Plutarch, Crassus, c. 16; also Sueton. de Ill. Gramm. c. 10,) has fallen, and which perhaps led Hieronym. in Euseb. Chronic. Ol. 148, 2, into a farther mistake of fixing Livius's first performance at B. C. 187, (see Scaliger's Note ad loc.); but he does not draw the conclusion, that had Andronicus been taken when Fabius recovered Tarentum, B. C. 209, he was, probably, nearly fifty years old (Cic. de Senect. c.) when he began to adapt plays to the Roman stage, and when he sang, recited, acted, and danced in them himself. Andronicus died about 533—540 U. C. (221—214 B. C.) Hence, if Andronicus were captured at Tarentum, and not a purchased slave, it was more likely when that city was first taken in 272 B. C., after the war with Pyrrhus, by the consuls L. Papirius Censor, and Sp. Carvilius Maximus, than in 209, when it was *recovered*. And it is also probable that he was emancipated by some member of the Livian house *elder* than Salinator.

Cicero compares Livius's translation of the Odysseia, which was in the Saturnian measure, to an old carving of Dædalus, and his plays he pronounces unworthy to be read. The poems of Livius were, however, cried up during the antiquarian fever that prevailed at Rome in the age of Augustus; and they were used as school-books in the boyhood of Horace, (see Hor. Ep. ii. i. v. 70.) In the year B. C. 207, probably after the defeat of Hasdrubal on the Metaurus, the priesthood ordered a solemn procession to the temple of Jupiter Stator, (the Stayer of flight, see Liv. i. c. 12;) and a hymn from the poems of Andronicus,—for according to the computation we have adopted it could not have been written by him for the occasion,—was chaunted by twenty-seven young virgins of noble houses. These various productions, however rude and imperfect, were invaluable at a time when the Romans had not begun to imitate a foreign literature, and were dependent for amusement on Greek slaves or Etruscan mimes. His dramatic performances were an epoch in Roman art, since, although the spectators thought them flat in comparison with the native farce and pantomime, the favourite entertainment of the Italians in every age, they introduced the practice of something more refined; and from about this time the favourite after-pieces (exodia) of the Roman stage were appropriated to the popular taste, while song and recitation of a mythic or heroic story, (fabula,) became the more decorous part of the exhibitions. Livius was the author of the singular distinction between the spoken and the acted performances that prevailed on the Roman stage, until the action superseded the dialogue, and the audience beheld in silent wonder, or with eager applause, the mute contests of Pylades and Bathyllus. — For having become hoarse with the repetition of his part in some popular recitation, he obtained leave to employ a slave to play on the flute, and recite the words of the monologue, while himself furnished the accom-

paniment of acting. It is disputed (see Osann. Analect. Critic) whether the first performance of Livius were a tragedy or comedy. The fragments and titles of his plays, and of his version of the Odysseia, are collected by Bothe. Poet. Scen. Latin. V. pp. 7—22. Suetonius, de Ill. Gramm. i., makes him to have been a grammarian, *i. e.* a public lecturer on language and rhetoric, as well as a lyric and dramatic poet; but he probably alludes merely to his having instructed the sons of Salinator; since the profession of grammarian was not introduced at Rome until a later period. His plays were extant in the reign of Numerian. See Vopiscus. in Numerian. c. 13.

ANDRONICUS I. (Comnenus, 1110—1185,) the last emperor of the family of Comnenus. He was the son of Isaac, and grandson of Alexis Comnenus. Having been favoured by Manuel, his shameless profligacy, and especially his connexion with Eudoxia, (niece to the emperor, and sister to his mistress,) and his state intrigues, compelled the emperor to confine him in a tower of the palace, in which he passed twelve years. On recovering his liberty he was useful in the Hungarian war, but his excesses, intrigues, and profligacy, rendered him again suspected. On the death of Manuel, after many crimes perpetrated to attain his object, he became, in September 1183, the colleague of Alexis, whose assassination he caused a few days afterwards. His short reign was marked by sanguinary wars, and as sanguinary proscriptions, till the successful revolt of Isaac Angelus closed his career, and Andronicus was placed in the hands of the populace, who put him to death in the midst of the most cruel torments. (Biog. Univ. See Gibbon also, vol. ix.)

ANDRONICUS II. (Palæologus, commonly called Andronicus the Elder, 1258—1332.) This Greek emperor was the eldest son of Michael Palæologus, (Gibbon, ch. 62,) and in the year 1273 received a share in the throne of his father, and in 1282 was proclaimed sole emperor. His first object in his joint empire was to bring the Greek and Latin churches again into union. The means by which this was effected are related by Gibbon (ch. 62), with his usual contemptuous treatment of their differences. His conduct to his brother Constantine Porphyrogenetes, whom he plundered and imprisoned, has been justly condemned. In 1293 he associated his son Michael in the empire, in the hope of support during the troubles and wars which threatened him. The son of Michael, named Andronicus (see the next article) demanded on his father's death to be admitted to the same position; and on the refusal of his grandfather, their quarrels disturbed the empire, till finally, in 1325, he succeeded in this object. Andronicus the Elder, however, still gave him some uneasiness, and he seized upon the throne, determined to reign alone. In 1330, Andronicus the Elder was compelled to take the monastic habit, in which he died, under the name of Brother Antony. (Gibbon, vol. xi. ch. 62, 63. Biog. Univ.)

ANDRONICUS III. (Palæologus, died 1341.) He was the grandson of the subject of the last article. Brought up in luxury, he was unhappily a prey to the vices of the luxurious. His jealousy of some unknown rival in the favours of a worthless woman, induced him to take measures to destroy that rival. It proved to be his brother Manuel, who was pierced by the arrows of his archers! The grief caused by this tragic event, was a death-blow to his father. He was tried in consequence, but before sentence was pronounced, he had attempted a rebellion, and with the assistance of John Cantacuzene, was successful in his struggles (1321—1325), first by receiving a share (1325), and afterwards the whole of the empire. After a reign of some years, in which his arms were tolerably successful, and his measures prudent, particularly in making alliances with France and Naples, &c. against the Turks, he died of premature decay in the forty-fifth year of his age. (Gibbon, ch. 63. Biog. Univ.)

ANDRONICUS OF RHODES, was contemporary with Tyrannion, who was brought to Rome by Lucullus after the defeat of Mithridates. Andronicus was the first to arrange the works of Aristotle and Theophrastus under their respective subjects, and to reject some treatises which had been fathered upon the former; and it was from him that Aulus Gellius, says Fabricius, probably obtained a knowledge of the letters that passed between the Stagirite and his successor. There is a paraphrase on the Nichomachean Ethics which passes under his name; but it was repudiated by the learned, even before the discovery of the Paris MS. which, according to Sainte-Croix, in his Examen des Historiens d'Alexandre, p. 524, ascribes the work to one Heliodorus. It was first printed by Daniel

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Heinsius, Lugd. Bat. 1617, and more recently at Oxford.

ANDRONICUS CALLISTUS, of Thessalonica, was one of the Greeks who, after the taking of Constantinople by the Turks, fled to Italy, where he became the instructor of Politian and Valla. From thence he went to Paris, where he was the first to introduce the literature of Greece. To him has been attributed a treatise Περι Παθων first printed by Hoeschel, August. Vindelic.

ANDROSTHENES OF THASUS, explored with Nearchus the Indian Ocean, and gave an account of his voyage in his Παραπλως, from which Theophrastus probably obtained his knowledge of the *pearl*; a word which seems to be the corruption of an Asiatic one, that Androsthenes, as stated by Athenæus, iii. p. 93, expressed by the Greek letters βερβερι.

ANDROUET DU CERCEAU, (Jacques,) a French architect, and author of several works on architecture. He obtained, through Cardinal d'Armagnac, the means of travelling in Italy and elsewhere to improve himself in his art. The ruins at Pola in Istria attracted his particular admiration, and furnished him with models for some portions of his works. The Pont Neuf, at Paris, was commenced by him in 1578 by order of Henry III., but the completion of it was reserved for Guillaume Marchand. He built the hotels of Carnavalet, Fermes, Bretonvilliers, Sully, Mayenne, and other residences in Paris; and continued the Gallery of the Louvre, which he left to Etienne du Perac to finish. Androuet was a protestant and a strong Calvinist, which compelled him to quit France, and he died abroad; but the time and place of his death are not known. His chief works are, 1. Livre d'Architecture, (with designs of fifty buildings,) 1559, fol. (reprinted 1611.) 2. Second Livre d'Architecture, 1561, fol. 3. Les plus excellens Bâtimens de France, 1576, (repr. 1607.) 4. Livre d'Architecture, &c., with plans for country houses, &c. 1582, fol. 5. Les Edifices Romains, (views of Rome taken on the spot,) 1583, fol. 6. Leçons de Perspective, 1576, fol. He himself etched the plates to these works.

The Illustrations of the Edifices of France are extremely interesting, as containing the only remaining records of numerous palaces, castles, and country houses, many of them conspicuous for their delightful arrangements of plan, and picturesque combination of masses; and valuable, as illustrating the architecture of the *renaissance*, and of the previous period in France. The greater part of these noble buildings have been swept away during the revolution, and now exist only in these books, or in the vivid descriptions of writers who loved to dwell upon the magnificence of these erections of the "olden time," connected as they are with the general history of the country. His own designs for town dwellings are more common-place; and, as Milizia observes, "d'una maniera secca;" but many of his compositions for country houses are distinguished by more playful arrangement in plan and elegant variety in elevation. The volume of Roman Edifices evinces a lively imagination, but shows, at the same time, little purity of taste, and an incorrect knowledge of antique art; and proves that Androuet had but a mere smattering of archæological research. (Biog. Univ. Quatremère de Quincy, Dictionnaire d'Architecture.)

ANDROS, (Edmund,) governor of New England, and other states of America, in the latter part of the seventeenth century. In 1674 he was governor of New York, and Dec. 20, 1685, arrived at Boston, with a commission from King James for the government of New England. His promises at first were specious, but his acts proved oppressive. In Oct. 1686 he went with troops to Hartford, and demanded the surrender of the charter of Connecticut, but Captain Wadsworth removed it, and hid it in a hollow oak. In 1689 an insurrection took place, in which he was imprisoned, and afterwards sent to England for trial, but the government at home declined giving sentence. From 1692—1698 he governed Virginia with the approbation of all parties. He died in London, at an advanced age, in 1714. He published in 1691 a narrative of his proceedings in New England: republished 1773. (Allen's Amer. Dict.)

ANDROTION, the son of Andron, is, in the opinion of Ruhnken, Hist. Orat. Græc. the person described by Harpocration as one of the 500 at Athens. Against the pupil of Isocrates, Demosthenes spoke in behalf of Diodorus an oration still extant; written, says the scholiast on Hermogenes, with the greater care, as the orator knew the skill of the school in which his opponent had been brought up. To the same Androtion, Jonsius refers a work on Attica, but which was, perhaps, written by the person mentioned by Pausanias, and who

is thought to be the party alluded to by Plutarch, who says that he was one of those who wrote their works in exile, and in which it would appear from Ælian, V.H. viii. 6, that he denied the existence of the Thracian Orpheus, as did Aristotle likewise, quoted by Cicero de N.D.

ANDRY, (Nicolas, surnamed Beau-Regard, 1658—1742.) He was the son of a merchant, was born at Lyons, and received his education in that city, which he quitted for Paris to study philosophy. His means were so confined, that to support himself he was under the necessity of taking pupils. He was made a professor in the college of Grassins. His first publication was a translation of Pacatus's Panegyric on Theodosius the Great. His object was to enter the church, but he abandoned the study of theology, and turned his attention to physic, took his degree of M.D. at Rheims in 1693, then joined the Royal Society of Medicine of Paris, which was suppressed in 1694, and in 1697 was admitted of the faculty at Paris. He was distinguished by satirical humour, became one of the writers of the Journal des Savans, in which publication he is said to have spared neither friend nor foe, and consequently brought upon himself many severe attacks. No one has ever denied to him the possession of merit and ability; but his success has been conceived to have principally arisen from his turn for intrigue. He was chosen one of the professors of medicine of the Royal College in 1701, and in 1702 one of the censors. In 1724 he was elected dean of the faculty. He was a great advocate for the preeminence of physic over surgery, and upon accession to office he reserved to the faculty the right of inspection over the practice of surgery, and went so far as to forbid the performance of the operation of lithotomy by any surgeon, unless in the presence of a physician. It will not be a matter of surprise that, after this attempt, it should be followed up by endeavours to dictate to the faculty itself; and he essayed, but in vain, to obtain for his friend Helvetius the appointment of first physician to the king, and protector of the faculty. The defeat of these attempts occasioned the adoption of a wise resolution by the college, by which it was ordained that all decrees were to be signed by a majority, and not liable to alteration by the dean. Andry became obnoxious to many members of the faculty, and he was not re-elected to his office. Geoffroy succeeded him, and was thenceforth subjected to his splenetic attacks. The cardinal Fleury ceased, however, to attend to his representations, and his power was at an end. He published several works, many of which have been frequently reprinted and translated into other languages: 1. Traduction du Panégyrique de Théodose le Grand, du Latin de Pacatus; Paris, 1687, 12mo. 2. Les Sentimens de Cléarque sur les Dialogues d Eudoxe et de Philante; Paris, 1688, 12mo. 3. Réflexions ou Rémarques sur l'Usage présent de la Langue Françoise; Paris, 1692, 12mo. 4. Suite de ces Réflexions; Paris, 1694, 12mo. These are attacks on the philological opinions of Father Bouhours. 5. Traité de la Génération des Vers dans le Corps Humain; Paris, 1701, 8vo. Amst. 1701, 8vo. He attributes the presence of worms in the different parts of the human body, to the introduction of their ova, either by respiration, by taking food, or by contact. He makes as many species of worms as there are parts forming the body, and carries his views to a ridiculous excess. Hunauld nicknamed him *Homo Vermiculosus*, in a violent satire which he directed against him. 6. Eclaircissemens sur le Livre de la Génération des Vers dans le Corps de l'Homme, contenant des Remarques nouvelles sur les Vers et les Maladies vermineuses; Paris, 1704, Amst. 1705, 12mo. This was written in reply to an attack of Lamery in the Journal de Trèvoux, in revenge for one made in the Journal des Savans by Andry on the Traité des Alimens. Vallismieri also attacked Andry, with considerable judgment, in a letter addressed to him in 1727. 7. Rémarques de Médécine sur differens Sujets, principalement sur ce qui regarde la Saignée et la Purgation; Paris, 1710, 12mo. This is also controversial, and aimed at Hecquet, who had published anonymously on the subject. 8. Le Régime du Carême considéré par rapport à la Nature du Corps et des Alimens; Paris, 1710, 12mo. This is likewise an attack upon Hecquet. 9. La Thé de l'Europe; ou, les Propriétés de la Véronique; Paris, 1712, 12mo. 10. Traité des Alimens de Carême; Paris, 1713, 12mo. A continuation of No. 4. 11. Goiffonum, *i. e.* Verminum à el. viro Dno. Goiffonio Medico Lugd. in Causam Pestis erectorum debellatio; Lipsiæ, 1722, 12mo. This was published under the anagrammatical name and title of Closani Drany, Medici Serapiensis. (Nicolas Andry Medici Parisiensis.) 12.

Examen de différens Points d'Anatomie, de Chirurgie, de Physique, and de Médecine; Paris, 1725, 8vo. The chief object of this work was to attack the esteemed treatise of J. L. Petit, on the diseases of the bones. He unjustly ridicules the author's account of rupture of the Tendo Achillis, the possibility of which accident he positively denies. Posterity has done justice to Petit. 13. Rémarques de Chimie touchant la Préparation de differens Remèdes; Paris, 1735, 12mo. This is an attack on Malouin's Chimie Médicale. 14. Lettres de Cléon à Eudoxe touchant la Préeminence de la Médecine sur la Chirurgie; Paris, 1738-39, 12mo, 2 vols. A favourite topic of the author, who wished to give undue preference to the study of medicine, though at the same time it must be admitted he very properly directed that surgery should form a part of the education of the physician. The division of medicine and surgery is entirely arbitrary, the branches are indivisible. 15. Orthopédie, ou l'Art de prévenir et de corriger dans les Enfans les Difformités du Corps; Paris, 1741, 12mo. A sequel to this work was published in 1742. It is altogether a judicious performance on a subject which has since attracted much and deserved attention. The rules proposed with regard to regimen, bandages, machines, &c., are stated with great propriety and clearness. Andry is also the author of some Theses, and his son-in-law, Dionis, published a Treatise on the Plague, which he had drawn up and delivered at the Royal College by command of the regent.

ANEAU, (Bartholomew,) or Anulus, was born at Bruges, and educated under Melchior Volmer. He was professor of rhetoric, and in 1542 principal of the college of the Trinity at Lyons. He favoured the protestant cause, and taught the doctrines of the reformation; but in 1565 his exertions were terminated by a fatal accident. On the feast of the Sacrament, a stone was thrown from the windows of the college upon the host and the priest who bore it, as it passed in procession. The people broke into the college, and fixing upon Aneau as the author of this insult, assassinated him. He was the author of one hundred and four Latin and some Greek poems, and of many other works, among which may be mentioned, 1. A Mystery on the subject of the Nativity of our Lord, to be fouud in a work called Chant Natal. Lyons, 1539, 4to. 2. Lyon Marchant, &c.; a drama, acted at the Collége de la Trinité, Lyons, 1542, 4to. 3. A Translation of the Emblems of Alciati, Lyons, 1549, 8vo. 4. Picta Poesis; a collection of Emblems, Lyons, 1552. 5. A Translation of Sir T. More's Utopia. 6. Alector, or, the Cock: a pretended translation from the Greek, which appears to have done no great credit to the author. (Biog. Univ.)

ANEAU, (Lambert d'.) See D'ANEAU.

ANEL, (Dominic), a surgeon of celebrity at Turin, born towards the close of the seventeenth century. He was surgeon-major to the regiment of cuirassiers and to the court of Savoy, and introduced several improvements into the practice of surgery. He is best known for his method of treating the fistula lachrymalis; but his earliest production related to a subject which attracted in its day remarkable attention — the possibility of extracting by suction the venom from poisoned wounds without imbibing the poison itself. The danger attending the operation by means of suction with the lips, was known to arise principally from the exposure of any abrasion of the surface of the skin to the action of the poison, which would then be readily admitted into the system. To obviate this serious, and, in many cases, fatal effect, Anel published a treatise, suggesting the employment of certain instruments as substitutes for this purpose, but these were so cumbrous and inefficient, that they were not brought into use. In the treatment for aneurism, he simplified the operation common in his time. He made an incision over the aneurismal sac, passed a ligature on the artery above it, and left the contents of the tumour to be removed by nature. This plan met with much opposition, but was adopted by several surgeons, and with a successful issue. His mode of cure for the fistula lachrymalis places him in the ranks of those who have contributed to the improvement of ophthalmic surgery. He invented a very fine flexible silver tube, to which a syringe was attached; the tube was to be introduced into the obstructed lachrymal duct, and the obstruction then removed by an injection, conveyed by means of the syringe. This mode of treatment, notwithstanding the just opposition offered to it by numerous eminent surgeons, gained the approbation of the College of Surgeons of Paris, and may fairly be stated as having led to the improved methods that have been since successfully introduced.

The works of Anel are, 1. L'Art de

sucer les Plaies sans se servir de la Bouche d'un Homme: avec un Discours, &c. Amst. 1707, 1716, 1732, 12mo. 2. Observation singulière sur la Fistule Lacrymale, dans laquelle l'on apprendre la Méthode de la guérir radicalement; Turin, 1713, 4to. The first case on which Anel employed his mode of treatment, was that of the Abbé Fieschi, nephew of the archbishop of Genoa. Like most inventions or discoveries of importance, it was first abused and condemned, and when established, the author was denied the merit of the invention. There is no reason to question the right of Anel to the discovery, although Morgagni has remarked, that Pliny (Hist. Nat. lib. vii. cap. 53,) makes mention of Caius Julius, a physician who devoted himself much to the treatment of the diseases of the eye, having been in the habit of introducing a stilette into the lachrymal passage. Plater also mentions the case of a girl affected with the fistula lachrymalis, in which he injected the lachrymal passages. The obscurity, however, of these narrations is such, that Anel ought not to be deprived of the merit attaching to his proposal and practice. His claims have been admitted to novelty and ingenuity by the Academy of Sciences of Paris. Fantoni, Mangetus, Woolhouse, Molinetti, Lancisi, Vallisnieri, Morgagni, and others, have written in favour of Anel's claims and method, and their letters upon this subject have been collected together, and attached to the two following works: 3. Nouvelle Méthode de guérir les Fistules lacrymales, Turin, 1713, 4to. 4. Suite de la nouvelle Méthode de guérir les Fistules Lacrymales, Turin, 1714, 4to. 5. Dissertation sur la nouvelle Découverte de l'Hydropisie du Conduit Lacrymal, Paris, 1716, 12mo. 6. Précis de la nouvelle Manière de guérir les Fistules Lacrymales, 1713, communicated to the Academy of Sciences of Paris. 7. Observation singulière d'un Fœtus trouvé dans une Masse membraneuse rendue par une Dame au sixième Mois de sa Grossesse, &c. 1714; this case was also transmitted to the Academy. 8. Relation d'une énorme Tumeur occupant toute l'Etendue du Ventre d'un Homme, un Hydropique, et remplie de plus de 7000 Corps étrangers; Paris, 1722, 8vo: an extraordinary case of hydatids.

ANELIER, (William,) a troubadour of the first half of the thirteenth century, who has left four sirventes, or political poems, of which extracts will be found in Raynouard, and in the eighteenth volume of the Histoire Littéraire de France. All that is known of his personal history is, that he was born at Toulouse towards the end of the twelfth century.

ANELLI, (Angelo, 1761—1820,) an Italian poet, born at Desenzano. He was professor of Latin and Italian literature before he was twenty years old, and in 1793 went to study jurisprudence at Padua. When the French entered Italy, Anelli hastened to assist his native town; this activity procured his imprisonment upon the breaking out of the revolution in Brescia, but he was soon liberated, and entered the French artillery. Augéreau, who commanded at Verona, employed him as his secretary, and he was in 1797 commissary to the directory in the department of Benaco, (afterwards called that of la Mella,) upon resigning which he refused to fill any other office. Finally, disgusted with politics, he returned to literature, and became professor of eloquence at Brescia in 1802. He was in 1809 made professor of forensic eloquence at Milan; and on the re-organization of the school of law there in 1817, he seems to have been much wounded in spirit from supposing that his employment (his only hope of support for his family) would not be continued to him, and this chagrin is supposed to have shortened his days. He wrote Odæ et Elogiæ, Verona, 1780. 2. L'Argene Novella Morale, Ottava Rima, Ven. 1793. 3. Le Cronache di Pindo, a poem in seven books, characterising the great authors of ancient and modern days. Also several dramatic pieces. (Suppl. Biog. Univ.)

ANEMAS, (the,) four brothers, who were condemned to death for a conspiracy against Alexis Comnenus in 1105. Their pardon was procured by Anna Comnena, and they spent their lives in prison.

ANES, GILLES. See GILIANER.

ANESI, a painter, a native of Florence, who flourished about the year 1720. He painted landscapes, some of which are in the palaces and private collections of his native city, and at Rome. He was one of the instructors of Francesco Zuccherelli. (Bryan's Dict.)

ANFINOMUS. See ANAPIUS.

ANFOSSI, (Pasquale,) an Italian musical composer; born about 1736. He was brought up at Naples, and produced his "Inconnue persécutée," "La finta Giardiniera," and "Il Geloso in cemento," at Rome. In 1783 Anfossi

had the Italian Opera in London. He died in 1795.

ANGARANO, (Ottaviano.) According to Zanetti, this artist was of a patrician family of Venice, and flourished about the year 1650. It is not mentioned by whom he was instructed; but he painted history, and obtained reputation for a picture of the Nativity in the church of S. Daniele at Venice, from which there is an etching by himself. (Bryan's Dict.)

ANGE DE LA BROSSE, (de St. Joseph, died 1697,) better known as P. Ange de St. Joseph, was a native of Toulouse, a missionary to the East, and provincial of the barefoot Carmelites in Languedoc. He wrote Gazophylacium Linguæ Penarum, Amst. 1684, a work which, though curious and useful, is full of errors. His Pharmacopœia Persica was shown, by Dr. Hyde, to have been in fact translated from the Persian by Mathieu: La Brosse was further exposed by him for his mistaken censure of the Persian version in Walton's Polyglott, in his (Dr. Hyde's) Castigatio in Angelum a Sancto Joseph. This was published in consequence of a visit made by La Brosse to Oxford, in order to confute Hyde in a personal conference, in which, however, Hyde had far the superiority. It is subjoined to Hyde's translation of Bobowski's Catechism. See the name ALI BEY.

ANGE DE STE. ROSALIE, (1655—1726,) a very laborious French writer, whose family name was François Vassard. He belonged to the order of barefooted Augustinians, and would have been professor of theology, had he not preferred devoting himself to historical and diplomatical studies. In conjunction with other writers he swelled the historical work originally published by Father Anselme (see the name) into 9 vols, folio. It is entitled, "Histoire de la Maison de France et des grands Officiers de la Couronne," 9 vols, folio. He wrote also a work entitled, "Etat de la France," 5 vols, 12mo; republished in 1749 by the Benedictines, in 6 vols, 12mo. It contains an account of the officers of the crown, the ceremonies of their offices, &c. (Biog. Univ.)

ANGEL, (John,) an English clergyman and nonconformist, was admitted at Magdalen hall, Oxford, in 1610: took orders and became a popular preacher. In 1634 he was suspended for preaching without a license, at Leicester, from which he was driven by the Independents in 1650, for refusing to subscribe their engagement. He was then appointed lecturer of Grantham, where he lived till his death in 1655.

ANGELE, (Merici, 1511—1540,) the foundress of the Ursulines. She was born in 1511, at Desenzano, and together with a sister, devoted much time, at an early age, to prayer and religious exercises. On the death of this sister, she took the habit of the third grade of St. Francis, and redoubled her austerities. She went to the Holy Land. On her return she visited Rome, and in 1537 laid the foundations of the order of St. Ursula, of which she was the first superior. She intended that the Ursulines should live with their parents or friends; but they were soon collected together into convents. The regulations of the Ursulines of Paris may be seen in the Abbé Musson's Hist. des Ordres Monastiques. (Biog. Univ.)

ANGELERIO. See ANGELIERI.

ANGELI, (Bonaventura,) an Italian historian of the sixteenth century. He was a good lawyer, and managed the affairs of the dukes of Ferrara, his native place. Tiraboschi (vii. 962) informs us, that being suspected of heresy he quitted Ferrara, and after some time settled at Parma, having renounced his errors. He wrote the history of Parma—(Istoria della Città di Parma e Descrizione del Fiume Parma, lib. viii. Parma, 1591)—and dedicated each of the eight books to some nobleman of Parma. It was printed in 1589, but several sheets being cancelled it did not appear till 1591. This, Tiraboschi states, entirely destroys the supposition of the author's death in 1576, which Baruffaldi (in the Supplement to his History of Ferrara) and Mazzuchelli have maintained. He wrote also, 1. La Vita di Ludovico Cati, Gentiluomo Ferrarese, &c. 1554. 2. Gli Elogi degli Eroi Estense. 3. De non Sepeliendis Mortuis. 4. Discorso intorno l'Origine de' Cardinali. 1565. For more on this writer see D. Clement in his Bibliothèque Curieuse, i. p. 325. The copies of his history of Parma, containing some reflections on P.L.Farnese (afterwards suppressed) are said to be very rare. (Tiraboschi. Biog. Univ.)

ANGELI, (Peter.) See ANGELIO.

ANGELI. See ANGELY.

ANGELI, (Stefano,) a Jesuit and distinguished geometrician. Between 1658 and1662 he published a number of works on transcendental geometry. Angeli taught mathematics at Padua. (Biog. Univ.)

ANGELICO. See Fra. Giovanni.

ANGELIERI, (Bonaventure.) A minor friar of St. Francis, born at Meriala in Sicily. He published two volumes, the first of a series of twenty-four on the same subjects, entitled, "Lux Magica, &c." at Venice; the first under the name of Livio Betani. He was vicar-general of his order at Madrid, and was alive in 1707. (Biog. Univ.)

ANGELIO, or DEGLI ANGELI, (Pietro, 1517—1596,) an Italian poet, a native of Bargamo in Tuscany, from which he derived his surname of Bargeo. He had projected his most celebrated poem, the Cynegeticon, before he left the university of Bologna, which he was obliged to do in consequence of having written some satirical verses. He then obtained employment from the French ambassador at Venice, in correcting the copies taken from Greek MSS. there, by order of Francis I. This led to a journey with another French ambassador, to Constantinople, Asia Minor, and Greece. In 1543 he accompanied the Turkish fleet, under Barbarossa, to Nice, and was present at the siege by the French. Angelio here fought a duel with a Frenchman, and killed his adversary, which compelled him to leave his patron, and return to Florence. In 1546 he was chosen professor of Greek and Latin at Reggio, from which place he went to Pisa. In the war of Sienna, when the grand duke Cosmo I. was forced to suspend the salaries of the professors, Angelio remained in Pisa, at the sacrifice of pawning his books and furniture. On the approach of the Siennese army, under Strozzi, to Pisa, Angelio armed and disciplined the students of the university, and defended the city, till the grand duke sent them assistance. He went to Rome in 1575, and, under the patronage of the Cardinal Ferdinand de Medicis, continued his Syrias, a poem on the Christian Conquest of Palestine, commenced thirty years before. He reprinted and dedicated to the cardinal all his poems in 1585, and died at Pisa after some years' retirement, and was buried in the Campo Santo.

His works consist of, 1. Three Funeral Orations in Latin on Henry II. of France (1559), Cosmo (1574), and Ferdinand de Medicis (1587). 2. De Ordine legendi Scriptores Historiæ Romanæ; twice printed separately, and to be found in the collection of Grotius de Studiis Instituendis. 3. Poematia Omnia, &c. Rome, 1585. (Most of these had been separately printed.) 4. De privatorum publicorumque Urbis Romanæ Eversoribus Epistola, Florent. 1589, intended to show that the misdirected zeal of some of the popes had effected more towards the destruction of the public edifices of Rome, than the Goths had done. 5. Poesie Toscane, with a translation of the Œdipus Tyr. 1589; and lastly, his Memoirs of his own Life, published by Salvino Salvini, in the Fasti Consolari of the Academy of Florence.

ANGELIO, (Antonio,) elder brother of the preceding, taught publicly at Florence in 1541, and was tutor to Francis and Ferdinand Medici. In 1570 he was bishop of Messa, in the province of Sienna, and died in 1579.

ANGELIS, (Dominico de,) an Italian author, was born in 1675, at Lecce, the capital of Otranto. He took orders early, and was canon and grand penitentiary of Lecce, vicar-general of Vierti, Gallipoli, and Gragnano; first chaplain to the troops of the Neapolitan and Papal states. Angelis was named Historian to Louis XIV. and Philip V. of Spain. He died in 1718. Among his works are, 1. Della Patria d'Eunio, Rome, 1701; Naples, 1712. 2. Discorso istorico, &c. or an account of the city of Lecce, Lecce, 1705. 3. Le Vite de' Letterati Salentini.

ANGELIS, (Jerome d', 1567—1623,) a Jesuit missionary to Japan; was born in Sicily, and in 1596 sailed from Lisbon, but was wrecked on the coast of Brazil, returned to Portugal, and finally reached Japan in 1602, where he learned the language, and made great progress in converting the natives, till the expulsion of the Jesuits in 1614. Afterwards he obtained permission to remain, and increased the number of Christians from 1000 to 11,000. Angelis perished, with two other Jesuits, and forty-seven Japanese converts, during a violent persecution of the Christians. He gave himself up to the government to save his host, and he was burnt alive 24th Dec. 1623. A letter of his, relative to the kingdom of Yesso is found at the end of P. Morin's French translation of the Account of the Transactions in Japan, 1619-21, originally written in Italian.

ANGELIS. There were several artists of this name, both engravers and painters:

1. *Jean de*, a French painter, the date of whose birth does not appear. He painted three pictures for the history of Charles I., which were respectively engraved by N. Dupuis, B. Baron, and Du Bosc; also a portrait of Bernard

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Picart, engraved by J. Vander Schley, also by Peter Aveline. (Heinecken, Dict. des Artistes.)

2. *Peter*, (1685—1734,) a painter, born at Dunkirk, whence, after having learned the rudiments of design, he removed to Flanders and Germany, and resided some time at Dusseldorp, where he studied in the Electoral Gallery. He came to England about 1712, where he had great encouragement, and resided sixteen years. In 1728 he went to Italy, and resided at Rome three years. In his return from Italy, with the intention of again visiting England, he stayed at Rennes, in Bretagne, and met with so much employment, that he settled in that city, where he died. He painted compositions, and landscapes with small figures, into which he frequently introduced fruit and fish. His style was a mixture of those of Teniers and Watteau, with more grace than the former, and more nature than the latter. His pencil was easy, bright, and flowing; but his colouring was occasionally faint and nerveless. (Bryan's Dict.)

3. *Secondo de*, an engraver at Naples, who was employed upon the works on Herculaneum during the years 1757 to 1762. (Heinecken, Dictionnaire des Artistes.)

4. *Filippo de*, (1600—1640,) said to be the same painter known by the names of Filippo di Liagno, and Filippo Napolitano. He was born, according to Baglioni, at Rome, and was taken at an early age by his father to Naples, (hence his designation Napolitano,) where he learned the principles of his art, which he practised there with great success, as well as at Rome, to which he returned, and where he died in the pontificate of Urban VIII. On the return of Filippo to his native city, he diligently studied the antique, but soon adopted the style of a Flemish painter called Mozzo, or Stump, because having lost his right hand, he painted with his left. His principal pictures were battle-pieces, but he also practised landscape painting, in which he introduced into Florence a dark powerful style. He was long retained there at the court of Cosmo II. In addition, he painted views of public buildings, porticos, and public sports and entertainments, containing multitudes of figures, disposed with propriety and elegance. There is one work known to have been engraved by him, consisting of thirteen quarto plates of military dresses, &c. attached to which is an inscription, giving, it is supposed, his true name, Theodor. Filippo de Liagno Nap. inv. et fec. Another is so supposed, namely, a portrait, engraved in 1604, of Cardinal Ximenes, and marked P. Angelus pinx.; but this must be a mistake of M. Heinecken, for Filippo was born only in 1600. (Pilkington's Dict. of Painters, by Fuseli. Lanzi, Stor. Pitt. i. 220; ii. 117. Heinecken, Dict. des Artistes.)

5. *Giovanna Batista de*, an Italian artist, who, according to Pascoli, engraved some plates in Italy; but there is no particular account of him or his works. (Strutt's Dict. of Eng. Heinecken, Dict. des Artistes.)

ANGELO. See BUONAROTI. CARAVAGIO. CAMPIDOGLIO.

ANGELO, ANGELICO, or ANGIOLI, (Jacopo,) a Greek scholar, born at Scarperia, in the valley of Mugello, in the fourteenth century. He accompanied Manuel Chrysoleras and Demetrius Sidonius on their return from Venice to Constantinople, and travelled in Greece. He contested the post of apostolic secretary with Leonard d'Arezzo; and seems to have held that office in 1420, after which nothing is known of him. He left several Latin translations of Greek books, the principal being Ptolemy's Cosmographia, and some of Plutarch's Lives, especially that of Cicero.

ANGELO, son of Paul de Castro, taught jurisprudence at Padua in the fifteenth century. His name is preserved on the tomb in which he lies with his father. (Biog. Univ.)

ANGELOCRATOR, (Daniel, 1569—1635,) a divine of the reformed church, was born at Corbach. He was pastor of Kœthen, was present at the synod of Dordrecht in 1618, and in Cassel when taken by Tilly, in 1626. He wrote "Chronologia Autoptica," a learned but inaccurate work; a treatise on Ancient Metres; and on Weights, Measures, and Coins. His family name was Engelhardt. (Biog, Univ.)

ANGELOME, a learned Benedictine of Luxeuil, in the ninth century, where he died in 854. He is the author of commentaries on several books of Scripture, two of which were printed at Cologne in 1530. (Biog. Univ.)

ANGELONI, (Francesco,) born at Terni, was secretary to Cardinal Ippolito Aldobrandini, and apostolic prothonotary. His collection of works of art at Perugia was so extensive as to be called the Roman Museum. Angeloni published a

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series of Roman medals in 1641, the execution of which was severely criticised; and the publication of a second and improved edition was prevented by his death at an advanced age in 1652. It was, however, brought out by his nephew Belloni in 1685. Other works were written by Angeloni: Storia di Terni, Rome, 1646 and 1685; some comedies, of which two have been published; some works of amusement, *e.g.* Dialoghi piego del Signor Agrestino de'Calzanti ad Erasto Afrone, per fugir le Fraudi delle Cattive femine, Ven. 1615, &c.

ANGELUCCI, (Teodoro, died 1600,) a poet and physician, born at Ancona. He is celebrated for his literary controversy with Francesco Patrizzi, in favour of Aristotle. He belonged to the Venetian academy, and was principal physician at Montagnana, where he died, but was buried at Treviso. His chief works are, 1. Sententia quod Metaphysica sit eadem quæ Physica, Ven. 1583. 2. Exercitationum cum Patritio Liber, Ib. 1585; in defence of the former book; and some medical works, particularly one on the treatment of malignant fever, (Ven. 1593,) and a reply called 'Bactria,' &c. to a severe critique upon it by Donatelli di Castiglione. He wrote also a Capitolo in Lode della Pazzia; a Praise of Madness, inserted in Garzoni's Ospitale de' Pazzi, Ven. 1586; and a translation of Virgil's Æneid (Naples, 1649,) in verso sciolto, which is a rare book.

ANGELUCCI, (Liborio,) was born at Rome in 1746, and practised there as an accoucheur. On the breaking out of the French revolution, he was the leader of the democratical party in Rome, and was imprisoned by Pius VI. for a short time in 1793. He also suffered a year's imprisonment at Civita Vecchia in 1796, from which he was released by Buonaparte after the treaty of Bologna. On his return from a visit to Paris, Angelucci was one of the five consuls under the French, and displayed equal vanity and absurdity in his office. He announced that the cares of governing Rome should not interfere with his professional practice; and the door of the consular palace was furnished with two bells, one for the consul, and the other for the accoucheur. He left Rome on its evacuation by the French army in 1799, and was in Paris till after the battle of Marengo. He opposed the erection of the imperial government by Napoleon in Italy, but entered its service as army-surgeon, in which capacity he died at Milan in 1811. (Biog. Univ.)

ANGELUS, (Christopher,) a native of Greece, which he was compelled to leave by the Turkish persecution of Christians, and came to England. He spent three years at Trinity college, Cambridge; and in 1610 removed to Baliol college, Oxford, where he taught the Greek language till his death in 1638. He published an account of his sufferings at Athens, on account of his religion, (Greek and English, 1619;) also an Enchiridion de Institutis Græcorum, (Greek and Latin, Camb. 1619;) an Encomium on Great Britain and her Universities; and a Treatise de Apostasia Ecclesiæ et de Homine Peccati, scil. Antichristo, Lond. 1624.

ANGELUS, or ENGEL, a German historian, born at Strasburg in 1561, of which place he was pastor, and died there of the plague in 1598, which, according to a prediction made by himself, ceased three days after his death. He wrote Annales Marchiæ Brandenburgicæ, Frankf.-Oder, 1593, and other works.

ANGELUS, (Peter, lived 1611.) He was an engraver of little note. The only work known as from his hand is a frontispiece, mentioned by Strutt, to a folio volume of Lud. Tena's Commentaries upon St. Paul's Epistle to the Hebrews, in the Harleian Library at the British Museum. This work is very deficient in taste as well as drawing and effect. (Strutt's Dict. of Eng.)

ANGELY, (L',) was court fool to Louis XIII. In this capacity he is mentioned by Boileau in his first and eighth satires. It was said of him, that of all the fools who followed Condé to Flanders, Angely alone had made his fortune. See the Ménagiana, vol. i. p. 18. Ed. 1715. (Biog. Univ.)

ANGENNES, (Renaut d',) lord of Rambouillet, and chamberlain to Charles VI. of France, whose son, the dauphin, was his pupil. In 1392 he was garde-capitaine of the Louvre, and in 1424 died at the battle of Verneuil. Another Angennes (Jacques) of the same family, was captain of the body guard, general of the army, and governor of Metz, under the French kings, from Francis I. to Charles IX. and died in 1562. His son Claude (1538—1601) was bishop of Noyon and Mans. This last wrote, 1. Remontrance du Clergé de la France, 1585; and 2, a second in 1596. 3. Lettre de l'Evêque du Mans, &c. 1589, (on the king of Navarre and on Jacques Clement). 4. Avis de Rome, 1589. Lettre à Henri III.

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ANGENNES, (d',) cardinal of Rambouillet. See RAMBOUILLET.

ANGERIANO, (Girolamo,) a Neapolitan poet of the sixteenth century. His Erotopægnion, a collection of amatory verses, (Naples, 1520,) was reprinted at Paris in 1542.

ANGERSTEIN, (John Julius, 1735—Jan. 22, 1823,) a very eminent merchant of London, was born at St. Petersburg, and came to England about the year 1749. After passing some time in the counting-house of Andrew Thompson, a Russia merchant, he became a member of Lloyd's Coffee-house. This place was the resort of brokers and underwriters, whose business it is to insure the safety of ships in their voyages from place to place, at a certain rate of per centage. In a short time Mr. Angerstein became very eminent amongst the members, and it is said that when his name appeared on a policy, it was sufficient recommendation for other underwriters to follow, without further examination. He rendered many services, not only to the particular branch of trade in which he was engaged, but to the commercial world in general. One instance may be mentioned. It was formerly the practice, when vessels acquired a bad repute from their unseaworthy state, to send them to some port where they were not known, and by re-naming them, make them pass for ships fit for use. To remedy this, Mr. Angerstein applied for, and obtained an act of parliament, by virtue of which every owner was prohibited from changing the name by which his vessel was originally distinguished. In 1793, at a time of great depression in trade, arising from a variety of causes, he procured from Mr. Pitt, then prime minister, a loan, through the medium of exchequer bills, for the purpose of assisting merchants, in partially realizing a sum of money, to an immense amount, which then lay dormant in colonial produce. By this step the embarrassment was relieved; and it ultimately ceased. To his exertions also is mainly due the re-establishment of the Veterinary college. He took a prominent part in inducing the government to establish lotteries, a scheme of more than questionable morality, the mischief arising from which, it is but fair to presume, he did not contemplate. In 1811 he retired from active life, but continued to collect the pictures which have since become the foundation of the National Gallery. In selecting these works, he was aided by the professional experience of the late Mr. West, the president of the Royal Academy, and of his old friend and intimate associate, Sir Thomas Lawrence. By his will Mr. Angerstein directed these pictures to be sold, and the same were in 1824 purchased by government for 57,000*l*. This collection has been properly described as amongst the most celebrated in London; though surpassed by some in extent, it is at least equal to any in excellence. They were principally selected from the Orleans, the Borghese, and Colonna collections, and from the private galleries of the king of Sardinia, the duke de Bouillon, and others. For some years they were exhibited at Mr. Angerstein's late residence in Pall Mall, but are now deposited in the National Gallery.

The following is a list of the works of this important collection. The Raising of Lazarus, by Sebastian del Piombo, painted for Cardinal Giulio de Medici, afterwards Clement VII. and purchased out of the Orleans collection. The Emperor Theodosius refused admittance to the Church at Milan by Archbishop Ambrose, painted by Vandyke. An original picture of this subject was executed by Rubens; and is in the collection of the emperor of Austria at Vienna, from which Vandyke, who was then his pupil, composed this picture, with very little variation. A portrait of Gevartius, and a portrait of Rubens, by the same painter. The Embarkation of the Queen of Sheba by Claude, a picture which was formerly in the collection of the Duke de Bouillon, and was purchased in the early part of the French revolution. The Marriage of Rebecca; a companion picture to the Queen of Sheba, and painted by the same master. Also "Morning," "Evening," and a Landscape and Figures by Claude. Ganymede, by Titian, formerly in the Colonna Palace at Rome. Venus and Adonis, and a Concert, by the same. The Rape of the Sabines, by Rubens. St. John in the Wilderness, and Apollo and Silenus, by Annabale Carracci. Susannah and the Elders, by Ludovico Carracci. Bacchanalian Triumph, by N. Poussin. Abraham and Isaac, and a Land Storm, by G. Poussin. Erminia with the Shepherds, by Domenichino. Philip the Fourth of Spain and his Queen, by Velasquez. Pope Julius II. by Raffaelle. Christ Praying in the Garden, and Studies of Heads, by Correggio. The Nativity, and the Woman taken in Adultery, by Rembrandt. A Landscape, with Cattle and Figures, by Cuyp. Six

Pictures of the Marriage à la Mode, and a Portrait of Hogarth, by Hogarth. Portrait of Lord Heathfield, by Sir Joshua Reynolds; and a Village Holiday, by Sir David Wilkie; and the Birth of Eve, and the Deluge, by Fuseli.

ANGHIARA, (Pietro Martire d', 1455—1526,) often cited as Peter Martyr, was born at Arona, on the Lago Maggiore. He spent ten years in the service of the archbishop of Milan, and in 1487 went to Spain, and after serving two years in the Spanish army, became an ecclesiastic, and gave instructions in literature at the court of Queen Isabella. He was sent by Ferdinand in 1501 on a mission to Egypt, and on his return continued to reside at court, and was made counsellor for the affairs of India, apostolic prothonotary, and in 1505 prior of Grenada, where he died. His chief works are, 1. Opus Epistolarum Patri Martyris Anglerii, Mediolanensis, an historical work of much interest. 2. De Rebus Oceanicis et Orbe novo Decades, (compiled from the papers of Columbus, Paris, 1536, &c.); also, 3. De Insulis, nuper Inventis, &c. Basle, 1521. 4. De Legatione Babylonica Libri III. usually printed with his Decades. He gives an account here of his embassy to the sultan of Egypt.

ANGIELELLO, (Giovanni Mario,) born at Vicenza. He wrote, in Turkish and Italian, a life of Ussum-Cassan, (or Hassan,) king of Persia, and a history of Mahomet II. (inserted in Ramusio's Voyages, Venice, 1559). The author was with Mahomet's expedition against Ussum-Cassan in 1473, as one of the young sultan Mustapha's slaves. He was alive in 1524.

ANGIER, (Paul,) author of a poem, entitled l'Expérience de M. Paul Angier, contenante une Défense pour l'Amye de Court, contre la Contre Amye, being a defence of a poem by La Broderic, against Charles Fontaine; printed at Paris in 1545. (Biog. Univ.)

ANGIER, (Paul,) an engraver and printseller, who resided in London about the middle of last century. What countryman he was is not known, but Heinecken calls him an Englishman. He was instructed in his art by John Pinney, but never attained to great eminence. He died at about thirty years of age. His best works are two landscapes, entitled, Vue de Tivoli, after Moucheron, and a View of Roman Ruins, after Panini, neatly engraved, but the figures very indifferently drawn. The latter is dated Nov. 4, 1749. (Bryan's Dict. Strutt's Dict. of Eng. Heinecken, Dict. des Artistes.)

ANGILBERT, abbot of Centule, or St. Riquier, in the ninth century. He was a pupil of Alcuin, and brought up at the court of Charlemagne, who gave him his daughter Bertha in marriage. He became a monk, in fulfilment of a vow made during a dangerous illness, and his wife at the same time took the veil. He was secretary to Charlemagne, (who used to call him Homer,) and thrice ambassador to Rome. Angilbert was also prime minister to Pepin, in his Italian kingdom, and died in 814. His account of his monastery is inserted in Mabillon, in his Annals of the Benedictine order.

ANGIOLILLO, (called di Roccadirame,) a Neapolitan artist, who flourished about the year 1450. He was a disciple of Antonio Solario, called Il Zingaro, and, according to Domenici, painted several pictures for the churches at Naples. One of his most esteemed works was a picture in the church of Lorenzo, representing the Virgin and Infant Jesus, with St. Francis, St. Anthony of Padua, and St. Louis. Lanzi says that he, "in the church of St. Bridget, painted that saint contemplating in a vision the birth of Christ; a picture which, even with the experienced, might pass for the work of his master." (Bryan's Dict. Lanzi, Stor. Pitt. ii. 246.)

ANGIOLINI, (Francesco, 1730—1788,) a native of Piacenza, and an author of some reputation in Italy. He joined the Jesuits at an early age, as did also his five brothers. His progress in languages was so rapid that at eighteen he understood about ten. He taught the belles-lettres in Modena for some time. On the suppression of his order, he went to Verona, and devoted himself to literature; but in 1783, he left Italy for Russia, with two of his brothers, in order to give in his allegiance to Stanislaus Chernievidski, the general of his order. The brothers were very active in teaching mathematics, &c., and Francesco soon learned Russian and Polish so thoroughly as to compose a comedy in Polish, and to write a grammar of both languages. He died suddenly, from acute fever. He published—1. A translation of Josephus; Verona, 1779, 4 vols, 4to; (also, Milan, 1821, 7 vols, 8vo.) 2. A translation of the Electra, Œdipus, and Antigone of Sophocles, and the Cyclops of Euripides, with notes, &c. Rome, 1782.

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3. Essay on Poetry. Rome, 1782. A MS. history of the Jesuits in Russia, by him, is in the hands of the general of that order. His brother Giuseppe wrote a course of Philosophy, printed in Polock; and his brother Gaetano, (an architect,) wrote a Sure Guide to Heaven. St. Petersburgh, 1803; Rome, 1817. (Tipaldo's Biog. i. 11.)

ANGIVILLER, (Count Charles Claude Labillarderie d',) was master of requests, counsellor of state, superintendent of buildings, and director of the Jardin du Roi, under Louis XVI., and a great patron of the arts and sciences. He was a royalist, and in 1791 was obliged to leave France, and died in Germany in 1810. (Biog. Univ.)

ANGIVILLER, (E. J. Laborde, comtesse d'), wife of the preceding. She was a brilliant ornament of Louis XVth's court, and her house was the rendezvous of the most distinguished society of Paris. She died at Versailles in 1808, aged eighty-three. (Biog. Univ.)

ANGLE, (Jer. Ch. de l'). See FLEURIAU.

ANGLEBERME, (Jean Pyrrhus d', 1470—1521,) was professor of jurisprudence in the university of Orleans, and afterwards member of the sovereign council at Milan. He is called by Charles Dumoulin, his pupil, "jurisconsultissimus de utriusque linguæ peritissimus," and his merits are cordially recognised by all who mention him. (Biog. Univ. Suppl.)

ANGLES, (Charles Grégoire, 1736—1823,) born in Dauphiné, was president of the Cour Royale of Grenoble, and represented the department of Isère in the chamber of deputies, always voting with the côté-droit. He died in 1823. Count Jules Angles, his son, (1778—1828,) was attached to the Bourbons, and became préfet of police under Louis XVIII. (Biog. Univ. Suppl.)

ANGLICUS, (Gilbertus.) See GILBERTUS.

ANGLICUS, (Richard.) See RICHARD.

ANGLIVIEL. See BEAUMELLE, LA.

ANGLURE, (Saladin, or Oger d',) lived in the time of Philippe Auguste, grandfather of St. Louis. He was taken prisoner in the east by Saladin in 1204, and released, with a promise to pay a large ransom. D'Anglure could not procure the required sum, and returned to captivity; but Saladin dismissed him, only desiring that he and his descendants should bear his name. (Biog. Univ.)

ANGLUS, (Benjamin,) an engraver, mentioned by Heinecken, but no account is given of the place of his birth, or when he lived. That author mentions two emblematical subjects engraved by him; one after Antonio Tempesta, and the other most probably from his own designs, as he adds the word "fecit" to his own name. (Strutt's Dict. of Eng. Heinecken, Dict. des Artistes.)

ANGLUS, (Thomas.) See WHITE.

ANGOT, (Robert,) author of a collection of odes, sonnets, epigrams, and elegies, called the Prélude Poétique, at Paris, 1603.

ANGOT, a native of Dieppe, of which he was governor under Francis I. Angot's wealth, originally acquired by commercial navigation, was much increased by successful privateering. Great rivalry existed between the inhabitants of Dieppe and the Portuguese, in trading to India; and one of Angot's vessels was seized by them. He sent seventeen vessels to Lisbon, and in the absence of their fleet, continued to ravage the coast, till an ambassador was sent to the king of France, on which he withdrew his forces. He died in 1551. (Biog. Univ.)

ANGOT, (Des Rotours.) See DES ROTOURS.

ANGOULEME. See AYMAR.

ANGOULEME, (Charles de Valois, duc d', 1573—1650,) was the illegitimate son of Charles IX. by Meira Touchet, (the mother of Henry IVth's mistress, the marquise de Verneuil.) The estates of Auvergne and Lauraguais were left him by Catherine de Medici, on which he quitted the order of Malta, and married Charlotte, daughter of Henry Montmorenci, constable of France. These possessions were afterwards taken from him, and given to the dauphin (Louis XIII.); but he retained the title of comte d'Auvergne till his creation as duc d'Angoulême in 1609. He was among the first to recognise Henry IV. and served for him at Arques, Ivry, and Fontaine Française. For some treasonable attempts, with his sister de Verneuil in 1614, he was condemned to death; however, he was at the siege of Soissons in 1617. Charles de Valois was, in 1620, sent as ambassador to the emperor Ferdinand II.; of which an account is given by Henri comte de Béthune, published in 1667. In 1628, the famous siege of Rochelle was commenced under him, and he took part in the wars of Languedoc, Germany, and Flanders. Françoise de Nargonne, his second wife, (married 1644,) died one hundred and forty-one years after her father-in-law Charles IX.

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in 1715, aged ninety-two. The memoirs were written by the duc d'Angoulême from the first volume of Mémoires pour servir à l'Histoire de France, 1756. (Biog. Univ.)

ANGOULEME, (Louis Emmanuel de Valois, duc d',) second son of the preceding, at first comte d'Alais, born in 1596, was bishop of Agde; but on his elder brother's becoming insane, became a soldier, and was at Rochelle, and in the wars of Italy and Lorraine. In 1637 he was governor of Provence, succeeded to the dukedom in 1650, and died in 1653, leaving a daughter, who died without issue. (Biog. Univ.)

ANGOULEVANT, (Cadet,) the name appended to a collection of poetry, published at Paris in 1615, probably written by d'Auvray de Motin, or some other poet, who chose to adopt this disguise, as no other mention is to be found of such a person. (Biog. Univ.)

ANGOULEVANT. See IMBERT, NICHOLAS.

ANGRAN, (d'Alleray, Denis François, 1715—1794,) a learned French judge of Paris, born in 1715. In 1774 he commenced his presidency in the court of the châtelet, as lieutenant-civil; and in the discharge of his duty, in a post always filled by eminent men, obtained the confidence of the public, and the esteem of the bar. Some want of decision attached to his judicial character, but was redeemed by his extensive learning and great benevolence. In 1787 he was in the assembly of notables, and in those of 1789, in which year he resigned the place of lieutenant-civil. He perished on the scaffold, during the reign of terror, in 1794, aged seventy-nine years. (Biog. Univ. Suppl.)

ANGRIANI, or AYGNANI, or AIGNAN, (Michael,) known as Michael of Bologna, a learned Carmelite, in the fourteenth century. He was made vicar-general by Pope Urban VI., and in 1381 was general of his order, and died in 1400. He is the author of the commentary called Incognitus in Psalmos. His works were printed at Paris in 1626, and Lyons in 1652 and 1673.

ANGUIER. There were two sculptors of this name, brothers, and sons of a carpenter at Eu, in Normandy.

1. *François*, (1604—1669,) was sent early to Paris, where he was placed with Guillain, a sculptor of inferior abilities. He made so much progress that he was sent to England, where he gained the means of travelling to Italy. At Rome, he associated with many celebrated painters, such as Poussin, Mignard, Dufresnoy, and Stella. After he had studied two years, he returned to Paris, where Louis XIII. assigned him an apartment in the Louvre, and appointed him to the care of the antiquities. We are told that on the formation of the Academy of Painting, &c. he declined to become a member. The principal works of François are in the churches of Paris. He also executed the ornaments on the Porte St. Denis, erected after the design of Blondel; and decorated the Porte St. Antoine with two statues in the niches, one representing Hope, the other Public Safety; the former executed after the peace between France and Spain in 1659. His principal work was the monument of Henry duke of Montmorency, beheaded at Toulouse in 1632, intended for the church of the nuns of Ste. Marie at Moulines, and which is undestroyed. A too great degree of heaviness is the principal fault of the works of this artist. (Biog. Univ. Heinecken, Dict. des Artistes.)

2. *Michel*, (1612—1686,) younger brother of the former. At fifteen years of age he executed at Eu, without having had the advantage of either masters or models, some works for the altar of the order of the Jesuits. After having studied some time in Paris under Guillain, he ventured on a journey to Rome, without any resources but his own abilities. He remained ten years at Rome. On his return to France in 1651, he was greatly impeded by the political troubles, notwithstanding which, amongst others, he executed a model of a statue of Louis XIII. as large as life, which was cast in bronze, and erected at Narbonne. He also decorated the apartments of the queen, Anne of Austria, in the old Louvre, with many figures and bas-reliefs, accompanied by paintings by Romanelli. The chief part of the sculptures at the church of Val-de-Grace are by him, and his chef-d'œuvre is the group in marble of the Nativity, placed on the high altar. He was received into the Academy in 1668, the same day appointed assistant professor, and a few days afterwards professor. In the following year he presented to the Academy a group in terra-cotta of Hercules and Atlas, and was made assistant rector, and in 1671 rector. He completed about this time a grand composition of the Appearance of our Saviour to St. Denis and his companions, which Anne of Austria had

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ordered for the high altar of St. Denis de la Châtre. Mons. Durdent, in the Biographie Universelle, says that Michel was the artist, and not his brother, who decorated the Porte St. Denis, which is contrary to the statement of M. Heinecken, as mentioned in the last article. Le Brun, who in quality of first painter to the king wished to exercise a supremacy over the arts, to which the sculptors of the time submitted, with the single exception of Puget, deprived Anguier of the merit of the design, by forcing him to work after his own; but the sculptor sustained his reputation by the manner in which he executed these great works. Age and long labour had impaired his health, when he was required to sculpture a marble crucifix for the Sorbonne. He had been always a religious man, and observed when executing it that he could not finish his career by a work more consonant to his feelings. On dying, he gave to his parish church of St. Roch a Christ carved in wood, which was afterwards placed in the chapel of Calvary in that church. He was buried at St. Roch, near his elder brother. (Biog. Univ. Heinecken, Dict. des Artistes.)

ANGUILLARA, (Giovanni Andrea dell',) an Italian poet, born in 1517, at Sutri, in Tuscany. For some time he corrected proofs for a bookseller in Rome, and was afterwards employed at Venice, on his translation of Ovid's Metamorphoses. He was always unlucky, and died in great distress at Rome. His version of the Metamorphoses, in ottava rima, but rather a free imitation than a correct translation, has always had a great reputation. Anguillara also wrote a kind of expansion of the Œdipus Rex, which was performed at Vicenza in 1565; metrical arguments to the books of the Orlando Furioso; and four Capitoli, or satires, to be found in several collections. (Biog. Univ. Tiraboschi.)

ANGUILLARA, (Louis, or Aloysio,) born at Anguillara, in the papal states, at the commencement of the sixteenth century. He was complimented by the Venetians with the title of Simplicesta, or chief botanist, and was director of the botanic garden at Padua, which he left in 1561, and died at Florence in 1570. He paid much attention to the plants mentioned by Greek and Latin authors; and a collection of his letters on botanical subjects was published at Venice in 1561. (Biog. Univ. Tiraboschi.)

ANGUILLESI, (Giovanni Domenico, 1766—1833,) an Italian poet and scholar. Attaching himself to one of the numerous Italian societies, where the members give themselves romantic names, he wrote an Elegy on the Death of Luisa Cicci, prefixed to her Poems, 1799. He translated Chateaubriand's Génie du Christianisme; and after being secretary to the grand duchess of Tuscany, (Napoleon's sister,) he was, in 1814, made professor of Latin at Naples; and in 1824, chancellor of that university. He wrote several pieces. (Tipaldo's Biog.)

ANGUS. There were two artists of this name.

1. *W.*, an English engraver, who flourished about 1790. He engraved several landscapes and views in a very beautiful and masterly style. They are chiefly executed with the graver. (Bryan's Dict.)

2. *William*, (1752—Oct. 12, 1821,) an English landscape and historical engraver, was pupil of William Walker. His principal works, which are executed in a free style, were engravings of the seats of the nobility and gentry in Great Britain, with letter-press descriptions, 4to, 1787—1815. He also engraved many designs after Stothard.

ANGUSSOLA, or ANGOSCIOLA. There were four sisters of this name, all of whom attained to eminence in painting. They were members of an ancient and noble family, and were born at Cremona. Their names were—

1. *Sofonisba*, (1533—1626,) generally styled only Sofonisba, was first instructed, together with her younger sister, Elena, who afterwards took the veil, by Bernardino Campi, upon whose removal to Milan she became a scholar of Bernardo Gatti, called Sojaro. She soon was considered as one of the most finished painters of that period. She at first educated her four younger sisters, whose names were Lucia and Minerva, and who died young; Europa and Anna Maria, of whom the former married, and died in the flower of her age; the second likewise married, of whom no further account is preserved. Besides a great number of portraits, Sofonisba painted some historical subjects of small size, which are highly valued. Her fame induced Philip II. of Spain, to invite her to his court, and in 1560 she arrived in Madrid, accompanied by three of her sisters; and a portrait of Queen Isabella by her was sent from the king as a present to Pope Pius IV. accompanied by a letter from her, dated

16th of September, 1561, to which the pontiff replied in an epistle dated the 15th of October following, highly praising her performance. The pictures of this lady are much lauded by Vasari, as are also those of her sisters. She married first one Moncada, with whom she resided some years at Palermo; and afterwards a gentleman of the name of Lomellino, of Genoa, at which city she died infirm and blind, in her ninety-third year; though Paloncino Velosco erroneously states that she died at Madrid in 1575. She continued to converse upon the art until her last moments; and Vandyke is recorded to have said that he received more beneficial knowledge of the true principles of his art from one blind woman, than by studying all the works of the greatest masters of Italy. Her portraits are highly admired, especially those she painted of herself, one of which is in Earl Spencer's collection, (Pilkington.) A marriage of St. Catherine is at Wilton, (Bryan.) (Lanzi, Stor. Pitt. iv. 122. Pilkington's Dict. by Fuseli. Bryan's Dict.)

2. *Lucia* painted portraits, and gained a high reputation as well for excellence of resemblance, as for truth and delicacy of colour. (Pilkington's Dict.)

3. *Europa* showed an extraordinary talent for painting from her earliest infancy. Her works are distinguished for taste and elegance of design. (Ibid.)

4. *Anna Maria* was greatly estimated, but she and her other sisters, Lucia and Europa, were eclipsed by the great merit of Sofonisba. (Bryan's Dict.)

ANHALT-COETHEN, (Rodolph, prince of,) son of Prince George of Anhalt-Zerbst-Dessau, who died in 1474, a distinguished soldier in the time of the Emperor Maximilian. He commanded in the wars of Gueldre and Venice, and in 1513 defended Verona against the Venetians, but in the same year died by poison.

ANHALT-ZERBST-DESSAU, (Joachim Ernest, Prince of,) succeeded Charles, his brother, in 1561, and afterwards his cousin Wolfgang, so that he had the whole principality of Anhalt. He died in 1586, leaving six sons.

ANHALT-BERNBOURG, (Prince Christian I. of, 1568—1630,) son of Joachim Ernest. He took Juliers, along with the prince of Orange, in 1619; and in 1620 was beaten at the battle of Prague. His son Ernest (1608—1632) died from wounds received at the battle of Lutzen.

ANHALT-BERNBOURG, (Prince Christian II.) son of Christian I. (1599—1656,) was with his father at Prague in 1620, and afterwards travelled much in Europe.

ANHALT-COETHEN, (Louis, prince of, 1579—1650,) was a distinguished patron of literature in Germany. He served under Gustavus in the thirty years' war, and was in 1631 governor of Magdeburgh and Halberstadt.

ANHALT, (Antonio Gunter, prince of, 1653—1714,) son of John prince of Anhalt-Zerbst, was general of the Prussian armies. He was at the sieges of Grave and Oudenarde in 1676, and at that of Philipsburgh, and at the battles of Steinkirk and Nerwinde.

ANHALT-DESSAU, (Leopold, prince of, 1676—1747,) field-marshal of Prussia and of the empire. He made his first campaign on the Rhine in 1695, and was present at the taking of Namur. In 1698 he undertook the government of Dessau, but did not remain long at home. He was present at most of the battles in the war of the succession, and was highly praised by Prince Eugene for his behaviour at Hochstadt. Leopold commanded the Prussian auxiliaries in Italy, at the battles of Cassano and Turin; and from 1710 to 1712 commanded the Prussian army in Flanders. In 1715 he accompanied Frederick William to Pomerania against Charles XII. whom he drove from the isle of Rugen. He was opposed to Frederick IId's system of war against Austria, but accepted the command of the Prussian forces, and in 1745 won the decisive battle of Kesseldorff. This was the last action in which, after forty years' service, he was engaged; and peace being concluded, he retired to Dessau, where he died. The discipline of the Prussian army under Frederick II. was much indebted to the prince of Anhalt. His statue (from Schadow) is at Berlin. Memoirs of this prince will be found in the Biographical Monuments, Berlin, 1825, and in Busching's Memoirs for the Biography of remarkable Men. (Biog. Univ. Lord Dover's Life of Fred. II.)

ANHALT-DESSAU, (Leopold Maximilian, 1700—1751,) son of the preceding. He served with distinction in Hungary and on the Rhine, and in the war of Silesia; and was field-marshal in Frederick IId's army. (Biog. Univ.)

ANHALT-DESSAU, (Leopold Frederick Franz, 1740—1819,) son of Leopold Maximilian. He entered the Prussian army at an early age; but on Frederick's refusing to allow him to

accompany the army in 1756, on account of his youth, he volunteered under Prince Maurice, and was present at the siege of Prague, and at the battle of Collin. In 1758 he assumed the government of Dessau, of which his uncle Thieni was previously regent. After some time spent in foreign travels, during which he visited England, he returned to Dessau in 1769, married, and applied himself to the cares of government and the improvement of his country. On the death of the last prince of Anhalt-Zerbst in 1793, and the division of that principality, the town of Zerbst fell to his lot, and he extended to it all the advantages he had conferred on Dessau. After the battle of Halle in 1807, Napoleon followed the Prussians in their retreat through Dessau, and was received by the prince, who made so favourable an impression upon him, that he declared the territory of Dessau neutral, and invited the prince to visit him at Paris. In the same year he joined the confederation of the Rhine, and took the title of duke; in 1808 he went to Paris, and met with a distinguished reception. In 1812 the Dessau contingent to the troops of the confederation was sent to Spain, and destroyed, as was its successor at Kovno. The duke was afterwards obliged to furnish Napoleon with a regiment of cavalry, who were made prisoners at Culm, but sent troops to the allies in 1814. He died in 1817, after a reign of fifty-eight years, devoted to the good of his subjects. His latter days were much clouded by the death of his only son, 1814. (Biog. Univ.)

ANHALT-COETHEN, (Frederick Ferdinand, duke of, 1769—1830,) was son of Frederick Erdmann, duke of Anhalt-Pless. He served with great distinction in the Prussian army from 1786 to 1818, when he succeeded to the sovereignty of Anhalt-Coethen. In 1796 he became, on the death of his father, sovereign of Anhalt-Pless. He was at the battle of Hochheim, in the campaign of 1793-4, and in the campaign of 1806 at Jena. In 1824 he was converted to popery at Paris, and announced his change in a proclamation 13th Jan. 1826. (Biog. Univ. Suppl.)

ANIANO, or ANIENO, secretary of Alaric II. king of the Wisigoths, whose name has been immortalized in conjunction with the celebrated code of laws which that monarch caused to be compiled for the Roman and Gothic inhabitants of Spain, under the title of *Breviarium Aniani*. This code, which was derived from two distinct sources—the traditionary customs of the Goths, and the written law of Rome, long continued in vigour: to it additions were made by succeeding kings, until it formed the Liber Judicum, or book of the judges, so famous in Spanish jurisprudence. Though a lawyer, or rather jurisconsult, and probably a Roman, Aniano was a warrior; and the field which witnessed the fall of his royal master (506), also witnessed his own.

ANIANUS, or ANIEN, an Italian Pelagian, author of a Latin translation of Chrysostom's Homilies on St. Matthew and St. Paul, (published in the Benedictine edition,) lived in the times of Jerome and Augustine. (Biog. Univ.)

ANIANUS, an astronomer and poet of the fifteenth century; author of an astronomical poem, "Computus Manualis magistri Aniani," published at Strasburg in 1488. The mnemonic couplet,

> Sunt Aries, Taurus, Gemini, Cancer, Leo, Virgo
> Libraque, Scorpius, Arcitenens, Caper, Amphora, Pisces,

is ascribed to him. (Biog. Univ.)

ANIBERT, (Louis Mathieu, 1742—1782,) author of Memoirs on the ancient republic of Arles, published in 1779 and 1782.

ANICETUS, (St.) tenth bishop of Rome, (Euseb. v. 6,) disputed with St. Polycarp on the settlement of the feast of Easter, and suffered martyrdom in 161, under Marcus Aurelius. On his dispute with Polycarp, see Neander, vol. i. p. 341, (Engl. transl.); and Euseb. v. 24; also Augusti Denkwürdigkeiten, iv. 396.

ANICH, (Peter, 1725—1776.) He was of humble parentage, and during his youth was an agricultural labourer. At the age of twenty-eight he commenced the study of the exact sciences under the Jesuits at Inspruck, in some departments of which he attained great excellence, and was employed by the empress Maria Theresa in mapping the Tyrol. His maps were published at Vienna in 1774; and his life at Munich in 1767. (Biog. Univ.)

ANICHINI. There were two artists of this name:

1. *Louis*, a medal engraver, was born at Ferrara, some time in the sixteenth century, whence he went to Venice. His medals of Henry II. of France and Pope Paul III. are much valued. He attained to great precision and finish in his works, some of which are of very minute size.

Michael Angelo is said to have been so satisfied with his labours, that upon attentively considering one of his medals, he pronounced it to be his opinion that the art had attained perfection. The date of his death is not known. (Biog. Univ.)

2. *Pietro*, an Italian engraver, who lived in the middle of the seventeenth century, but we have no account of his life. Amongst other plates engraved by him we have the following: a Holy Family, small plate, lengthways, dated 1655; the Good Samaritan, small, lengthways; a portrait, inscribed Cosmus P. Etruriæ, P. Anichinus fec.; and the portrait of Torricelli, mathematician to Ferdinand II., grand duke of Tuscany, placed at the beginning of his Academic Lessons, printed at Florence in 1715. (Strutt's Dict. of Eng. Heinecken's Dict. des Artistes.)

ANIELLO. See MASSANIELLO.

ANILEE AND ASINEE, Jews of Babylon, brothers and apprentices to a weaver. They took arms, and with their companions defended themselves in the marshes of the Euphrates, against the governor of Babylon. They were allowed to keep the district they had seized; but afterwards Asinee was poisoned, and Anilee surprised and killed by the Babylonians, in 40 A.C.

ANIMUCCIA, (Giovanni, about 1490—1559,) a native of Florence, who became master of the chapel of St. Peter's at Rome. He is celebrated as the master of Palestrina, the great composer of sacred music; and to Animuccia is also ascribed the first idea of those musical performances, which were improved by degrees, and especially by Filippo Neri, till they became oratorios. In the Supplement to the Biog. Univ. some of his compositions are enumerated. (Ersch and Grueber.)

ANISIO, (Giovanni, or Janus Anysius,) a modern Latin poet, born at Naples about 1472, died about 1540. He wrote Jani Anysii Poemata et Satyræ, ad Pompeium Columnam cardinalem, Naples, 1531; Protogenos Trajædia, Naples, 1536; and other works. (Biog. Univ.)

ANISSON, (Laurent,) a printer at Lyons. The Bibliotheca maxima veterum Patrum, et antiquorum Scriptorum, issued from his press in 1677. His two sons and two grandsons are also known as booksellers and printers. His great grandson, Etienne Alexandre Jacques, (1748—1794,) was director of the royal press, and afterwards of the national. He was guillotined.

ANITUS. See ANYTUS.

ANJOU, (François de France, duke of, 1554—1584,) son of Henry II. and Catherine de Medicis, and brother of Francis II. Charles IX. and Henry III.; at first duke of Alençon. His mother seems to have taken an early dislike to him; but he was much attached to Coligny, and did not conceal his abhorrence of the massacre of St. Bartholomew. On the death of Charles IX. the protestants fixed on the duc d'Alençon as his successor, instead of Henry III., then king of Poland; but this scheme was frustrated by his own treachery and weakness. Notwithstanding this, in 1575, the duke had the command of the Huguenot army; peace, however, being soon concluded, he obtained the duchies of Anjou, Tourraine, and Berri. War broke out afresh in the following year, and the duke of Anjou now led the catholic forces. He was made sovereign of the Netherlands in 1581, and went to England to urge his suit for the hand of Queen Elizabeth. Coligny had formerly suggested him to Walsingham as a proper match; and he was now supported by Henry III. and his mother. No one of her suitors was so nearly successful, but Elizabeth drew back, after giving him every encouragement, and finally dismissed him. His arbitrary designs, and total disregard of his subjects' interests, occasioned his expulsion from the Netherlands, and he died soon after, in 1584, leaving enormous debts. Henry IV. said of him, "that he had so little courage, so little address, and so false a heart, that he would never do anything great." (Biog. Univ. Mém. de Sully, liv. i. ii.)

ANJOU. See CHARLES, LOUIS, MARGUERITE, MARIE, RENE, ROBERT D'.

ANKARCRONA, (Theodore,) a Swedish admiral, born in 1687. In early life he served the Dutch East India Company, and was afterwards a lieutenant in the English navy. In 1715 he conveyed Charles XII. from Stralsund, and was governor of the province of Stockholm. He died in 1750. (Biog. Univ.)

ANKARSTROOM. See Anckarstrom.

ANLY, (Jean d',) a French historian in the sixteenth century.

ANNA COMNENA, daughter of the emperor Alexis I., was born in 1083, and married Nicephorus Briennius, for whom she attempted to gain the empire from her father during his last illness; Alexis, however, refused to disinherit his

own son, who succeeded to the throne. Anna afterwards employed all her influence in a plot to dethrone him, and put her husband in his place, which miscarried through his want of vigour and courage. Pardoned by her brother John, she was, however, forced into retirement, when she composed her Alexiad, a life of her father, in fifteen books, which was completed in the year of her death, 1148. She was instructed in poetry, philosophy, mathematics, and all the learning of that age; which, united to great natural abilities, and a masculine spirit, made her one of the most remarkable personages of her time.

ANNA IWANOWNA, (1693—1740,) empress of Russia, was daughter of Iwan, elder brother of Peter the Great. In 1710 she married the duke of Courland, who died the next year. In 1730, on the death of Peter II., she was chosen to succeed him, by the council of state, and the senate, assembled at Moscow. It was their intention to have restricted the powers of the crown, but Anna on her arrival declared herself empress and autocrat of all the Russias, and completely frustrated the designs of the party who, with that view, had elevated her to the throne in preference to Elizabeth, afterwards empress, daughter of Peter the Great. Her favourite, Biron, a man of low birth, whom she made duke of Courland, now in fact governed Russia; and, by his oppressive conduct, rendered her reign very unpopular: nearly 12,000 persons were executed during it, and 20,000 banished. Anna supported Augustus III., and succeeded, with Austria, in placing him on the throne of Poland, against Stanislaus Lackzinsky; and her armies, under Munich, were engaged in war with the Turks from 1736 to 1740. (Biog. Univ.)

ANNA PETROWNA, eldest daughter of Peter the Great, was born in 1706, married in 1725 the duke of Holstein-Gottorp, and died in 1728, leaving an only son, afterwards the unfortunate Peter III.

ANNA, (Baldassare d',) a Venetian painter, but of Flemish extraction, a pupil of Leonardo Corona, who flourished in the latter part of the sixteenth century. Anna was an excellent imitator of his master's style, and finished some of his pictures. He produced some original pieces for the Servi and other churches, which, Lanzi says, "though inferior to those of Corona in the selection of forms, yet surpass them in the softness, and sometimes in the force of their chiaro-scuro." (Lanzi, Stor. Pitt. iii. 165.)

ANNÆUS. See CORNUTUS.

ANNAND, (William, 1633—1689,) dean of Edinburgh. He was educated at Oxford, and was a strong royalist. He was vicar of Leighton-Buzzard; and in 1662, went to Scotland as chaplain to Lord Middleton, the king's commissioner to the church of that kingdom. In 1663 he was instituted to the Tolbooth church at Edinburgh, and removed afterwards to the Tron church; and in 1676 was nominated to the deanery of Edinburgh. His works are—Fides Catholica, Lond. 1661; Panem Quotidianum; Pater noster; Mysterium Pietatis; Doxologia; et Dualitas, Edin. 1674.

ANNAT, (François, 1607—1670,) a learned Jesuit, was professor of philosophy and theology for thirteen years at Toulouse, provincial of his order in France, and in 1654 was appointed confessor to Louis XIV.; which post he held till within a few months of his death. He is called by Sotwell, in his edition of the Library of Jesuits, (see ALEGAMBE,) the *Hammer of Heretics*, especially of the new heresy of Jansenism. He took a violent part in the Jansenist controversy, and the seventeenth and eighteenth of the Lettres Provinciales are addressed to him. His polemical works were collected in 3 vols, 4to, Paris, 1660.

ANNAYA, (Pedro de,) a Portuguese admiral, was entrusted by Don Manuel in 1508 with the task of forming a military and commercial establishment at Sofala, on the eastern coast of Africa. He compelled the African king to grant the permission demanded; but the latter watched his opportunity for revenge. Seeing one day that the fortress was ill defended, and that three of the six vessels had been despatched elsewhere, he assailed the fortress and was repulsed; the following day Annaya, who had only thirty men, assailed the palace, was wounded, but had the satisfaction to kill the king. A son of the deceased was placed on the throne as a vassal of Don Manuel; and Quilva and Mombaya, on the same coast, were soon added to the Portuguese empire in the east.

ANNE OF RUSSIA, daughter of Jaraslas, married in 1044 Henry I. of France; who at the age of thirty-nine, and without an heir, was desirous of forming a second marriage. At that time all the princes of Europe were allied in blood, and Henry, anxious to avoid any

alliance which might subject him to the interference of the church, chose a wife to whom no such danger could attach. Anne was the mother of Philip I.; and after Henry's death, was again married to Raoul, count of Crépi, but died in Russia. (Biog. Univ.)

ANNE OF DAUPHINÉ, daughter of Guigues VI. and Beatrice of Savoy, was in 1282 the sole representative of her family. Her rights were attacked by Robert duke of Burgundy, who asserted that Dauphiné was a male fief, and could not descend to her. She, however, together with her husband, Humbert de la Tour-du-Pin, the owner of vast estates in Dauphiné, whom she married in 1273, succeeded in maintaining her sovereignty. On the attainment of his majority by their son, all acts of state ran jointly in their three names, Humbert, Anne, and Jean; and on her death in 1299, the government wholly devolved on him. See HUMBERT I. and JEAN II.

ANNE OF SAVOY, empress of Constantinople, daughter of Amédée V., count of Savoy, married in 1327 Andronicus, emperor of the east. On his death, John Palæologus, her son, was a minor; when she attempted to wrest the regency from Cantacuzenus; but in 1347 was at length forced to receive him in Constantinople, and divide with him the title and honours of empire. In 1351 she endeavoured to reconcile her son and Cantacuzenus—and their dissensions were ended by the abdication of the latter. She died soon afterwards. (Biog. Univ. Gibbon.)

ANNE OF CYPRUS, duchess of Savoy, daughter of James, king of Cyprus and Jerusalem, married Louis of Savoy, son of Amédée VIII. in 1433, with a dowry of 100,000 gold crowns. She obtained such an influence over her husband by her beauty and talents, that on his succeeding to the ducal crown in 1451, she had the whole management of the state. She died at Geneva in 1465.

ANNE OF FRANCE, eldest daughter of Louis XI. married to Pierre II. lord of Beaujeu, duke of Bourbon, was regent of France during the minority of Charles VIII. The duke of Orleans, as nearest to the throne, appeared in arms to claim a share in the government; but was beaten and taken prisoner, and confined for two years. Nevertheless, she was treated with great consideration by him, when king, as Louis XII. She died in 1522. (Biog. Univ.)

ANNE OF BRETAGNE, (1176—1514,) queen of France. Sole heiress to the dukedom of Bretagne, she espoused Maximilian of Austria, widower of the duchess of Burgundy. Charles VIII. of France, however, interfered to prevent a match which would unite those powerful principalities, and himself married Anne in 1491. During his absence in Italy, Anne governed the kingdom with great ability; and on his death in 1498, retired to Bretagne. Louis XII. in order to avail himself of an article in her marriage contract which bound Anne to marry her husband's successor, was divorced from his wife, and, in 1499, married to the widow of Charles VIII. The eldest daughter of this marriage afterwards marrying Francis I. the dukedom of Bretagne became permanently attached to the crown of France. In 1501, Anne at her own expense equipped twelve large vessels for the christian expedition against the Turks; and she expended large sums in charitable purposes from the revenues of Bretagne which had been reserved to herself. (Biog. Univ.)

ANNE OF HUNGARY, daughter of Ladislas VI. of Poland, and sister of Louis II. king of Hungary, brought the crown of Hungary to her husband, Ferdinand of Austria, in 1527. At the siege of Vienna by Soliman and Zapolya in 1529, she distinguished herself by her courage, and materially assisted the defence of the place. Anne died in 1547. Mary of Medicis and Anne of Austria were her granddaughters. (Biog. Univ.)

ANNE OF AUSTRIA, daughter of Philip II. of Spain, married Louis XIII. in 1615. She did not conceal her discontent at his want of confidence in her, nor her continued attachment to her own family. Although France and Spain were politically at war, Richelieu took advantage of this to fill the king's mind with suspicion, and destroy what little influence she did possess with him; so that she remained neglected and powerless till the birth of a son (Louis XIV.) in 1638, and the subsequent deaths of the king and Richelieu, entirely altered her position. Sole regent of the kingdom, she was determined that the royal authority should lose nothing during her administration of it; and to Mazarin, an Italian, was committed the whole management of affairs. The misconduct of some financial operations was the immediate occasion of the troubles and wars of the Fronde, which ended in the establishment of a monarchy, as absolute as Richelieu, Anne's former enemy, would have wished.

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Throughout, Anne showed a firmness and perseverance which well entitled her to the gratitude of Louis XIV. who deeply regretted her death, in 1666. The memoirs of this princess were written by her favourite Madame de Motteville, who was her attendant and her confidante during many years. Anquetil, in his agreeable work, Louis XIV. sa Cours, (Preface, p. xxxi.) gives a high character of this work. It is interesting enough, but it must be acknowledged that it is rather prolix; a fault which he admits, but palliates. Much information also relative to this princess may be found in the Memoirs of the Cardinal du Retz, and the Memoirs of Guy Joli. Her spirited reply to Cardinal Mazarin, when he spoke of the possibility of Louis XIV. marrying one of his nieces, is well known.

ANNE BOLEYN. See Boleyn.

ANNE OF CLEVES. See Cleves.

ANNE, queen of England, second daughter of James II. by Anne Hyde, was born 6th February, 1664; in 1683 married Prince George of Denmark, (who died 1708.) In 1688 she and her husband abandoned James II. who was much affected by her desertion; and the subsequent act of settlement secured to her and her children, (in default of issue to William and Mary,) the English crown. She was coldly treated by William, till the death of her sister Mary without issue, in 1694, altered her position, as her son, the infant duke of Gloucester, the only survivor of many children, was now heir presumptive to the crown. He, however, died in 1699, aged twelve, and the Princess Sophia and her protestant descendants were declared next heirs, failing direct issue to William or Anne. William died in 1702, and Anne became queen. In the same year war was declared against France and Spain, by England, the empire, and Holland, Louis XIV. having recognised the claim of James II.'s son to the throne of England, in opposition to Anne; and that of his grandson Philip of Anjou, to be king of Spain, in contravention of the Partition Treaties of 1698 and 1700. Up to 1710, the Whigs were predominant: the duchess of Marlborough ruled an uncontrolled favourite in the palace; Godolphin and Sunderland headed the ministry at home; Marlborough commanded the armies abroad. But the political doctrine of the divine right of kings had been revived; Sacheverel had preached it, been impeached, and virtually acquitted, and was the idol of the nation. By the elections of 1710, the majority in the House of Commons was transferred to the Tories; while the creation of twelve peers secured the upper house. Mrs. Masham succeeded the duchess, Ormond the duke, and St. John and Harley were the new ministers. Negotiations were commenced with France, and in 1713 the war was concluded by the Peace of Utrecht. Queen Anne died 12th August, 1714, amidst the quarrels of Bolingbroke and Oxford, general clamours against the peace of Utrecht, and discontent with the Scottish union. She seems at heart to have always favoured her brother's claims to succeed her, and is said to have seen him in London on the subject, shortly before her death. During her reign, Ramilies, Oudenarde, Blenheim, and Malplaquet, were fought; Gibraltar and Port Mahon taken; Marlborough and Peterborough by land, Leake, Rooke, Shovel, and Stanhope by sea, raised the name of England to a higher pitch of military and naval renown than at any former period.

ANNE OF FERRARA. See Ferrara.

ANNE OF GONZAGUE. See Gonzague.

ANNE, duchess of Guise. See Guise, François, duke of.

ANNEBAUT, or Annebaud, (Claude de,) marshal and grand admiral of France under Francis I. who was much attached to him, placed great confidence in him, and on his death-bed recommended him to his successor. His integrity, abilities, and courage, amply deserved this distinction. At Pavia, in 1525, he remained with the king; and was afterwards employed by him in the campaigns of Italy and Flanders. In 1545 he commanded the naval armament against England, and afterwards negotiated and concluded peace with her. Henry II. paid no attention to the advice of Francis I. and Annebaut was deprived of the administration of affairs by him. Catherine de Medicis, however, recalled him to the council-board. He died in 1552. (Biog. Univ.)

ANNEIX. See Souvenel.

ANNESE, (Gennaro,) successor to Massaniello, as leader of the Neapolitan insurrection of 1647. He was chosen chief of the people, after they had assassinated F. Toraldo, prince of Massa, who as captain-general had betrayed his trust, and placed at the head of the municipality. Henry of Lorraine, duke of Guise, was invited to become the protector of the new republic; and on his

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arrival in Naples, was invested with the command of the military, while Annèse retained the civil government. Misunderstandings soon arose between them, which ended in the re-delivery of Naples to the Spaniards (under Don Juan of Austria, who had succeeded the duke of Arcos,) by Annèse, and his own death, which took place among the executions which followed, notwithstanding a general amnesty had been granted, and the terms of which were violated by the Count Annate, who succeeded Don Juan. (Biog. Univ.)

ANNESLEY, (Arthur,) earl of Anglesea, and lord privy seal under Charles II. was born in 1614, studied at Oxford and Lincoln's-inn, made the tour of Europe, and returned to England in 1640. At the beginning of the civil wars, he inclined to the royal cause, but afterwards adopted the parliamentary side, and in 1647 was at the head of the commissioners who received Dublin from the duke of Ormond. On the death of Cromwell, he exerted himself to procure the recall of Charles II. and in 1660 was chosen president of the council of state. On the restoration he was created earl of Anglesea, and in 1673 lord privy seal, which post he had to give up in 1682, on the occasion of having made some reflections on Lord Castlehaven's memoir on the state of Ireland, in which he attacked the duke of York. Nevertheless he was again in favour under James II. and died in 1686. He is the author of several political and religious works, besides the remarks on Lord Castlehaven. They are chiefly—1. Truth Unveiled, a Defence of Mr. Standish's Sermon before the King, 1676, with a Treatise on Transubstantiation. 2. A true Account of the Proceedings between himself and the Duke of Ormond, 1676. 3. A Letter of Remarks on Jovian, 1683. 4. A work on the Privileges of Parliament, 1671; another on the King's Right of Indulgence in Spiritual Matters, 1688; and lastly, Memoirs addressed to Sir P. Pett. There is a very elaborate article on Lord Anglesea in the Biog. Brit. There is a curious memorandum written by him in a copy of the Eikon Basilike, to prove Bishop Gauden the author of that work, and not Charles I. This note occasioned a warm controversy at the time, and its genuineness was disputed; but on this subject the reader must be referred to the memoir of Bp. Gauden. His lordship was a strenuous opponent of the Romanists. He has been severely attacked by many writers, especially Antony Wood and Bp. Burnet; but others have amply defended him. In the Biog. Brit. full references will be found on these points.

ANNIBAL. See Hannibal.

ANNIBAL CARO. See Caro.

ANNICERIS. Of this name there were two individuals, both of Cyrene. The older of the two seems to have been the greatest charioteer of his day. According to Ælian, V. H. ii. 27, he could drive a chariot in a circle with such accuracy, that the wheels never swerved from the same track. When Plato witnessed the feat, which excited the applause of the by-standers, the philosopher remarked, that to pay attention to such trifling pursuits was the mark of a little mind. Plato, however, if we are to believe Aristid. Orat. Platon. ii. and Diogenes Laertius, iii. 20, lived to find a friend in the person thus sneered at; for when a fine of thirty minæ had been inflicted on the philosopher, for transgressing the law made against the first Athenian who should set his foot in Ægina, after it had been restored to its original inhabitants by Lysander, Anniceris paid the fine on the instant; and when the friends of Plato at Athens, or, as Aristides says, Dion of Syracuse, offered to refund the money, Anniceris refused to accept it, observing that they were not the only persons to whom Plato was dear. The second and junior Anniceris was an Epicurean philosopher, the disciple of Parabates, the master of Posidonius, and the founder of the sect that went by his name.

ANNIUS OF VITERBO, (born about 1432.) His real name was Nanni, latinized Annius, or, according to his epitaph, Nannius. He was a Dominican, and became distinguished for his extensive acquaintance with Greek and Latin, and the Oriental languages. He was invited to Rome, and obtained the esteem of the popes Sixtus IV. and Alexander VI. the last of whom made him master of the Sacred Palace. It was no easy task for Annius to keep the favour of this pontiff, and his son Cæsar Borgia, more profligate than himself; but he was supported by the duchess de Valentinois, Cæsar's wife, and as virtuous as he was abandoned. There is some suspicion that the death of Annius, which took place in 1502, was occasioned by poison, given by Cæsar Borgia, who was weary of his remonstrances and advice. Annius wrote a great number of works, of which the most celebrated at the time were—A

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Treatise on the Empire of the Turks, and De futuris Christianorum Triumphis in Turcas et Saracenos ad Xystum IV. et omnes principes Christianos, Genua, 1480, which forms a commentary on the Apocalypse; Super Mutuo Judaico et Civili et Divino, 1492. But he is best known by a collection published at Rome in 1498, Antiquitatum variarum volumina xvii., cum Commentariis fr. Joannis Annii Viterbiensis, purporting to contain many works previously supposed to have been lost, such as Berosus, &c. Their authenticity was for some time in dispute, and they come down to us now as specimens of a most impudent impostor. Tiraboschi, however, acquits Annius of forgery; he accuses him only of excessive credulity. See Tiraboschi, Stor. della Letter. Ital. v. 6, part 2, pp. 16, 17, 4to, of Modena. Also Stillingfleet's Origines Sacræ, &c. See Milo.

ANNON, or HANNON, (St.) archbishop and elector of Cologne, was of the family of the counts of Sonnenberg, of Suabia. The emperor Henry III. sent him as ambassador to Cologne, where he conducted himself with such ability that the archbishop Hermann recommended him as his successor, in 1055. He was recalled by the Empress Agnes, who confided to him the education of the young emperor Henry IV. and the administration of the empire. He died in 1075. (Biog. Univ.)

ANNONE, (Jean Jacques de, 1728—1804,) born at Bâle. A learned antiquarian and naturalist; and professor of eloquence and jurisprudence at Bâle. Several memoirs by him are in the Acta Helvetica, and other periodicals; and contributions on ancient money to Ducange's Glossary. (Biog. Univ.)

ANOT, (Pierre Nicholas, 1762—1823,) was canon and vice-principal of the college at Rheims. He is author of Annales du Monde, 1816; Les deux Voyageurs, ou Lettres sur la Belgique, &c. 1803; Oraison funèbre de Louis XVI. 1814; and some sermons. (Biog. Univ. Suppl.)

ANQUETIL-DUPERRON, (Abraham Hyacinte,) an oriental scholar of great distinction, brother to the historian, was born in Paris 1731. He acquired there an extensive knowledge of Hebrew, and M. de Caylus, bishop of Auxerre, invited him thither, and endeavoured to persuade him to enter the ecclesiastical state. Nothing, however, could lead him from the study of the oriental languages, and he returned to Paris, where his constant assiduity in the Bibliothèque du Roi, attracted the notice of the Abbé Sallier, keeper of the manuscripts, who provided him with the means of continuing his studies. Some manuscripts in the Zend language, which fell in his way, filled him with an irresistible longing to visit the East in search of the works of Zoroaster, said to be written in it. An expedition was fitting out for India, which he entered as a common soldier; but was provided afterwards by government with a free passage, and suitable accommodations. In 1755 he reached Pondicherry, where he stayed long enough to learn the modern Persian, and proceeded to Chandernagor to learn Sanskrit. Sickness, however, and the breaking out of war between the English and French, frustrated his plans, and he was forced to return to Pondicherry, from which he went to Surat. Here, after some difficulty, he acquired from the priests a knowledge of Zend and Pehlevi. The taking of Pondicherry by the English forced him to return to France, and abandon a design of studying the Hindoo language and antiquities at Benares. In 1762, after visiting England, he arrived in Paris, and obtained a pension, with the title of Oriental Interpreter, in the Royal Library. In 1771 he published the Zend-Avesta, or the Sacred Books of the Parses. His other works are, Legislation Orientale, 1778, in answer to Montesquieu. Recherches historiques et géographiques sur l'Inde, 1786. De la Dignité du Commerce, 1789. L'Inde en Rapport avec l'Europe, 1798. Upanischada, 1804. He died in 1805.

ANQUETIL, (Louis Pierre, 1723—1808,) was born at Paris. In 1759 he was appointed prior of the Abbaye de la Roë, in Anjou, and afterwards director of the college of Senlis. In 1766 he had the cure or priory of Château-Renard, near Montargis, which he left at the beginning of the revolution, for La Villette, near Paris. During the reign of terror, he was imprisoned at St. Lazare, where he continued his Histoire Universelle. On the formation of the Institute, he was chosen a member of the second class, and was soon after employed in the office of the minister for foreign affairs. His chief works are, Histoire civile et politique de la Ville de Reims, 1756, written together with Felix de la Salle, who had the greatest share in it, but published under d'Anquetil's name. Almanach de Reims, 1754. Intrigue du Cabinet sous Henri VI. and sous Louis XIII. terminée par la Fronde, 1780. Louis XIV. sa Cour

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et le Régent, 1789. Vie du Maréchal de Villers écrite par lui-même, 1787. Précis de l'Histoire Universelle, 1797. Motifs des Guerres et des Traités de Paix de la France, pendant les Règnes de Louis XIV. XV. et XVI., 1798. Histoire de France, 1805 et seq.—a work commenced by him when nearly eighty years old, which shows marks of the haste with which it was written, and the age of the author. (Biog. Univ.)

ANRAAT, (Peter Van,) a painter of history, born about the year 1635, but at what place is not known. He was an artist of great merit, notwithstanding which very few of the circumstances of his life are known. Houbraken mentions a very capital picture of this artist, the subject of which is the Last Judgment, containing a multitude of figures, and in his opinion well designed, and painted in a bold and free manner. (Pilkington's Dict. Bryan's Dict.)

ANSALDI, (Father Casto Innocente, 1710—1779,) a native of Plaisance. In 1726 he became a Dominican. In 1737 he was chosen extraordinary professor of theology in the university of Naples, but in the following year was obliged to quit it, on receiving orders from his superiors to repair to Bologna, which he seems to have disobeyed; and to avoid the consequences, he remained for some time in concealment. However, in 1745, he was appointed first teacher of theology in the Dominican convent at Brescia; and afterwards fulfilled similar duties at Ferrara and Milan. He held the chair of philosophy at Turin for nearly twenty years previous to his death, with great distinction. The works of Ansaldi are very numerous. Some of the chief ones are—Patriarchæ Josephi, Ægyptii olim Proregis, Religio a Criminibus Basnagii vindicata, Nap. 1738. Dissertatio de veteri Ægyptiorum Idolatriâ, in the Raccolta Calogerana, 23, 135. De Causis Inopiæ veterum Monumentorum pro copiâ Martyrum Dignoscendi. De Martyribus sine Sanguine Dissertatio, Milan, 1739. De Principiorum Legis naturalis Traditione Libri tres, Milan, 1742. De Forensi Judæorum Buccina Commentarius, Bresc. 1745. De Romanâ tutelarium Deorum in Oppugnationibus Urbium Evocatione, liber, Bresc. 1745; reprinted at Oxford in 1765. De Authenticis S. Scripturæ apud sanctos Patres Lectionibus, Verona, 1747. Epistola ad Alb. Mazzolenum de Tarrensi Hercub, 1749. De Baptismate in Spiritu Sancto, &c. Milan, 1752. De sacro et publico apud Ethnicos Pictarum Tabularum Cultu, &c, Ferrara, 1752. Della Necessita e Verita della Religione Naturale e Revelata, Venice, 1755. Herodiani Infanticidii vindiciæ, Brescia, 1757. De Futuro Sæculo, &c. Della Speranza e della Consolazione di Rivedere i Cari nostri nell' altra Vita, Turin, 1772. Saggio intorno alle Immaginazione, 1775. Reflezzioni sopra i Mezzi di Perfezionare la Filosofia morale, 1778. (Biog.Univ.)

ANSALDI, (Innocenzio Andrea, 1734—1816,) painter and author, was a native of Pescia, Tuscany, and at an early age displayed a passion for the fine arts. After spending several years at Rome he returned to his own country, and devoted his leisure to the decoration of its churches and galleries, and to the cultivation of literature. He wrote—A Description of the Works of Art in Pescia; Bologna, 1771. A translation of Dufresnoy's Poem on Painting. Il Pittore Instruito, a didactic poem, published in 1820, with a notice of his life, by Canonico Moreni. In Moreni's Life, in Tipaldo's Biografia, this poem is called Il Pittore *Originale*. (Tipaldo, Biog. Suppl. Biog. Univ.)

ANSALONI, (Giordano,) a Sicilian missionary, who was put to death in Japan. He was a Dominican, and after some time spent in study at Salamanca, in 1625, accompanied a missionary expedition to the Philippine Islands. He occupied himself at Manilla in learning the Chinese language, supposing that his services might be required in the Celestial empire, but received orders to proceed to Japan, which he reached in 1632. At this time a persecution of the Christians was raging violently, and after a ministry of two years, Ansaloni suffered martyrdom in 1634. (Biog. Univ.)

ANSALONI, (Vincenzio,) a painter of the Bolognese school, and a disciple of Ludovico Caracci, was born at Bologna. He was one of those of the academy of the Caracci who devoted themselves to the figure, others becoming painters of landscape or perspective. He is spoken of by Malvasia with much commendation, for an altar-piece in the chapel of the family of Fioravanti, in the church of St. Stefano at Bologna, representing the martyrdom of S. Sebastian; and for a picture in the church of the Celestine monks, representing the Virgin and Infant Jesus in the clouds, and below S. Roch and S. Sebastian. Lanzi, speaking of him, says, he "gave only two altar-pieces to the public, but suf-

ficient to establish his title to the character of a great artist. (Bryan's Dict. Lanzi, Stor. Pitt. v. 126.)

ANSART, (André Joseph, 1723—1790,) an historian and ecclesiastical writer. He was a native of Artois, and entered the order of Benedictines; and having been appointed procureur of one of their houses, disappeared with the money in his hands. He was afterwards an advocate, and doctor of laws of the faculty of Paris, and prieur-curé of Villaconin. His works are, Dialogues, &c., 1768; Exposition sur le Cantique des Cantiques, 1770; Histoire de St. Maur, Abbé de Glanfeuil, 1772; Eloge de Charles V. 1777; Esprit de St. Vincent-de-Paul, 1780; Histoire de St. Reine d'Alise, 1783; Histoire de St. Fiacre, 1784; Bibliothèque Littéraire de Maine, 1784; La Vie de Grégoire Cortez, 1786. He is said to have been both ignorant and idle, and to have stolen these works from the archives of St. Germain-des-Pres. (Biog. Univ.)

ANSBERT, (St. bishop of Rouen,) was born at Chaussy. He appeared, while young, at the court of Clotaire III., and was offered in marriage the daughter of the Chancellor Robert. He was, afterwards, himself made chancellor, but preferred the solitude of the abbey of Fontenelle to the court. In 683 he was made bishop of Rouen, for which he was banished, by order of Pepin d'Hérisbal, the mayor of the palace, to the monastery of Haimont, in Hainault, where he died in 698. (Biog. Univ.)

ANSBERT, an Austrian prince in the twelfth century, who accompanied the army of Frederick Barbarossa to the East. He wrote an account of this crusade, which, after remaining unknown for some centuries, was given to the world in 1824, by Dobrowski. The defects of a copy, which came by accident into his hands, were supplied from one previously known to have existed in the monastery of Rayhrad; and a perfect copy of the chronicle secured. It was printed at Prague, in 1827, and contains a complete history of Barbarossa's expedition, and some account of the previous crusades. An extract from it may be seen in the third volume of the Bibliothèque des Croisades.

ANSCARIUS, surnamed the Apostle of the North, was born in Picardy in 801. He received his education in a Benedictine convent at Corbie, and afterwards at Corvey, in Westphalia, where he advanced so rapidly that, in 821, he became rector of the school of the convent. The king of Denmark, Harold, who had received baptism at Mayence, was returning to his kingdom, from the court of Louis le Debonnair, and was in search of some person who might assist him in his intention of introducing Christianity into Denmark, Anscarius and his friend Autbert accompanied him; but on arriving at the frontiers of Denmark, Harold found the party who had before expelled him too strong to admit of his advance; and the two missionaries remained with him in Friesland, where they laboured with great success, for two years, till Autbert's death. In 829, Anscarius was sent, by Louis, to Sweden, which he reached with a colleague after many dangers, and being favourably received by the King Biærn, preached the gospel there for six months. On returning to Louis, Anscarius was appointed first archbishop of the new see of Hamburgh, which was intended to be the metropolis of all countries north of the Elbe that should become Christians. But, in 854, the town was taken and plundered by pirates, and the archbishop escaped with difficulty to Bremen, the bishopric of which was conferred on him in conjunction with his archbishopric, and the two were ever after united. Anscarius, however, did not rest, but again visited Denmark and Sweden, and established Christianity in each. He died at Bremen in 864, and was canonized by Pope Nicholas I. He was author of many books, but none are extant except Liber de Vitâ et Miraculis S. Wilonadi, printed, with his Life, at Cologne, in 1642. His Life is found in Langebek's Script. See also Moller's Hist. Cimbriæ Literariæ.

ANSEAUME, was author of several dramatic pieces, and prompter at the Théatre Italien in Paris, where he died in 1784. A list of his pieces may be found in the Biog. Univ.

ANSEGISUS, (abbot of Fontenelles, Luxeuil, and Flavigny,) lived in the ninth century. In 827 he collected the capitularies of Charlemagne, and his son entitled it "Capitula seu Edita Carolimagni et Ludovici pii, Imperatorum." Of this there are several editions, the contents of which differ extremely. He died in 834. He has often been confused with the subject of the following notice. The most splendid edition of his Capitularies is that by M. Chiniac (Paris, 1780). His Chronicle of Fontenelles is in D'Achery Spicileg. iii. 240. (Biog. Univ.)

ANSEGISUS, (archbishop of Sens,) in 871, was sent by Charles the Bold as ambassador to Pope John VIII., who raised him to the primacy of the Gauls and Germans; a precedence, however, which was not allowed him by some of the other bishops. He died in 883.

ANSELM, one of the most profound doctors of the Roman church, was not less remarkable for the part he acted in the political events of his age. He was born about the year 1034, of noble parents, at Rouste (Augusta), on the confines of Burgundy and Lombardy. Whilst young he gave many proofs of his talents, but his conduct was marked by some irregularities, and, in consequence of a dispute with his father, he went into France, and there spent three years in seeking instruction at different schools, until he came to Avranches, where he heard of the fame of Lanfranc, prior of Bec, whose school was at that time much frequented. Anselm soon became Lanfranc's favourite disciple, and he repaid his attentions by the great advances he made in scholastic learning. By the united advice of Lanfranc and of Maurice, archbishop of Rouen, he became in his twenty-seventh year a monk in the abbey of Bec.

When Lanfranc was removed to the new monastery at Caen, Anselm succeeded him as prior of Bec, and on the death of the abbot Herlewyn, he was further raised to be abbot of the same monastery. In the mean while his ancient instructor, Lanfranc, was made archbishop of Canterbury, and was visited by Anselm, whose reputation was so great in England, that shortly afterwards, on Lanfranc's decease, Anselm was invited over a second time by king William Rufus, who received him with wonderful marks of respect and friendship, and appointed him to the vacant see. As archbishop of Canterbury, Anselm soon gained, by his humility and his strict sanctity of life, the love and veneration of the people. But the fickle friendship of William Rufus was of short duration; their quarrel is said to have originated in a dispute about money, but it soon merged into that more general contention between the civil and ecclesiastical powers, each of which was continually endeavouring to encroach upon the other; and the division was widened by the circumstance that the king and his barons openly supported the party of the antipope Guibert, who, under the title of Clement III., had been raised in opposition to Pope Urban II. Anselm wished to quit the kingdom, but the king refused to give his consent; and, soon afterwards, a compromise was made between William and his archbishop, and the former ceased from his opposition to the legitimate pope. The firmness with which Anselm supported the pope's claim to the sole and absolute disposal of all ecclesiastical benefices and dignities, soon led to a new quarrel, and at last the archbishop obtained permission to leave England, and went to Rome. His departure was greatly lamented by the people of his diocese, and wherever he passed he was attended by crowds of all classes of people; but in spite of his high reputation at Rome, his cause was neglected, for it was the interest of the pope to temporize, and secure the support of the English king.

Anselm retired to Lyons, where, as well as during his temporary residence in Italy, he betook himself to the peaceful studies of his youth. Many of his more important works were written while he was prior and abbot of Bec; among these are enumerated by his biographer Eadmer, a book De Veritate, another, De Libertate Arbitrii, and a third, De Casu Diaboli; to which he adds the dialogue De Grammatica, and the two well-known theological works entitled Monologion and Proslogion. In the intervals of his duties and troubles in England he had commenced an elaborate work entitled Cur Deus Homo; and the completion of this treatise was his occupation during his exile.

Anselm remained in France till the death of William Rufus, when his successor, Henry I., anxious to conciliate the good will of his new subjects in every manner he could, recalled the archbishop to his see. But the limits between the rights of the pope and the king soon became as much a subject of contention with Henry as it had been with his predecessor William; and after long disputes was only partially settled by an understanding that the court of Rome should retain the right of nomination and investiture, and that the king should receive the oath of allegiance from the clergy for their temporal properties and privileges. In spite of these disputes, Anselm warmly espoused the party of Henry I. against his brother the duke of Normandy, and when the latter prepared for the invasion of England, he furnished Henry with men and money, and went in person to

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exhort his soldiers to behave themselves manfully. After his return to his archbishopric, Anselm wrote one of his most important works, the treatise DeConcordia Præscientiæ, Prædestinationis, et Gratiæ Dei, cum Libero Arbitrio. He died on the 21st of April, 1109.

Anselm was one of the best scholars of his day: he is supposed to have been tolerably well acquainted with Greek; his Latinity is pure, and his style is remarkably clear and precise. But his taste lay principally towards metaphysics, which from being entirely neglected he raised up into a system and a science. In the Monologion and the Proslogion he applied his metaphysical reasonings to theology, and he there robs Descartes of the honour of the famous proof of the existence of God. His object in the former is to prove by the force of natural reason both the existence and the attributes of God; and in the second he undertakes to prove the same thing by one single continued argument. The latter was criticised by a monk of Marmontier, named Ganilon, which drew from its author a tract in its defence (Apologeticus), in which Anselm gave greater detail and clearness to some of his reasonings which his opponent had not understood. As a philosopher, Anselm represents the extreme party of the realist school. His treatise on the Trinity was directed obliquely against Roscelin.

The works of Anselm have been frequently printed collectively. His most important writings are those already mentioned; the printed editions contain many smaller tracts, and among the rest his Homilies and Meditations, some hymns, and between four and five hundred letters. The Meditations have separately passed through innumerable editions. His Letters are valuable, but much less interesting than might be expected. Several books have been inserted among the works of Anselm which do not belong to him, particularly a fine poem De Contemptu Mundi, which was written by Roger de Caen, monk of Bec; the Elucidarium (an abridgement of theology); and the popular tract on cosmography, entitled Imago Mundi. The latter is only found in the older editions. The first edition of the works of Anselm was printed in folio at Nuremberg, 1491, and reprinted at the same place in 1494. Many editions in the same form appeared in Germany and France during the sixteenth century. In the following century, the editions became more complete; that of Cologne, fol. 1612, first contained the poem De Contemptu Mundi and the Elucidarium; a much better edition was edited by a Jesuit named Theophilus Raynaud, fol. Lyons, 1630; and another, more complete, edited by Gerberon, was printed at Paris, 1675, fol. The best editions are that in 1 vol. fol. Paris, 1721, (containing the works of his disciple Eadmer,) and that printed at Venice in 1744, 2 vols, folio.

The life of Anselm was written by his disciple Eadmer, and will be found in Wharton's Anglia Sacra; another sketch of his life is given by William of Malmsbury, in his book De Pontificibus; and much information concerning him is scattered over the pages of other contemporary or nearly contemporary writers. A long article on Anselm will also be found in the Histoire Littéraire de France, vol. ix. pp. 398—465.

ANSELM OF LAON, (surnamed the Scholastic.) He was born before the middle of the eleventh century, of poor parents, in the neighbourhood of that town, and appears to have been a disciple of Anselm of Canterbury, whilst the latter taught in the abbey of Bec. Anselm of Laon began to teach at Paris, with great success, about A. D. 1076, and to him in no small degree the university of Paris is said to owe its origin. Among his disciples was William de Champeaux, the preceptor of Abelard. Towards the beginning of the twelfth century Anselm left Paris, and established himself at Laon, his native place, where he taught theology, whilst his brother Ralph de Laon lectured on the belles-lettres and dialectics. Under them the school of Laon became soon one of the most famous in Europe, and from it came many of the greatest scholars and prelates of the age. Abelard himself went to hear him, but he speaks very disparagingly of Anselm's abilities; whilst others, such as John of Salisbury, praise him without measure. He died July 15, 1117. Anselm is principally famous for his commentaries on the Scriptures. His interlinear gloss on the whole of the Old and New Testament was frequently printed during the sixteenth and earlier part of the seventeenth century. A detailed account of his works and of his disciples will be found in the tenth volume of the Histoire Littéraire de France.

ANSELME, (St.) succeeded his uncle, Pope Alexander II., in the bishopric of

Lucca, in 1061. He was Leo IXth's legate in Lombardy, and died at Mantua in 1086. He wrote an apology for Gregory VII., and a Refutation of the Pretensions of the Anti-Pope Guibert, which are to be found in the Lectiones Antiquæ of Canisius, and in the Bibliothèque de Paris. (Biog. Univ.)

ANSELME, bishop of Haerlbourg, in Saxony, was ambassador from Lothaire II. to Constantinople, in 1140, and afterwards went to Greece, to negotiate a treaty with Manuel Comnenes, for the emperor Frederick, on returning from which he became archbishop of Ravenna, where he died in 1149. Some interesting illustrations for the ecclesiastical history of the twelfth century, by him, are in vol. xiii. of the Spicilegium, by D. d'Achery. He was a strenuous advocate for the Latins against the Greeks.

ANSELME, (Jacques Bernard Modeste d',) general of division in the French revolutionary army, was born in 1740. In 1792 he joined the army of the Var, under Montesquieu, with the rank of lieut.-general, and performed the service of taking Nice, the fort of Montalban, and the castle of Villa Franca, which yielded without much resistance. He succeeded to the command of the Italian army, but failed in preserving its discipline, and was accused of not only permitting, but encouraging the excesses of his soldiers. The National Convention sent a commission of inquiry, and in December, 1792, he was suspended, and in the following year arrested and brought to Paris, where he remained in prison till the ninth Thermidor, 1794, set him at liberty. He died about 1812. (Biog. Univ. Suppl.)

ANSELME. See ASCELIN.

ANSELME, (de Sainte-Marie,) commonly called le Père Pierre de Guibours, an Augustine, is the author of l'Histoire Généalogique et Chronologique de la Maison de France, et des Grands Officiers de la Couronne, 1674; a work which was continued by Du Fourni, Ange de Ste. Rosalie, (see the name,) and Simplicien; La Science Héraldique, 1675; Le Palais de l'Honneur, 1663—1668, being an account of the houses of Lorraine and Savoy, and other families; Le Palais de la Gloire, 1664, a similar work on several noble families of France and Europe. He died in Paris, 1694, aged sixty-nine.

ANSELME, (Antoine, 1652—1737,) a celebrated French preacher. At the age of twelve, he was able to repeat any sermon that he heard, and distinguished himself by some juvenile poems. He made his first appearance in the pulpit at Gimont, with such success that he received the name of the "Little Prophet," which he never lost. The marquis de Montespan, delighted with his preaching at Toulouse, made him tutor to his son, the marquis d'Antin, whom he accompanied to Paris. In 1681 he was chosen by the Academy to deliver the panegyric on St. Louis. His popularity was so great, that he constantly had engagements to preach of four and five years' standing, during a residence of thirty years in the capital. In 1710 he became an associate of the Académie des Inscriptions, to which he gave some valuable assistance. In 1724, Louis XIV. gave him the abbey of St. Sever, in Gascony, to which place he retired, and led a life of literary occupation at home, and active benevolence abroad. Four volumes of his sermons were published in 1731, and several papers by him are to be found in the Mémoires de l'Académie des Inscriptions, from 1724 to 1729.

ANSELME, or ANSELMO, (Antony,) of Antwerp, an eminent lawyer, died in 1688, aged eighty. He wrote several works on civil law: Codex Belgicus, Antw. 1649; Tribunianus Belgicus, Brussels, 1663; a Collection of Edicts, 1648; and another of Consultations, 1671.

ANSELME, (George,) a Latin poet of the sixteenth century; was born at Parma. He was a physician, but also distinguished in literature. His volume of Latin poetry is rare; it is entitled Georgii Anselmi Nepotis Epigrammaticon libri vii.; Sorthyrides; Palladis Peplus; Eclogæ IV., Venice, 1528. He wrote some Illustrations of Plautus, and the Life of Cavicco, a romance writer, who died in 1511, which is prefixed to his romance Libro del Peregrino, Venice, 1526. (Biog. Univ.)

ANSELME, a Benedictine monk of Rheims, who wrote an account of the visit of Pope Leo IX. to Rheims, in 1049; on which occasion the church of St. Remi, founded by the abbot Hérimer, was consecrated by him, and a council held. It is called Itinéraire du Pape Léon IX., and is inserted by Mabillon in the Acta Ord. S. Benedicti. (Biog. Univ.)

ANSELME OF LIEGE, completed a History of the Church of Liège, commenced by Hérige in 991, and finished in 1056. It is in the ninth vol. of the Acta Ord. S. Bened. Anselme of Gemblours, a Benedictine of the twelfth cen-

tury, continued the Chronicle of Sigebert from 1112 to 1137. (Biog. Univ.)

ANSELMI.—There are two artists of this name:—

1. *Michael Angelo*, of Parma, (1491—1554,) called *Michaelangiolo da Lucca*, and more commonly *Da Siena;* was born at Sienna, and was a disciple of Giannantonio Razzi, surnamed Il Sodoma. His principal residence was at Parma, where one of his first performances was a considerable work, painted from a design by Giulio Romano, representing the crowning of the Virgin. Lanzi says that he considers him to belong to the school of Parma, as he left no work in Siena, except a fresco in the church of Fonte Giusta, a production of his youth, and not worthy of so great a name.*

When Correggio, in the year 1522, was engaged to paint the cupola of the cathedral and the Great Tribune, Anselmi, together with Rondani and Parmigianino, were fixed upon to adorn the contiguous chapels. The undertaking was never executed; but this selection indicates a successful imitation of Correggio's style. He is full in his outlines, extremely studied in his heads, glowing in his tints, and very partial to the use of various shades of red. Perhaps his least merit consists in his composition, which he sometimes overloads with figures. He painted in various churches at Parma. His largest work, however, is to be met with at the Steccata, where, upon the testimony of Vasari, he executed the cartoons of Giulio Romano. But this is disproved by the contract, which assigns to Anselmi himself a chamber in which to compose his cartoons; nor did Giulio do more than send a rough sketch to Parma. In collections, the specimens of Anselmi are rare and valuable, although he flourished, undoubtedly, as late as 1554, in which year he added a codicil to his will. (Lanzi, Stor. Pitt. i. 282; iv. 79, 80. Bryan's Dict.)

2. *Giorgio*, (1723—1797,) born at Verona, of the family of Cignaroli; was, at one time, the pupil of Balestra. His principal work was the painting of the cupola of San Andrea, at Mantua. (Lanzi, Stor. Pitt. iii. 234.)

ANSGARDE, first wife of Louis le Bègue, married to him against the consent of his father, Charles le Chauve, which was supposed to invalidate the marriage; nevertheless his sons by her succeeded to the crown; and on his repudiating her to marry Adelaide, the archbishop of Rheims and Pope John VIII. refused to sanction the divorce and crown the new queen. Thus the legitimacy of the issue of the second marriage was questionable; but Charles le Simple, son of Adelaide, also succeeded his father.

ANSIAUX, (Emanuel Antoine Joseph, 1761—1800,) a lawyer and littérateur, was born at Liège. He was driven from Liège by the revolution, and died at Munster. He is the author of several historical memoirs and pamphlets. (Biog. Univ.)

ANSIDEI, (Baltazar, 1556—1614,) a native of Perugia, was a distinguished pupil of Horace Cardoneti, whom he succeeded as professor of the belles-lettres in that place. He was afterwards keeper of the library of the Vatican, and the archives at St. Angelo, and is highly spoken of by all his contemporaries. He published some pieces relative to the column of the Temple of Peace.

ANSLO, (Reinier, 1622—1713,) a Dutch poet, born at Amsterdam, in 1622. In 1649 he travelled to Italy, where he acquired considerable reputation, especially for Latin verses. He was honoured with a medal from Innocent X. and a gold chain from Queen Christina. He died at Perugia. A collection of his poetry appeared at Rotterdam in 1713. (Biog. Univ.)

ANSON, (George, Lord,) the celebrated circumnavigator, was the second son of a gentleman in Staffordshire, and born at Shugborough Manor, in the parish of Colwich, on the 23d of April, 1697. At an early age, under the patronage of Sir Thomas Parker, who married his mother's sister, and who subsequently became earl of Macclesfield, he was placed in the navy, and in 1711 joined the *Ruby* (64.) It has been asserted that he acquired the rudiments of navigation from Mr. William Jones, the father of the celebrated Sir William Jones, who, it would seem, at one period of his life, served in the enviable capacity of schoolmaster afloat; but this account can scarcely be true.*

In the ladder of promotion, Anson made a rapid ascent. It is clear that we

* Lanzi, *afterwards*, says that *his family* was of Parma, but he was called Da Lucca, having been born there, and Da Siena, probably because he studied there. At Siena, he certainly produced the altar-piece at Fonte Giusta. His early master is doubtful, but it is certain he improved himself much, in later years, from Correggio.

* The writer of the recently published Life of Lord Anson, shows clearly, that when Mr. Jones left the Navy, and established himself in London, Anson was no more than five years of age.

must attribute his elevation in every rank to family influence and family connexion. Within the little lapse of five years, Anson was advanced in the three grades of Lieutenant, Master-and-Commander, and Post-Captain: and, as the times in which these respective ranks were severally attained were anything but "stirring," or what might be termed periods of enterprise, it is only fair to infer that they were not bestowed as tributes of reward for extraordinary service, or daring intrepidity.

Space will not permit an enumeration of Anson's several early commands,—suffice it to state, he commanded three ships employed on what would be now termed the "particular service" of protecting the trade of the young colony of South Carolina: and such was his predilection for this distant station, that after he had returned to England and "paid off" his second ship, he contrived to be sent out again in command of a third.

On the declaration of war with Spain in 1739, the British ministry resolved upon sending out two expeditions with a view of annoying the enemy's foreign possessions. The first of these projected expeditions was intended to be under the command of Anson, who arrived opportunely in the *Centurion* at Spithead, on the 10th November, 1739. Here he found an official letter, directing him to proceed immediately to the Admiralty, where he was informed that the squadron, to the command of which he would be appointed, was to take on board three independent companies, of one hundred men each, and Bland's regiment of foot, the colonel of which would himself embark with it;—that the object was, to attack and carry Manilla;—that a second squadron was intended to be sent round Cape Horn into the South Seas, range along the western coast of South America, attacking the enemy in those parts, and attempting to take or destroy the Spanish settlements on that coast; then to cross the Pacific, and form a junction with the former squadron at or near Manilla; refresh, and refit, and wait for further orders.*

In the course of a week Anson received instructions to take under his command the ships named in the note below.†

This squadron Anson was directed to prepare for sea; but in January following, he was again ordered to repair to the Admiralty, where he was informed that the expedition to Manilla was abandoned; but that the other part of the contemplated plan was to proceed, and that he and the squadron which had been intended for the eastern service, should be employed on the western expedition. On the 10th of January, 1740, he received his commission, appointing him commodore of the above squadron; but, according to Barrow, "he was not to wear a broad pendant, nor to have a captain under him."* The ships of the squadron were, at once, equipped and "victualled" for the voyage; but the complement of their several crews continued incomplete. Although the official "orders and instructions for the commodore's future guidance" bore date the 31st of January, yet they were not delivered to him until the 28th of June. At this period the squadron was still short three hundred hands. The authorities at Whitehall had already assured Anson that Sir John Norris, who then commanded the channel fleet, would furnish him with the necessary numbers, but the admiral himself was in need of men, and consequently could only spare him 170, of whom 32 were from the hospital, and 98 were *soldier*-marines. Moreover, instead of Bland's regiment with three independent companies of 100 men each, as land forces, it was now announced that 500 *invalids* would be sent to him, collected from the out-pensioners of Chelsea Hospital.†

Remonstrance was vain. Authorities were deaf to every representation touching the impolicy, to say nothing of the inhumanity, of sending such decrepit creatures on an expedition, purporting to perform a distant voyage, much more contend with the rigours of a passage round Cape Horn.

It was not, however, until the beginning of August, that these unfortunate beings were collected at Portsmouth, and ordered to embark: but instead of 500 making their appearance on board, the force was reduced to 259—"for all those," says the writer of the narrative, "who had limbs and strength to walk out of Portsmouth, deserted, leaving behind them such as

*Life of Lord Anson.

†

Centurion ...	60 guns.	400men.	George Anson.
Gloucester .,	50	300	Richard Norris.
Severn	50	300	Hon. E. Legge.
Pearl	40	250	Matthew Mitchel.
Wager	28	160	Dandy Kidd.
Tryal, sloop.	8	100	Hon. P. Murray.

Two Pinks as Victuallers.

* There are reasons to believe that Anson himself suggested this arrangement. It was more to his private advantage to share, in respect to prize-money, in common with the other captains of the squadron, than to receive the portion to which he would be entitled as commodore.

† Campbell, Barrow, Charnock, and Narrative of a Voyage to the South Seas.

were literally invalids, most of them being 60 years of age, and some of them upwards of 70." To supply the place of the 240 invalids who had deserted, 210 marines, raw and undisciplined recruits, "with nothing more of the soldier about them than their regimentals," were distributed in the different ships of the squadron.

At length, after various vexations and, indeed, prejudicial delays, originating in the vacillating conduct of the government, Anson was permitted to proceed to sea; but not until he had been saddled with a large fleet of merchantmen, to which he was to give escort to a certain latitude.

Owing to the crawling progress of the convoy, and the long continuance of contrary winds, the passage to Madeira became unusually protracted, forty days having elapsed ere the squadron reached Funchal-roads.* Here Anson remained a week, procuring wood and water, and the necessary supplies to pursue his voyage. During his stay at this anchorage, he received intelligence that a Spanish squadron, consisting of some seven or eight vessels of war, had been cruising for several days to the westward of the island. To ascertain the true position and particulars of this superior force,† a small vessel was promptly despatched; but returning to the roads without having effected the object of her search, or procuring the least information of the enemy's "motions," the commodore departed Madeira on the 3d of November, steering for the coast of Brazil.

On the 28th of November the squadron crossed the line, and on the 21st of December it reached the island of St. Catherine's, on the coast of Brazil. Several men had already died of fever and dysentery, and upwards of seventy of the sick were landed from the *Centurion* alone, and as many in proportion from the rest of the squadron.

In this port Anson remained a month, but without the benefit to the health of his men which he had hoped for; indeed, twenty-eight of the *Centurion's* crew died. On the 18th of January, 1741, the squadron being fully refitted, the sick re-embarked, and places of rendezvous previously appointed, sailed from St. Catherine's; Port St. Julian, on the coast of Patagonia, was to be considered as rendezvous the first,—the island of Socoro, in the South Seas, the second,—and Juan Fernandez, the third. In proceeding to the first port a violent storm separated the *Pearl* from the squadron, and, in the same gale, the main-mast of the *Tryal* went by the board. After these and other minor disasters, Anson pursued a southerly course, passing the mouth of the Plata, and coasting the shores of Paraguay. On the 18th of February* the *Pearl* rejoined the commodore. During her absence from the squadron her captain (Kidd) had died, and the ship had narrowly escaped capture.†

The *Pearl's* junction with the commodore occurred on the day prior to his arrival at St. Julian's. "It was here decided at a council of war, in the first place, to attack Valdivia; the rendezvous was to be off the island of Socoro, each ship to continue cruising off that island fourteen days, and if not joined by the rest of the squadron, to make the best of her way to the island of Juan Fernandez." But the decision of the council of war appeared not to take into account the natural consequences of warring with the elements. "On the 7th of March," says Anson, in his official report, "I entered the straits of Le Maire with a favourable gale and fine weather, but no sooner got through the straits than I met very hard gales of wind from the high lands of Terra del Fuego; insomuch that I was obliged to reef my courses, which continued reefed fifty-eight days."

In these boisterous gales, in which the commodore's weak-handed ships were buffeting the agitated seas, the *Centurion* separated with the *Gloucester*, *Wager*, *Tryal*, and *Pink*—the *Severn* and *Pearl* having parted during the worst of the weather, were never again seen, which was also the case of the *Wager*.‡ At length Anson reached the island of Socoro. Here he entertained the hope of falling in with some of his dispersed squadron;

* Here Captain Norris of the *Gloucester*, resigned his command, and Lieutenant Cheap obtained the command of the *Tryal*.

† Barrow makes no mention of this circumstance; but states, in another place, that the Spanish government, as might have been foreseen, had provided and sent out a strong squadron of six ships of war under Admiral Pizarro, four of them of the line, to intercept Anson on his passage to Cape Horn; and he details the disastrous fate of this squadron.

* Campbell, Charnock, and other authorities here differ from Barrow. The latter states that "on the 18th of *January* the *Pearl* joined the commodore." Now, it happens that on that very day, the squadron sailed from St. Catherine's.

† Through the treachery of the Portuguese at St. Catherine's, every movement of Anson was forwarded to Pizarro at Buenos Ayres; and so correct was the information conveyed, that the Spanish commander was enabled to imitate the general guise and appearance of the British ships. It was in this way that the *Pearl*, mistaking Pizarro's squadron for that of her own, was within gun-shot before she discovered her error.

‡ The wreck of this vessel, and the varied adventures and distresses of her crew, will appear in the memoir of Captain Cheap.

and after cruising in the vicinity of this, the second rendezvous, for several days, the gloomy suggestion "occurred to him that they had all perished."

"The land wore a tremendous aspect; the cordilleras of the Andes were covered with snow; the coast rocky and barren, and being utterly unknown to them, and the westerly gales prevailing, they (meaning Anson and his crew) continued for a fortnight in imminent peril of the loss of the ship and of their lives. By this time the scurvy had destroyed a great part of the crew, and almost all the remaining part were so much affected with it that they could with great difficulty work the ship. All the various disasters, fatigues, and terrors, that here befel them, continued to increase till the 22d of May, when the fury of all the storms seemed to combine in one tremendous hurricane, that threatened instant destruction to the ship; but this was the last effort of this stormy climate."

After having passed a fortnight in the vain expectation of meeting with some of the separated ships of his squadron, Anson determined to shape a course for the island of Juan Fernandez. On the morning of the 28th, the land was "thought to be seen," but in matters of sight, *thought* may be said to be a thoughtless agent. Anson, according to all authorities, "was impressed with the belief that he *did* see it, but the officers viewing it only as a cloud, and that they were too far to the westward, it was decided to stand to the eastward in the parallel of the island. On the second day after this ill-fated alteration of course,* the crew were convinced of their error,† by making the high land of Chili covered with snow; and this too when all with eager and expecting eyes were looking for Juan Fernandez. At length the long wished-for island was made on the 9th of June. So reduced was the crew of the *Centurion* by scurvy and fatigue, that of four hundred and fifty men, who three months before had passed the straits of *Le Maire* in what might be comparatively called "health and vigour," hardly half that number were alive; and so many of the survivors confined to their hammocks, that with the manual assistance of all the officers, without exception, it was with the utmost difficulty they could muster sufficient strength to bring the ship to an anchor on the following day.

The *Centurion's* anchor had been hardly dropped, when the *Tryal* made her appearance; and in the following fortnight a ship was discovered from the heights, which proved to be the *Gloucester*. Boats laden with water, fish, and vegetables, were immediately dispatched for the relief of her wretched crew. "With all the assistance that Anson could afford in provisions and water, by boats and men, and all the attempts that were made, she could not be brought into the bay for a whole fortnight. Even after this, she disappeared for the space of a week, and every hope of her safety vanished. However, she again approached, and the *Centurion's* long-boat was again sent off with a supply of water and provisions." "Had it not been," says the narrative, "for this last supply by our long-boat, both the healthy and diseased must have all perished together for want of water; *and* their calamities were the more terrifying, as they appeared to be without remedy, for the *Gloucester* had already spent a month in her endeavours to fetch the bay, and she was now no further advanced than at the first moment she made the island." In short, she once more disappeared, and did not reach her anchorage until the 23d of July. Her crew were reduced to less than fourscore. "To these," says the writer of the Life of Anson, "who by their sufferings had been reduced to the verge of death, and who had not set foot on land for the space of more than one hundred days,* Juan Fernandez appeared like what it has been described—an earthly paradise.† The woods, the groves, the aromatic shrubs, the limpid streams, the great variety of vegetable productions of indigenous growth, as well as the remains

* It is but just to observe that at this period chronometers were not known, nor were the astronomical means, now so generally used for ascertaining the longitude at sea, then practically applied to the purposes of navigation.

† In consequence of the error of standing east instead of west "we lost," says the narrator of the voyage, "between seventy and eighty of our men, whom we should doubtless have saved, had we made the island that day (28th May), which, had we kept our course a few hours longer, we could not have failed to have done."

* In after times, the crews of blockading fleets have been more than twice this number of days without setting foot on shore.

† Pascoe Thomas, who officiated as preceptor of navigation on board the *Centurion*, and in whom was even then practically illustrated the since popular saying of the "schoolmaster abroad," speaks of the appearance of the island and its productions in a highly poetic strain. "There can scarce," says the schoolmaster, "any where be found a more *happy seat for the* Muses, and the flights of fancy," (as his narrative evinces,) "or pleasures of the imagination." By this account, as Barrow observes, Selkirk must have lived in a state of luxury.

of cultivation, all conspired to make the men not only forget their long sufferings, but to instil into the minds of the most reduced a hope of speedy recovery."

After some fifteen weeks' stay at this favoured and favourite isle, the sickness entirely subsided; but the "muster of men" in each ship brought to mind painful reflections, when compared with the numerical strength of the squadron upon leaving England. "The *Centurion* had buried two hundred and ninety-two, and had left two hundred and fourteen; the *Gloucester* had lost the same number as the *Centurion*, and had only eighty-two remaining alive; the *Tryal* had buried forty, and had thirty-nine remaining alive."* And the mortality amongst the marines and Chelsea invalids exceeded in proportion that of the seamen.† Preparations had been already made for departing port; and under the following disposition of his feeble force, Anson sailed from Juan Fernandez:—The *Tryal* to proceed off Valparaiso; the *Gloucester* to cruise off the high land of Paita, where, at a certain fixed time, she would be joined by the *Centurion* and the *Tryal*. This latter ship fell in with and captured the *Nuestra Senhora del Monti Carmel*, with twenty-five passengers on board. The *Centurion* on her cruise fell in with another prize of the *Tryal*, called the *Arranzuga*, of six hundred tons burthen; and as the *Tryal* herself on joining was found to have sprung all her masts, and was in so leaky a state as with difficulty to be kept afloat, Anson ordered her stores, guns, and ammunition to be put into her prize, and commissioned the latter as a frigate in his Majesty's navy, under the name of the *Tryal's Prize;* and the crew being transferred to her, the *Tryal* was scuttled and sunk."

The delicacy of Anson's conduct towards some Spanish ladies, (one of whom, aged about fourteen, was said to be extremely beautiful,) who were passengers in one of the prizes, has been much praised. He declined seeing them, but gave such orders, and made such regulations with regard to their treatment, that their fears were wholly allayed, and they were preserved from any annoyances which might have hurt their feelings. It is not too much to say, that the conduct of every officer pretending to character in her Majesty's service would have been, under the same circumstances, quite as considerate.

In proceeding to join the other two ships off Paita, the boats of the *Centurion* chased and captured a vessel of considerable value. Her hull and cargo were estimated at 400,000 dollars. Ascertaining from his prisoners* that a considerable treasure was then lying at Paita, and that the town, which was then but a few leagues distant, was weakly defended, Anson determined to surprise it, and, if possible, carry it by a *coup de main*.

This enterprise was entrusted to Mr. Brett, the commodore's first lieutenant. The barge and two pinnaces, manned and armed, were despatched from the ship about ten at night. Brett's force consisted of fifty-eight picked men; and such was the adroitness and spirit which characterised the conduct of this chosen band, that by morning they found themselves in the undisturbed possession of the town, together with a small fort, which was its only defence. The commodore and his consort stood after the boats under easy sail, and at daybreak the next morning had the satisfaction of seeing the English colours flying on the enemy's fort. The removal of all valuable property† immediately took place. In the transit afloat, which occupied three days, the enemy remained tranquil, the governor and garrison having retired on a distant hill. After failing to procure ransom for the property taken in the town, he set fire to it, and sunk every vessel he found afloat unworthy of capture. One vessel, called the *Solidad*, was added to the squadron; more particularly, as carrying with her the appearance of a fast sailer, the commodore considered she might be useful in his future operations.

On the 16th of November Anson sailed from Paita, and two days afterwards was joined by the *Gloucester*, which ship had taken two small prizes, the one containing treasure to the amount of 12,000*l.* the

* Charnock.

† According to the best authorities, the number of sailors and soldiers with which the *Tryal*, the *Gloucester*, and the *Centurion* left England, amounted to nine hundred and sixty-one, of whom six hundred and twenty-six had already perished, leaving only three hundred and thirty-five for the three ships, a number short of the proper complement of the *Centurion* alone.

* Campbell says, Anson "made the prisoners interested in his success, by taking two of the principal as guides, and promising the liberty of the others as a reward for their *fidelity:* threatening them with death if they proved treacherous or negligent." One of them, he adds, "had twenty years before been taken by an English ship, and obliged by the captain in the capacity of guide in a similar undertaking."

† The booty carried off amounted to 30,000*l.*; but the loss sustained by the Spaniards, including property destroyed, was estimated at a million and a half of dollars.

other of 7000*l.* From one of the prizes it had been ascertained that Vernon's attack on Carthagena had failed,—a circumstance at once rendering unavailable the project of cooperating with the forces on the other side of the isthmus of Panama.* It was consequently resolved to proceed to the coast of California, to cruise for the Manilla galleon, which was bound to the port of Acapulco. Previously unloading and destroying two of the prizes, the squadron, now consisting of five vessels, proceeded to Quibo, near Panama, to replenish their wood and water. At Quibo they procured a supply of turtle, sufficient for four months' consumption. This nutritious food appeared to have a wonderful effect in the recovery of those who had been afflicted with scurvy.

It is unnecessary to dwell on the anxious watchings, the judicious measures, and the incessant attention of every one in this little squadron to discover the object of their search. Every cloud was converted by the credulous eye of fancy into a distant "sail;" and every fire on the coast pronounced to be the "galleoners' binnacle light." Four months, however, having passed away since the squadron departed Quibo, it became necessary to put into the harbour Chequeton, a port about thirty leagues to the westward of Acapulco. Here Anson refitted his ships and refreshed his people, preparatory to pursuing his voyage across the Pacific. But before starting, three of the captured vessels, including the *Tryal-Prize*, being considered unfit for further service, were severally scuttled and sunk. On the 28th of April, the *Centurion* and *Gloucester* pursued their course to the westward, landing previously fifty-seven of their prisoners near Acapulco.

"On the 15th of June," says the commodore in his official report, "the *Gloucester* found her mainmast sprung at the head, which upon examination was discovered to be entirely rotten. On the 29th July, the *Gloucester* carried away her foretop-mast and fore-yard. My ship's company are now miserably afflicted with the scurvy, the ship very leaky, the men and officers that are well being only able to make one spell at the pump." This is all Anson says of the second attack of this afflicting malady.

On the 26th July, after the *Gloucester's* spars had been carried away, the "ship had no less than seven feet water in the hold;" and from the unseaworthy state of the ship, and distressed condition of the crew, it became necessary to remove into the *Centurion* the few remaining of her feeble hands, and finally set fire to the ship. "Thus perished H.M.S. *Gloucester.*" After this new misfortune, Anson continued his course across the Pacific ocean. Nothing remarkable occurred; "but the scurvy," as Campbell observes, "raged on board the *Centurion*, and her crew perished, as it were, by heaps."

At length, on the 20th of August, the *Centurion* reached Tinian, one of the Ladrone islands, which, in beauty and fertility, seemed to rival the scenery and climate of Juan Fernandez. The ship's company were immediately landed. The mortality was so great, that twenty men died on the same day; but such was "the salutary influence of the land," of the vegetable refreshments, "and particularly the fruits of the acid kind,"* that during a two months' stay at Tinian, two men only had died.

With the exception of the *Centurion*, the ships of the squadron had been already all dispersed and destroyed; she alone, of all that had doubled Cape Horn, was destined to return home. It was now about the middle of September. The convalescents were again embarked; but the commodore, who was himself ill of the scurvy, had a tent erected for him on shore, where he meant to stay a few days for the recovery of his health. On the 23d of September a violent gale off the land, suddenly arising in the night, drove the ship from her anchors, and forced her to sea; while the commodore, many of the officers, and a considerable portion of the crew, amounting altogether to one hundred and thirteen persons, were left on shore. In this emergency, Anson conceived the notion of lengthening the Spanish bark he had detained, about twelve feet, which would give her tonnage and capacity enough to carry them all to China. This vessel was accordingly hauled on shore, and the proposed task at once undertaken.†

* Conformable with the commodore's "Instructions."

* "That this public and strong testimony to the infallible cure of scurvy, by the use of vegetable acids, should have lain dormant for *thirty* years, till revived by Cook, is indeed a lamentable proof, among many others, of the tardy adoption of useful discoveries."—*Life of Lord Anson.*

† "While thus employed one day, some of the people suddenly called out 'a sail!' Every one immediately, elated with joy, concluded it to be the *Centurion*, just emerging above the horizon; a second sail was announced; this destroyed their first conjecture. Anson, eagerly turning his glass towards the spot, saw at once they were only two sailing boats: the thought immediately occurred

Nineteen days had now elapsed since the departure of the ship, when, on the 11th of October, one of the men from the heights discovered the *Centurion*, on which, hastily descending the hill, he vociferated, in joyous ecstasy, "*The ship! the ship!*" On hearing this happy and unexpected news, "the commodore threw down his axe with which he was then at work, and, by his joy, broke through, for the first time, the equable and unvaried character which he had hitherto preserved." About five o'clock in the evening, the ship resumed her anchorage.

According to Charnock,* a second tremendous gale drove the *Centurion* once more to sea, and a second attempt was made (on a different principle) to adapt the Spanish bark for a voyage.

Experience having taught the commodore the danger of continuing in so unsafe an anchorage at that season of the year, every exertion was made to refit the ship, and procure wood, water, provisions, fruits, and refreshments, necessary to pursue his contemplated course.

On the 21st of October the *Centurion* sailed from Tinian; and on the 12th of November arrived in the roads of Macao, a Portuguese settlement near the entrance of the river Canton in China. Here the commodore was destined to encounter a variety of unforeseen difficulties and vexatious delays, from the duplicity and equivocating conduct of the Chinese authorities; but by Anson's prudence, firmness of purpose, together with an occasional display of the *Centurion's* artillery, he succeeded in procuring the means for the refitment of his ship, for replenishing his stores and provisions, and in increasing his crew, "having entered twenty-three men, most of them Dutch, and the rest Lascars."

On the 19th of April (1743), the *Centurion* departed Macao, "ostensibly," according to Barrow, "for Batavia, on her way to England, but in reality to endeavour to intercept the *Acapulco* ship, expected to arrive about this time at Manilla." "There never was, perhaps," continues the above-mentioned biographer, (and in the remark we fully concur,) "a stronger instance of firmness of purpose on the part of the commander, coupled with a conviction of the reliance to be placed on the bravery and fidelity of British seamen, than that displayed in the resolution here taken by Anson."

On clearing the land, he addressed the ship's company assembled on the quarter-deck, and declared it to be his intention to cruise in pursuit of the expected galleons,—assuring his people that he was impressed with the firm conviction that their vigilance and zeal would soon be rewarded with signal success. Anson was no orator; public speaking was not his *forte;* and in private, his talent for taciturnity* had been long proverbial. But on this occasion there was no need of rhetorical flourish to urge a body of seamen in the pursuit of an object which had so long haunted the thoughts of all borne on the books. The commodore's simple address met with the ready response of three strenuous cheers.

Pursuing her course, the *Centurion*, on the latter end of May, reached her cruising ground to the southward of the straits of Manilla. Here, he cruised for thirty-one days, until Anson's patience, as well as that of his crew, was nearly exhausted; but their unremitting perseverance was at length happily rewarded at sun-rise on the 20th of June, by the appearance of a large ship standing towards them, with the standard of Spain flying at the main-top-gallant mast-head.

"On the 20th of June," says the commodore in his official report, "I got sight of her and gave *chase*,† she bearing *down* on *me* before the wind; when she came within two miles she brought to, to fight me. After engaging her an hour and a half, within less than pistol shot, the admiral struck his flag at the main-top-mast-head. She was called the *Nuestra Senhora del Cabo Donga*, Don Geronimo admiral; had forty-two guns, seventeen of which were brass, and twenty-eight pateraroes; five hundred and fifty men,

to him that the *Centurion* was gone to the bottom, and that these were her two boats, bringing back the surviving part of her crew; and this sudden thought acted so powerfully on his feelings, that, in order to conceal his emotion, it is stated, he instantly, and without speaking a word to any one, retired to his tent, where he passed some bitter moments in agony of grief; firmly believing that the ship was lost, that most of the people had perished, and that every hope had vanished, which, until now, he had continued to cherish."—*Barrow's Life of Lord Anson.*

* Campbell and Barrow make no mention of this second accident.

* Anson was wont to be designated "the Silent son-in-law of the Chancellor."

† This seems a singular mode of expressing the movement made by the *Centurion*. Anson made sail to *close* with the enemy, who by "bearing down before the wind," was already *closing* with him. The fact is, neither vessel could be said to be in *chase*, for instead of one flying from the other, both had adopted the readiest means to accelerate approach. But, indeed, Anson's public letters are, to say the least of them, but bad specimens of official correspondence.

fifty-eight of whom were slain, and eighty-three wounded. Her masts and rigging were shot to pieces, and one hundred and fifty shot passed through her hull, many of which were between wind and water, which occasioned her to be very leaky. The greatest damage I received was by my foremast, mainmast, and bowsprit being wounded, and my rigging shot to pieces, having received only fifteen shot through my hull, which killed sixteen men, and wounded fifteen. I was under great difficulty in navigating two such large ships in a dangerous and unknown sea, and to guard four hundred and ninety-two prisoners."

Thus fell to the *Centurion* this rich prize, amounting in value to nearly a million and a half of dollars. Proceeding to Canton, the *Centurion* and her prize arrived there together in the middle of July. The difficulties thrown in Anson's way by the Chinese, when he wished to provision his ship for a voyage to England, cannot be narrated here, nor his visit to the vice-king in order to obtain their removal. It must, however, be remarked, that in his official despatch he states the orders he gave to Captain Brett, "whom he appointed captain under him" during his absence on his visit.

Having sold to the merchants of Macao the galleon, from which the money, &c. had been removed, the *Centurion*, with her "shipped" treasure, sailed for England on the 15th of December, 1743. To the latest period continued the fortuitous escapes which characterised the career of this celebrated ship.* In entering the Chops of the Channel, favoured by a fog, she passed unobserving and unobserved through the enemy's fleet; and on the 15th of June, 1744, arrived safe at Spithead.

"Thus," says the writer of the Narrative, "was this expedition finished, when it had lasted three years and nine months; after having, by its event, strongly evinced this important truth—that though prudence, intrepidity, and perseverance united, are not exempted from the blows of adverse fortune, yet in a long series of transactions they usually rise superior to its power, and in the end rarely fail of proving successful." In this implied moral each and all of the biographers of the circumnavigator appear to acquiesce, and this too without the slightest appearance of investigation as to how far the writer's "important truth" becomes applicable to the case of Anson. That ultimately his patient endurance of peril, suffering, and disaster, unparalleled perhaps in the naval annals of the world, and his persevering pursuit of the Manilla galleon, were rewarded by his being personally enriched to an extent then unequalled in the service, no one will attempt to dispute. But instead of "proving successful in the long series of transactions" in which he was publicly employed, the expedition to the South Seas waited not for the impartial decision of posterity to pronounce it "an unfortunate failure."* But this very failure, which by the disappointed and discontented portion of the nation had been deservedly ascribed to the ignorance and obstinacy of an imbecile minister, operated in a tenfold degree in favour of Anson. His sufferings excited much of the public sympathy; his fortitude, no little of popular applause; and upon both of which, it may be safely asserted, were founded much of his professional fame.

On his arrival in England, Anson, according to Barrow, "did not find matters at the Admiralty wearing so smiling an aspect as his brother had described.† In reply to his letter of the 14th of June, from St. Helen's,‡ announcing his arrival, and transmitting an account of the transactions at Canton, including that of the capture of the Acapulco ship, the secretary coolly acknowledges the receipt, adding, "and I take the opportunity of wishing you joy on your arrival in England." And this was all, "chilling enough, it must be admitted," adds Sir John, "in reply to a man who for four years nearly had suffered more hardships than had fallen to the lot of almost any human being: but Anson was not a man of much punctilio, and wrote in a quiet manner another letter to their lordships, stating the circumstances under which he had made his first lieutenant, Brett, acting captain of the *Centurion* in his absence, to wait upon, and arrange important matters with the viceroy of Canton; and requested his commission might be confirmed. He was told he had no

* Subsequently a fortunate ship in the Indian seas. She remained eleven years without returning to England.

* A contemporaneous authority observes, that "had the Manilla ship escaped the vigilance of the English commodore, he would, in all probability, have been laid aside on his return to England as a superannuated captain, and died in obscurity; but his great *wealth* created considerable influence, and threw a new lustre on those *talents* which would otherwise have passed unobserved."

† In a letter addressed to the commodore prior to his departure from Canton.

‡ The *Centurion* anchored in St. Helen's on the 14th, and on the 15th reached Spithead.

power to make such an appointment, and of course that it could not be confirmed.

"Just at this time, (the 19th June,) a promotion of three rear-admirals was made, of whom Anson was one; and he was informed by letter, which enclosed his commission, that the king had been pleased to raise him to the rank of rear-admiral of the blue. As no further notice had been taken in favour of his lieutenant and friend, Brett, he at once returned the commission of rear-admiral of the blue, expressing his concern to find himself under the necessity of declining that mark of regard, which his Majesty had been pleased to bestow on him, and which he found he could not accept with honour. "This *high* feeling," says Barrow, "will perhaps be considered to have led him rather too hastily to adopt, and to act upon such a resolution." Not so the board of Admiralty; for it was not till *eight* days after Anson had returned his commission, that their lordships "came to the resolution to cancel it." The resolution thus stands recorded in the minute-book of the Admiralty:

"Saturday, 30th of June, 1744—Present, the Right Hon. the Earl of Winchelsea, Mr. Cockburn, Dr. Lee, Sir Charles Hardy, Mr. Phillipson. A letter from Admiral Anson, *dated the 22d inst.*, was read, enclosing his commission of rear-admiral of the blue, and representing his concern to find himself under the necessity of resigning the same, because a commission he had given to Captain Brett to command the *Centurion under* him was not confirmed. Resolved, That the said commission be cancelled."

"Lord Winchelsea," continues the biographer, "had the reputation of being a very upright and honest man; but he certainly did not act towards Anson with that generosity which, if not guided, as in all probability he was, by the advice of a set of *incapables*, he would in this case have shown to such a man, under such circumstances;" * * * *

"But there were others who knew how to appreciate the merits of Anson. Winchelsea and his board were turned out in the month of December, 1744. The duke of Bedford succeeded to the administration of naval affairs, and this distinguished circumnavigator was selected by his grace to become a member of his board; and to make amends for the *injustice* done him by a former board, on the 20th of April in the following year, Mr. Anson obtained two steps of rank at once, by being appointed rear-admiral of the *white*."

From the cursory reader, the above remarks will, doubtless, receive a ready assent; but, if the merits of the case be thoroughly sifted, it will be found that, not only had the secretary of the board written a private letter to Anson, replete with good sense and feeling, but also that *eight days*, as the Admiralty minute shows, had been purposely allowed him to reconsider his rash and hasty resolve. It is easy to talk of "*injustice*," and to advocate offended feeling; but place, for a moment, Anson's self-willed resignation, or rather refusal of rank, in juxta-position with the arbitrary act which caused the ill-treated Vernon to be struck off the flag-officer's list,—to say nothing of the callous and cold-hearted conduct manifested in the case of the unfortunate Byng;* and then, let the impartial reader decide who had most reason to complain of the "*injustice*" of those in office.

Anson retained his seat at the Admiralty for several years; and ultimately filled the office of first commissioner, or first lord, of which we shall presently speak. In 1746, having been promoted to the rank of vice-admiral of the blue, he was appointed to command the channel fleet, as successor to vice-admiral Martin. During this service nothing worthy of note occurred.

In the early part of the following year, information having been received that two strong squadrons, intended to escort the French East and West India convoys, were on the point of sailing from Brest, Anson, who then was considered the "working-man" of the Admiralty-board, again left office ashore, to take upon himself command afloat, with a view of intercepting the enemy's force. The enemy had originally intended that the united squadrons of Jonquière and Lentendeur should sail together, and keep company till they arrived at a certain safe latitude. But the division of the latter chiefs not being fully equipped, and the French count impatient of delay, Le Jonquière's squadron was directed to proceed to sea

* Sir John Barrow states that a note in Anson's handwriting, supposed to be addressed to Fox, was found, as follows:—"Dear Sir, I am entirely of your opinion with regard to securing Admiral Byng in the *Tower*; for I do think (from his *former* situation in the fleet) he might have a chance to escape, if he has any such intention. A letter is *wrote* to the secretary of war for a strong guard to bring him to town from Portsmouth."

without waiting for that of Lentendeur. This decision proved fatal to the French.

On the 9th of April, 1747, Vice-Admiral Anson sailed from Plymouth.*

On the 16th of May, Captain Dennis, of His Majesty's ship *Centurion*,† arrived at the Admiralty with a despatch from Vice-Admiral Anson, giving an account of his having, on the 3d of May, fallen in with, and engaged the enemy's squadron, off Cape Finisterre. After mentioning the manner and the form of sailing in which he descried the enemy's fleet, the chief proceeds:—

"At one o'clock I made the signal for the line of battle *abreast;* and, in half an hour *afterwards*, for the *line a-head.* About three I made the signal for the ships in the rear to lead more large, in order to come to a close engagement with the enemy; who, getting the fore-tacks on board, and loosing their top-gallant sails, convinced me that their sole aim was to gain time, and endeavour to make their escape under favour of the night, finding themselves deceived in our strength; upon which I made the signal for the whole fleet to pursue the enemy, and attack them without having any regard to the line of battle.

"The *Centurion* having got up with the sternmost ship of the enemy, about four o'clock, began to engage her, upon which two of the largest of the enemy's ships bore down‡ to her assistance. The *Namur*, *Defiance*, and *Windsor*, being the headmost ships, soon entered into the action, and after having disabled *those ships*" (what ships?) "in such a manner that *the ships* astern must come up with *them*, they made sail a-head to prevent the van of the enemy making an escape, as did also several other ships of the fleet.*

"The *Yarmouth* and *Devonshire* having got up and engaged the enemy, and the *Prince George* being near the *Invincible*, and going to fire into her, all the ships in the enemy's rear struck their colours between six and seven o'clock; as did all those that were in the line before night. I brought to at seven, having ordered the *Monmouth*, *Yarmouth*, and *Nottingham*, to pursue the convoy, who then bore W. by S., at the distance only of four leagues, so that I am in hopes of having a very good account of them.

* * * * *

"I have taken, in all, six men-of-war and four Indiamen, of which are the particulars as under:†—

"The *Ruby* had struck several of her guns into the hold, having all the guns and stores on board for a new frigate at Quebec. I have put the prizes into a condition to proceed with me to Spithead, and am in hopes that I shall arrive there in a few days; but it has taken up so much of our time, together with shifting and distributing our prisoners, that I have not hitherto been able to get a perfect account of the killed and wounded on either side. Our loss is not very considerable, except that of Captain Grenville, who was an excellent officer, and is a great loss to the service in general. Captain Boscawen was wounded in the shoulder by a musket-ball, but is almost recovered.

"To do justice to the French officers, they did their duty well, and lost their ships with honour; scarcely any of them striking their colours till their ships were dismasted. M. St. George kept his

* The squadron under his orders consisted of the following ships:—

Prince George	90	g. 770	m. { Vice-Adm. Geo. Anson Captain Bentley
Devonshire	66	535	{ Rear-Adm. P. Warren Captain West
Namur	74	650	Hon. Capt. Boscawen
Princess Louisa	60	400	Capt. Watson
Monmouth	64	480	Capt. Harrison
Prince Frederick	64	480	Capt. Norris
Defiance	60	400	Capt. Grenville
Nottingham	60	400	Capt. Saumarez
Yarmouth	64	480	Capt. Brett
Windsor	60	480	Capt Hanway
Faulkland	50	300	Capt. Borrodel
Centurion	50	375	Capt. Denis
Bristol	50	300	Hon. Wm. Montague
Pembroke	60	400	Capt. Fincher
Ambuscade	40	250	Capt. J. Montague
Falcon, sloop			
Vulcan, fire ship			

The reader will perceive that the *Centurion*, when Anson sailed in her, as commodore, from Spithead, was rated 60—with 400 men; in this affair, under *Dennis*, one of Anson's officers, her metal is reduced by ten guns, though her complement of men retained short of twenty-five.

† It would seem that Anson could not forego the gratification of selecting his old and favourite ship to convey tidings of so pleasing a nature.

‡ As Anson, with all his minutia of detail, says nothing touching the direction of the wind, we are quite at a loss to conceive how, after making the signal for the ships in the *van* to lead more *large*, in order to come to a close engagement, "two of the largest of the enemy's ships *bore down*, to assist the sternmost ship, which the *Centurion* had brought to action." We suspect the vice-admiral should have said *wore round*.

* What would be said were an officer who had held the situation of conducting lord of the Admiralty, now to pen, in a public despatch, a paragraph so truly unintelligible as that which appears above?

† Le Sérieux	66	g.	M. Le Jonquière, Chef-d'escadre	Bound to Quebec.
Le Diamant	66		M. Hoquart	
Le Rubis	52		M. de Ceuty	
Le Gloire	44		M. Salese	
L'Invincible	74		M. St. George	
Le Jason	54		M. Buard	
Le Philibert	30		M. Celié	Bound to the East Indies.
L'Apollon	30		M. de Santon	
La Thétis	20		M. Maçon	
Le Dartmouth	18		M. Pinoche	

Indiamen.

colours flying some time after the general had struck. The French general, M. de le Jonquière, is wounded in two places, the captain of the *Gloire* killed, and the second captain of the *Invincible* had his leg shot off. I am, &c.,

(Signed) "ANSON."*

The French, in this unequal combat, fought most gallantly. Their loss, as afterwards ascertained, amounted to something close to seven hundred killed and wounded; that of the British, to about five hundred and twenty. "No one," says Barrow, "could doubt the issue, with so great a superiority over the enemy, both in ships and men; but the *neat* manner in which the whole were swept into the toils, reflects credit on the seamanship and discipline of the British ships; and great *merit* is *due* to Anson for so promptly annulling the signal for the line a-head, the moment he observed the French making sail, and for throwing out that for a general attack, without *regard* to the line of *battle*."

Instead, however, of eulogizing Anson's tactical skill, we should say, a writer conversant with this subject would be more inclined to express surprise that the original formation of the British fleet was such as to reduce it to the unheard-of alternative of altering *twice*, in the short interval of *half* an hour, the order of battle.† And, again, as to the "great merit due to Anson for so promptly annulling the signal to form in 'line a-head,'" we believe few seamen could entertain the notion of pursuing a flying, and above all, an *inferior* force, in any "order of battle," much more that of sailing in *succession*, or, what is technically termed, "in line a-head."

The detached ships, under Rear-Admiral Warren, picked up, according to Barrow, "three of the enemy's ships of war, the *Vigilant* and *Modeste*, of twenty-two guns each, and the *Dartmouth*,‡ of eighteen guns, besides capturing the remainder of the India squadron that were not in the action. They also captured six others of the convoy. The treasure found in the squadron amounted to about 300,000*l.*, besides stores of all kinds, of great value. The money, on the arrival of the ships at Portsmouth, was put into twenty waggons, conveyed to London, and taken in grand military procession through the streets of the city to the Bank, amidst the acclamations of many thousand persons. The houses were illuminated, and bonfires in every street."

It has been observed by some of the most dispassionate, competent, and impartial of our naval historians, (and the truth of the observation few will dispute,) that, "considering the disparity of force," Anson's affair with le Jonquière, "was not an event that called for bonfires and illuminations." But Barrow justifies these rejoicings, by asserting that "the navy had, as yet, done nothing effectually in the war, and the unfortunate affair of Matthews and Lestock had cast a gloom and despondency over the nation." This clearly shows, that the adventitious aid of circumstances were not wanting to magnify, into a "great and glorious achievement," an affair which, standing alone on its own merits, could only be regarded in the light of a timely and fortuitous capture of an inferior force.*

On the 13th of June, his Majesty was pleased to create Vice-Admiral Anson a peer of Great Britain, by the title of Lord Anson, baron of Soberton, in the county of Hants. In the early part of 1748, his lordship married the eldest daughter of the Lord Chancellor Philip, first earl of Hardwick. In 1751 he succeeded the earl of Sandwich, in the situation of first commissioner of the Admiralty, a station in which he continued, with a very short intermission, for nearly eleven years.

"The unfortunate conquest made by the French of the island of Minorca being, however, attributed, by many persons, to a neglect in his lordship's department, a general clamour was excited, which caused his retirement from that board" (the Admiralty) "on the 28th of November, 1756; from this time, till the beginning of July, 1757, he enjoyed a temporary relaxation from the fatigues of public business,† when Mr. Pitt recalled him to resume office, and again administer to the affairs of the navy.

* We copy this letter from Sir John Barrow's work, but, if correctly given, we cannot account for the admiral signing "Anson" without prefixing his christian name. He was not a peer when this letter was written.

† "At one o'clock I made the signal for the line of battle *abreast*, and in *half an hour* afterwards, for the line a-head."—*Anson's Official Letter.*

‡ This ship appears in Anson's official returns, and therefore we think the biographer is here in error. "The rest of the convoy made their escape."—*Charnock.*

* "This blow was most severely felt by France, who had vainly flattered herself that, by the means of the armament, she should render herself mistress of the Indian seas, and, by that superiority, be enabled to wrest from the hands of the British, their most valuable possessions in that part of the world."—*Charnock.*

† Charnock.

"In the year 1758 he took command of the main fleet, intended for channel service; and to amuse or oppose the principal naval force of the enemy, while an inferior squadron covered the landing of a formidable body of British troops on the very vitals of France. The force under Lord Anson consisted of twenty-two ships of the line, with a proportionate number of frigates and smaller vessels. With this fleet, he sailed from Spithead on the 1st of June, Sir Edward Hawke being his second in command. This plan of operation answered the intended purpose. The French fleet was confined to the harbour of Brest, while the British squadron under Commodore Howe, performed every service that was required of it, without the smallest molestation on the part of the enemy." After having executed this service, his lordship resigned his command afloat, and resumed his office on shore.

After the accession of King George III., and his conclusion of a treaty of marriage between himself and the Princess Charlotte of Mecklenburg Strelitz, his lordship was chosen to command the squadron destined to convey the intended queen from Germany. He accordingly sailed from Harwich on the 17th of August, 1761; and, after a tedious and tempestuous passage, landed his royal passenger at the same port, on the 17th of September, having been just one month absent on that service. Subsequently to this period, his lordship never went to sea. He had for a long time been in a very languishing state of health, and was advised by his physicians to drink the Bath waters, from which he was thought to have received considerable benefit; but, soon after his return, was seized with a very sudden indisposition, having just before been walking in his garden, apparently in as good health as he had been seen for some time past. He died in consequence of that stroke, at his seat in Moor Park, in Herefordshire, on the 6th of June, 1762. By his will he bequeathed the bulk of his fortune to his sister's son, George Adams, Esq., member for Saltash, in Cornwall, who immediately assumed the name of Anson, in pursuance of his lordship's directions.

Much has been said of Anson's administrative acts, when presiding over the affairs of the navy; but, to class them as they merit, they must be brought under two distinct heads; and, for the sake of brevity, are placed under that of GOOD and that of EVIL. Of the latter, first stands his illiberal and futile amendment of the regulation touching the promotion of flag-officers.* Secondly, His arbitrary attempt, in conjunction with Lord Sandwich, to bring officers on *half-pay* under the jurisdiction of martial law. And, lastly, His unaccountable and mysterious conduct regarding the arrest and trial of the unfortunate Byng; and for which, as it has been justly observed, "a dubious shade has fallen on his character, which no biographer has been able to remove." The GOOD resulting to the service may be placed thus:—His putting into practice the plan of the duke of Cumberland, respecting the permanent establishment of that inestimable corps—the Royal marines. His adopting the valuable suggestion of applying copper, with which to sheathe the bottoms of vessels of war. His effecting a partial improvement in the build, size, and capacity of our ships of the line. And here we close our memoir of Anson, with the concluding remarks of a by-gone authority:—"His actions have shown that he was firm, methodical, persevering, prudent, and decisive; that he was addicted to no excesses; and that he had none of that enthusiasm which is inseparable from greatness of character. Nor was he a man of genius, or one of those rare characters who form eras in human affairs: he was, however, well fitted to assist in preserving an existing state of things sound and vigorous; and he therefore owed his fame as much to the *circumstances* in which he happened to be placed, as to the nature of his own principles of action."

* This was not the first instance in which Anson's illiberality to the seamen became apparent. His disputing the legal *right* of the *Gloucester's* crew to share prize-money in the case of the captured galleon, *because* they happened to be "borne as supernumeraries on the books," can never be forgotten. It is needless to add, that law and equity secured to the *Gloucester's* people their indisputable right

END OF VOL. I.

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ADDENDA ET CORRIGENDA.

Ackland, Major..... page 77 line 4 *for* 1797 *read* 1777.
Adams, Joseph .... 96 ... 22 *for* task *read* taste.
Adelaide of Savoy..... ... 105 ... 2 *for* 1174 *read* 1114.
Alabaster, William .... 200 ... 5 *for* 1792 *read* 1592.
Alamanni, Luigi..... (9 lines from end) for *Sdruccidi* read *Sdruccioli*.
Alaskar, Moses..... ... 212 ... 7 *for* Pirke Aorth *read* Pirke Aboth.
Albelda, Moses..... ... 216 ... 7 *for* Reskith *read* Reshith.
Alberti, Durante..... ... 231 ... 6 *for* gatica pici *read* fatica piu.
Albertini, Paolo..... ... 233 ... 4 *for* Serviles *read* Servites.
Alfenus, Varus .... 303 ... 6 *for* He was a shoemaker under Servius Sulpitius, *read* He was at first a shoemaker, but afterwards studied law under Servius Sulpitius.
Allen, W. H. .... 348 ... 5 from foot, *for* 1806 *read* 1807. He joined this ship in 1806; the action was in 1807.
Alms, James..... ... 359 (The Editor has received a letter from a descendant of Captain Alms, stating that the account of the father of Captain Alms is incorrect, and that he was a captain in the navy.—See the Naval Chronicle, p. 549.)
Alshech .... 363 ... 10, No. 2, Maroth Hatzabaoth, *add*—There is a commentary on the later prophets also under this title.
Amalasunta .... 375, col. 2, line 31, *for* 1534 *read* 534.
Amblimont, Count d'. ... 382 line 2 *for* 1796 *read* 1797.

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